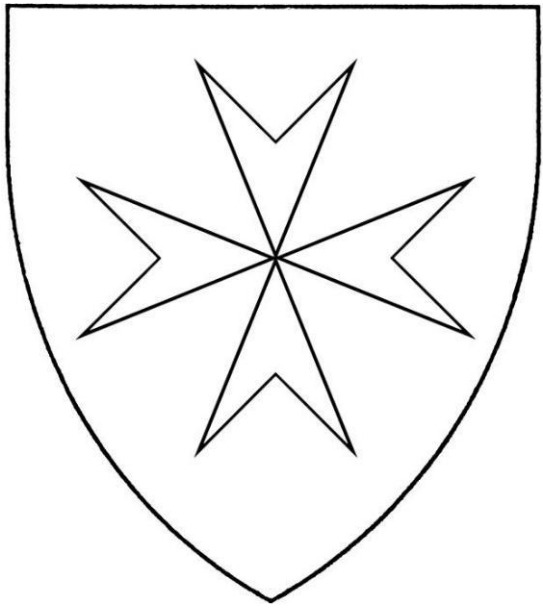
The Armanenschaft Tradition vol. I

A collection of Guido von Lists writings



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"During this time all the groups that we describe as "Ariosophic" or "Armanic" associations were also being established. Naturally none of their founders and leaders were "chosen people" or missionaries of the Zionist elders. To the contrary, it was a powerful love for their people and their race that inspired Guido von List, [Jörg] Lanz-Liebenfels, [Detlef] Schmude, [Rudolf] Gorsleben, [Heinrich] Lhotzky, and others. With their supersensory abilities they strove for new opportunities for the advancement of their Völk. We are not afraid to admit that we owe much great and noble knowledge to the activities and efforts of these researchers."

— Der Judenkenner, Berlin, issue 9, 26 February 1936.

From Wuotan's Awakening

Guido von List

Urgrund

An Introduction to the World of Thought of the Viennese Researcher Guido von List

Armanentum

The Armanentum is a free spiritual community and rests upon the conviction of the unity of a world order and the will to live and work according to this insight. Just as heroism does not imply any binding of people together, so too there exists among the bearers of the Armanentum no mutual obligation. Armanen, the fulfillers of the will of the world order, have from the earliest times been active in all great communities, yet for centuries remained unnamed as Armanen, working in accordance with the level of development of the peoples' capacity for understanding, in a constructive way. Now a stage of human development has matured which, with the present world war, comes to its close. The more advanced peoples have become capable of re-evaluating and reshaping their conditions of life according to a higher understanding of the laws of nature and spirit. With this transformation of the age, the Armanentum, too, has once more everywhere been called forth openly, and it unfolds its creative power in the service of the spirit of truth and love, for the realm of justice on earth.

Armanen Loyalty

Applications to: H.B.A. to the "Guido-von-List Society," for the attention of Master Guido von List, Vienna VI., Webgasse 26.

Preface!

The works of Guido von List have indeed been available in the book trade for decades, and the circle that even today, after his death, gathers around List is not small. And yet, it is precisely in our time that this circle should be widened, since we are all dominated by a longing to penetrate more deeply into the essence and origin of the Aryan race. Therefore, when now, at the suggestion of members of the Guido-List-Society, the work Urgrund, hitherto inaccessible to the public, is published, may it serve as a bridge to the understanding of the entire creative work of Guido von List, and also to new, richer insights which will allow us to penetrate more deeply into the "Urgrund" of our race.

Who was this Guido von List? A merchant's son, born in Vienna on October 5, 1848, who, following an inclination toward science, despite countless obstacles, undertook to research German prehistory. Had List in this endeavor followed the path of exact science, he would undoubtedly have become a widely respected figure, one to whom well-deserved recognition would not have been denied. But Guido von List chose other paths. Knowledge in itself did not suffice for him. Nor did he rest content with the facts brought forth by historical documents, prehistoric finds, and excavation results concerning the German past. List wished to penetrate more deeply. He wished to investigate the essence of prehistoric cultures, to grasp their primordial laws through the way of intuitive vision, and to support the results thus obtained—let us say, with circumstantial evidence—by means of cultic and script signs, by means of language.

And solely because List chose this path, he was ridiculed and mocked, rejected with the utmost severity—while on the other side, he was loved, respected, and revered by a circle of kindred folkish spirit, at first small, but steadily growing. It is not my place here to take a position for or against the reception given to List's work. Only one fact should be emphasized: that List, with his researches, his views, and his discoveries, stepped forth before the public at a time when all of Germany, and no less his homeland Austria, still lay hopelessly in the bonds of a liberalist worldview—when even men who put forward absolutely flawless scientific teachings on German prehistory met with boundless incomprehension, and were often enough exposed to ridicule by an alien press, by scribblers and know-it-alls of the most dubious origins! And now, of all things, came a man who spoke of a reawakened Armanentum, of Wuotanism, of Nordic culture, of Aryandom as the source of light and wisdom—in short, of matters that one at best liked to dismiss as an amusing joke.

And this Guido von List remained, despite all attacks, despite all mockery, indeed despite all contempt that his opponents hurled at him, upright and full of hope until the very last moment—when death received him as an Einherier on 19 May 1919 and led him into Valhalla. It was not granted him to witness Germany's resurrection. It was not granted him to greet the dawning light that today enchantingly surrounds us, and of which we know that it will one day become a shining flame that shall again shine over all who are of one blood with us! List may have erred in certain secondary matters; his Viennese temperament, his enthusiasm over new findings and insights, may at times have carried him away. But what of it? We must understand and appreciate his work in the context of the time in which it arose. Here, such trivialities do not matter, where something greater, something higher is at stake! And decisive is how he perceived Aryandom as the creator and bearer of Nordic culture, how he demonstrated in countless examples the unshakable lawfulness by which the ten-thousand-year history of the Aryan

race has unfolded, how he illuminated the era of the Christianization of Germania, how he revealed the unspeakably deep-reaching roots of Nordic knowledge of God!

Certainly—some seemingly unshakable scientific theses are shaken in the process. But—if we are to reach truth, then we must not fear to take detours, we must not fear to relinquish dogmas that can in the end only be artificially upheld, with eyes long since closed.

List's teachings are not idle fantasies. They are theses of fundamental importance. What List said about Ario-Germanic sacred symbols, to name but one example, we find confirmed a thousandfold in today's free Germany, where we are not only permitted to speak of such things, but where it has become our sacred duty to pursue them. Today we know that heraldic emblems are not merely a matter of the Middle Ages, but that coats of arms, even in unimaginably distant times, were for our forefathers a visible expression—indeed, a confession—to blood and soil; today we know that most of our children's games reach back into the great annual festivals of our ancestors, thousands of years before Christianity came; today we know that without exception all cultic and sacred signs—from the swastika to the hexagram—are primordial inheritances of our Aryan forebears! And in all these fields, Guido von List, the man who once chose other paths than those customary to the science of his time, has been a pioneer! In the "Picture Language of the Ario-Germans" List has left us a significant work, which, in researching the old sacred symbols and the customs of our forefathers, continues to show us new and deeper paths. And thus it is by no means far-fetched to hope that his extensive work on the primordial language of the Ario-Germans—wherein he demonstrates the origin of language from a unified Aryan root, and shows that word-roots (like the runic signs) possess a remarkable triple meaning, grounded in the primordial law of nature, the most holy Trinity of Becoming, Being, and Passing-Away-to-Renewal—may once again open to us new paths of knowledge.

In the present work Urgrund, List in fact already provides an exhaustive insight into the essence of the Aryan race, which is in turn a mirror-image of that high lawfulness which the Aryans already in primordial times perceived and understood as divine origin—a lawfulness by which life, in all its fateful forms of appearance, passes before us and with us, from eternity to eternity. There lies a compelling logic in the structure of this writing, which resembles a painting of the Aryan race: one that, according to iron laws, has come into being and lives, brings forth cultures, expands, spreads, divides yet does not separate, loses itself and yet remains unity, flows across the globe and leaves everywhere indelible traces of its existence, sinks down and yet always rises again like a Phoenix with unbroken strength—because it is eternal! Whoever wishes to penetrate more deeply into the riddle of present events, into the riddle of the immortal racial soul; whoever wishes to hear resounding melodies from millennia-distant times that yet sound so young, as if born only yesterday; whoever wishes to acquaint himself with the essence of List's research in a field where by no means has the last word been spoken, but which is only now in our own days bursting forth like a bud into glorious bloom—let him immerse himself in this small treatise Urgrund and let the words move within his soul.

The Guido-List-Society deserves thanks for publishing the present volume, which will surely contribute to completing the literature on the origin, being, and becoming of the Aryan race.

Hohenberge, December 1936.
Felix Habenstein

Urgrund

The present state of geological research makes it certain that, corresponding to the narrower cycles of night and day, of winter and summer, there occur—according to exactly the same law, only in the ring of tens of thousands of years—mighty fluctuations in the mean annual temperature of our Earth. These are expressed in the rising or sinking of the boundary of eternal snow, and thereby cause the almost complete glaciation or deglaciation of the earth's surface. These periods are designated as "Ice Ages" (Glacial Periods) or Interglacial Periods.

The transitions from the Ice Ages to the Interglacial Periods must, as a result of the rise in mean annual temperature through the melting of the masses of accumulated ice—similar to the phenomena of the annual spring—bring about mighty flood epochs, which serve as an explanation for the events of the "Deluge." Conversely, the transitions from Interglacial Periods to Ice Ages—corresponding to the annually recurring phenomena of autumn—are followed by great heat epochs, unusually prolonged rainy periods accompanied by extraordinary floods, after which, conditioned by the continuous sinking of the mean annual temperature, there follows once more a glaciation of the earth's surface: a new Fimbulwinter.

The causes of these mighty regular fluctuations are sought in the lawfully recurring sunspot cycles, which, in continual decrease or increase, through gradual near-total darkening and likewise gradual near-complete spotlessness and the clarity of the sun thereby conditioned, correspond as cause or effect to that distinctly delimited alternation between a solar winter and a solar summer, to whose determining influences our Earth, the daughter of the Sun, remains subject.

Up to now, five such Ice Ages with their corresponding Interglacial Periods have been assumed; but the actual number may be indefinitely greater, since five could be determined only from geologically ascertainable finds, while earlier Ice Ages may have left no recognizable traces, which likely have been erased forever. It follows almost of itself that the present state of mean annual temperature, with all its consequences, corresponds to such an Interglacial Period—and indeed, geologically speaking, shortly after the solar spring, the "Deluge." Thus, today we find ourselves in the condition of a beginning "solar summer." The flood time (Deluge) is past; the remnants of the last Ice Age—the Arctic and Antarctic ice, as well as the glaciers of the highest mountains—are dwindling; the mean annual temperature is steadily increasing. Evidently, a time is preparing in which the temperate zones will once again receive a tropical temperature, a tropical flora and fauna, just as such had unfolded at the high points of earlier Interglacial Periods. Once more the Arctic and Antarctic regions of our Earth will become habitable, while possibly the equatorial regions may become uninhabitable for men of our kind; then a migration of peoples in the opposite direction, toward both poles—as an equatorial flight—would become a necessity.

Geological as well as anthropological finds further prove that at the latest by the time of the penultimate Interglacial Period, the northwest of present-day Europe—"Arctogaea"—was populated far up into the north, since where now the North Sea and Baltic Sea roll their waves there was solid land, stretching far beyond Iceland. Indeed, our primeval tradition allows us with high, even certainty-like probability to recognize that the northernmost parts of our Earth, including the North Pole itself, were not only

inhabited, but that the North Pole itself must have been the cradle of the long-skulled, fair-skinned, blond-haired, and blue-eyed primal race, the Homo europaeus, the "Aryan."

And it is not only primeval tradition that gives clues to this assumption, but even more so the primal sacred signs of the Aryans: the Trifos or Vielfos (Willfos), the Fyrfos (swastika, four-footed), and the Ruothkreuz (whorl, gyratory cross), which are the runes of world-generation, and which owe their origin to the insight that rotation lies at the foundation of generation. But where could the law of "rotation" have been more intuitively recognized than at the Pole? In equatorial regions only the forward movement, never rotation, could have become the central point of recognition.

The "Aryans"—the same primal race that we today call "Germans" or "Deutsche"—faithfully preserved the memory of the terrible, dreadful Ice Age and the subsequent flood epoch in their memory and writing, with all those characteristic signs and marks that modern science itself uses as proof for the theory of the Ice Age and the Deluge: namely, a lawfully recurring sunspot period causing the glaciation of the earth, followed by a flood epoch, and finally those physico-chemical upheavals necessarily connected with such events, which manifest themselves in volcanic catastrophes.

The Aryans, who possessed a deeply intuitive insight into the essence of things—as will become clear again and again in the course of this writing—recognized the lawful recurrence of all natural events. Therefore, alongside the "common" or "calendar year," they set the "world year," which is essentially identical with the "solar year" mentioned above. Accordingly, they also named the winter of this solar year the "world winter" or "Fimbulwinter," for they knew from intuitive knowledge that the present time-section of the "world summer" (solar summer, interglacial period) must, according to natural law, be followed once more by a world winter or Fimbulwinter, which in turn would just as lawfully be succeeded by a renewed world summer.

This assured knowledge was set down by their "knowers"—the "Armanen"—in the song of the Völuspá ("The Prophecy of the Vala"), in prophetic form, as it has been preserved for us in the Edda.

These highly important stanzas of the Völuspá read, here supplemented with explanatory glosses:

- All beings must leave the battlefield:
- The sun grows black (through the sunspots), the earth sinks into the sea (ice age, flood period, or deluge).
- From heaven fall the bright stars (mists and clouds veil them forever).
- To the lightless high seat (the darkened sun) the heat (of newly forming or re-awakening volcanoes) licks.
- That, blazing, devours the nourisher of life (the tree of mankind).
- Then the earth rises for a second time,
- In the eternal green (of the new world summer), from the bottom of the sea.
- The flood recedes beneath the hovering eagle, who hunts calmly from the rock for fish.

Surely, during the last world summer, but most probably already during the penultimate one, the Aryans of Arctogaea—the pre-ice-age Europe—must have attained a high level of culture, which no doubt suffered greatly under the terrors of the Fimbulwinter, but in no case could have been entirely lost. It is most probable that,

already at the onset of the penultimate world winter, at the latest before the last Fimbulwinter, the migrations of the Aryans began. Yet—let this be most solemnly emphasized!—these were not nomadic wanderings, but had the purpose of acquiring new settlement lands to replace the lost and ever more ice-bound homeland, and, owing to the consequent overpopulation of the still ice-free cultural lands, to gain new territories for colonization. The goal was, in the sense of present-day colonizing efforts, to create new states on Aryan foundations with the surplus population, and thus to spread Aryandom over the whole earth. These first colonies were intended to be only the seeds of larger state formations—and in most cases they indeed became so.

These Aryan colonization undertakings were by no means accidental, but entirely planned, purposeful enterprises, well founded upon the intuitively recognized organic laws of becoming and development, which they had learned directly from nature herself. As will also become evident in the course of this writing on the essence of the Aryan primordial language, the state-creating power of Aryandom—or of Germanic or Teutonic peoples in general, acknowledged without exception by historians of all times and nations—was rooted in a characteristic three-fold division of all beings and concepts, belonging to them since the most ancient days through intuitive recognition of the organic lawfulness of nature. By this means each individual already had his predestined place assigned, so that the migrating host of people carried within itself the completed structure of the state, which through the "Most Holy Rita"—ancient custom and tradition—could immediately be set into action as soon as the land-taking was accomplished.

This threefold division, which became essential to the very being of Aryandom, had been derived, with high and admirable wisdom, from the immutable primordial laws of all organic becoming, developing, and passing into new becoming, and was adapted to them. It was founded upon the iron principle: always to go with the natural development, furthering it, never against it, hindering it. Accordingly, this threefold division encompassed the three stages of development:

- Coming into being.
- Being (acting, ruling).
- Passing away into new becoming (not annihilation).

Therefore, within Aryandom everywhere we find these three orders. Where they appear blurred, multiplied, or diminished, there the national life ails until the "Most Holy Trinity" is restored to its venerable, ritually rightful place, until the inorganic yields again to the nature-ordained organism.

This "Most Holy Three" is therefore found not only in the sequences of the material world, as in the concepts "nourishing estate, teaching estate, defending estate[1]."

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[1] It may be appropriate at this point, before proceeding with the development of this work, to recall that Tacitus and Pliny—partly already through the Greek research travelers of the fourth century B.C., such as Pytheas—mentioned the threefold division of the Germans into Ingvaeones, Irminones, and Istvaeones. This division corresponds to the threefold ordering into those who provide sustenance, those who teach, and those who defend. Although this relationship was not always fully made clear by the ancient authors, nor by more recent historians, it should not be overlooked.

According to Tacitus, the devoted god "Tuisco" (Tyr, Ziu = the Begetter) had a son "Mannus" (Manask = man), whose three sons were named: "Ingvio," "Irmin," and "Istvo." (See the rune

or in their sub-orders—"Geitzbub, Herdsman, Loki" — "Urda, Verdandi, Skuld" — "Einbet, Gurebet, Wilbet"—and countless others. This threefold division, essential to Aryan being, permeated and regulated all Aryan institutions, both great and small, and remains to this day the foundation of all institutions that have sprung from the Germanic spirit.

Alongside this "Most Holy Trinity," however, there appears, intimately bound with it, a likewise "Most Holy Duality," rising from the mystery-depths of ancient Aryan wisdom. This "two-footed, two-split duality" first gives conceptual basis to the "Most Holy Three," and itself shows forth as a "three-united, three-split trinity."

These great dualities, which divide into two opposites that rage against one another as hostile twins, yet are also at the same time inseparably united—resolving all opposition in this union and preparing new becoming: dividing in order to unite, and uniting in order to engender new becoming—such as night and day, cold and heat, winter and summer, life and death, being and non-being, I and not-I, man and woman, subject and object, and so on. To the Aryans' intuitive recognition, these must already of themselves have pointed the way to insight into the fundamental essence of this dualism that reveals itself everywhere in the manifold expressions of the universe—to the recognition and grasping of the concepts of bodily as well as spiritual being, and thereby to the visionary sense of a higher spiritual being distinct from the bodily world, and of the dependence of the physical world upon it. With this, the fundamental concepts of Aryan religion (Wuotanism) were found.

But at this half-knowledge the Aryans did not remain.

The Orientals, especially the Indians at the forefront—standing, as will later be shown, under Aryan influence—also based their religious systems on this duality, but one-sidedly: for in the recognized duality they saw only the separation between "spiritual" and "corporeal," and therefore directed their main attention to the "spiritual," while overlooking, even despising, the "corporeal." They assumed "spirit and body" to be identical with "good and evil," and thus strove to destroy or deny the corporeal as evil. The natural consequence of this fundamental error was the loss of political freedom, the curse of foreign rule, and the exploitation by other nations thereby made possible, though the individual character of the people itself was preserved.

The Mediterranean peoples of antiquity, Greeks and Romans at the fore—likewise, as will also later be shown, under Aryan influence—also saw in that duality only the separation, but gave precedence to the "corporeal" over the "spiritual." The latter they therefore neglected, soon completely despised, even denied, and finally sought to annihilate by denial. The equally natural consequence was that, after a short flowering and a wrested world dominion, they suffocated in materialism, lost themselves along with world dominion, perished utterly, and today only linger as sad remnants in mixed

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symbols: ᛘ = man-rune, ᛏ = Tyr-rune, etc.). These became the ancestral fathers of the Germans, namely of the Ingvaeones, the Irminones, and the Istvaeones.

The names of these three ancestral fathers mean, in their three interpretive stages of word-meaning:

"Ingvio" (= ing and fo): Preserver, sustainer; The young wanderer; The one who decides in judgment

"Irmin" (= ar-man): Sun man, Higher ruler, Protector of opinion; "Istvo" (= ist-fo): He who in the ice (death) engenders, the reborn one, the one who returns

conglomerates of peoples, as a people destroyed, broken apart, and untraceable—whereas the Orientals at least preserved their nationhood, though in bondage.

The North European Aryans, the Germans, in their intuitive insight developed and deepened the concept of that great duality ever further, and soon grasped that not separation alone belonged to the innermost essence of this most holy duality, but that only in the recognition and comprehension of the final purpose of distinction—as the reconciliation and resolution of all opposites toward progressive development and renewed generation, toward becoming and passing away to new becoming—the true insight was to be found, which rests on the understood "most holy two-footed, double-split duality."

In consequence of this primal Aryan insight, the Aryan rose far above both the spiritual Oriental and the material Greek and Roman. For he honored the "real," the "actual," by holding his spiritual insight and his material grasp in balance, giving to the spirit what was the spirit's, but also granting to the body what belonged to the body, without depriving the one at the expense of the other. Yet even the real is not a unity, for in the "ideal" there arose for him an opposite pole, and Aryandom too oscillated between these two poles in order to find the ungraspable "apolar." But in this precisely consists life, which knows no standstill. Such opposing poles are to be compared to the feet, upon which culture continues its course of development: once one foot stands forward while the other seems left behind, then the situation changes and the seemingly left-behind foot advances, and so on—while the whole continues its progress. Needless to say, what is meant here is honest science, not the "business-science."

From the foregoing it follows that "Wuotanism" too is a doctrine of salvation (religious system) firmly grounded on "divine revelation," namely on "intuitive insight." It did not one-sidedly fall into spiritualism, with all its ascetic horrors and denials of life, nor did it one-sidedly yield to rigid materialism, in order to sink through it into the abyss of atheism. Rather, "Wuotanism" knew how to find the apolar direction between spiritualism and materialism, by honoring the recognized reality, "realism," and by founding its system on the recognition of the "two-footed, double-split duality," as well as on the resulting "multi-united, multi-split pluralities."

To be sure, Wuotanism too was by no means created with a single word. It too arose, worked, and transformed itself in—apparent!—passing away to new arising; it was different at different times (for in the phenomena of things there is no "permanent"), yet it is capable of the highest perfection, since neither dogma nor coercion of belief bound its wings, since in its esotericism it remained faithful to the organic laws of becoming and development, and thus even today and into the distant future, without looking right or left, it soars straight toward the divine primordial fire.

Thus Wuotanism taught that God and World are indeed opposites, but nevertheless one and inseparable; they are the first and highest form of the "two-footed, double-split duality." Yet this duality has a past, a present, and a future—through its becoming, its being, and its passing away to new becoming—quite like the plant in seed, blossom, and fruit. And so, from this, the triune, triple-split Trinity arose of itself; for just

as each of the Three is the "One," the indivisible, so again the "One," the indivisible, is the total concept of the Three. This is the organic natural and primordial law, and its intuitive recognition forms the Urgrund of Aryan being, thought, and feeling.

The widespread erroneous assumption—that the "doctrine of the Trinity of God" was first conveyed to the Germans by Christianity and its Roman missionaries—is thereby refuted. Already the individual divine concepts of Aryan faith show this clearly enough: the One God divides into the three phases of past, present, and future; in each of these phases He is different and yet the same, the One are the Three, and the Three are the One. If now in this primal Three only the process of development from Ur to Ur² is expressed in the relation of the Godhead to the world and to mankind—namely, in the sense of past, present, and future of the One-Single—then He, outside of His relation to world and mankind, is always only the One, the Only, the Single. He is the Three, and the Three are He, the One-Only-Single.

Thus the threefold division results in the following "divine persons":

- (Becoming, Primordial Time) the "All-Father," the creator of worlds (Christian: "God the Father"), is God as the primordial spirit, who materialized Himself in His creation, is inseparably bound with it, lives Himself out in it, and thus as pure spirit seemingly vanishes, to appear embodied as world, mankind, and so forth.
- "Wuotan" (Christian: "God the Son") is the materialized God, living in matter as the "world-spirit" (universe, world, mankind, etc.), which He abandons only at the passing away of matter, in the twilight of the gods, in order
- as "Surtur, the Dark One," as "Spirit of Salvation" (Christian: "God the Holy Spirit"), to be again dematerialized, returning to His purely spiritual state, which He had possessed as primordial spirit before creation—thus becoming once more the "primordial spirit."

Wuotan, the primordial spirit embodied in the total cosmos, again divides Himself as "world-spirit" into stages of past, present, and future, in another trinity: "Wuotan–Wili–We" or "Wuotan–Donar–Loki," as well as other trinities that could be derived, but which would here take us too far.

And again two dualities present themselves to us: on the spiritual side, the duality "primordial spirit" – "human spirit"; on the material side: "cosmos" – "human body." Each of these dualities is in itself a "two-footed, double-split duality." Space and time are bound to the material world; they rose from the Ur with creation and will with it sink back into the Ur; they exist therefore only in the present phase of the Godhead, in the age of Wuotan. In the age of All-Father and in that of the Spirit of Salvation, indeed in the Ur itself, there is neither space nor time—no side by side, no before and after, no multiplicity—but only unity, the primordial spirit. This primordial spirit, however, penetrates, as "world-spirit" in the age of Wuotan, the age of materialization, all things—space, time, and every corporeality—and likewise, as "human spirit," man within his body. Thus the human spirit has existed since the beginning of the material world, and for its duration, as an independent spiritual individuality separated from the primordial spirit, yet always a part of it, thus itself primordial spirit, and loses this individuality only with the cessation of matter, of time and space, in order then to reunite with the primordial spirit and be One with Him again. The human spirit is therefore immortal, an individuality existing in itself, and as a part of the primordial spirit is this very spirit itself. For: primordial spirit and human spirit is an uncountable, many-united, many-split multiplicity; and it has been recognized that we are able to unite nothing without at the

same time dividing it, and that we are able to divide nothing without at the same time uniting it.

Exactly the same result is formed by the separating and uniting of the duality or plurality "cosmos–human body" on the material side. All is the One, and the One is All. Wuotan is All, but He is also the One who once, in a human body, was called Wuotan, and by intuitive knowledge could make those profound insights that caused Him to appear as a God. His spirit dwells among us, and so does His body; for what we call "body" is—though only seemingly!—in contradiction to what the Völuspá reports as "eternal places," as dwelling places of disembodied souls for reward or punishment—of which, for our purposes here, only "Valhalla" and "Helheim" concern us. In "Helheim" are gathered all souls separated from the body by a "straw death," while "Valhalla" receives only those who died a weapon-death upon the battlefield.

Thus this is not a pale selection of the pious or the good out of the multitude of the wicked, but a vigorous choosing of the capable from among the unworthy. And the "death in battle" applies not only in the literal sense to those fighters with spear and sword, but to all who stood in struggle for the development of their people, regardless of what weapon they wielded. As everywhere, so also here, the exoteric must be clearly distinguished from the esoteric—a matter that will become still clearer later when the "Kala" is discussed.

Yet Wuotan and Freya also share in the "Wal": that is, each of the two has their half among the dead to claim. This division takes place such that Wuotan, as the "world-spirit," receives the disembodied soul, while Freya, as the "world-substance" (primordial matter, primal material)—therefore also called Primordial Mother, Arkona, Urkona, Earth—receives the soulless, disspirited bodies, to keep them in "Folkwang" (the burial-field, cemetery), while Wuotan leads the spiritualized souls to Valhalla. The unworthy, unspiritualized souls pass to Hel in Helheim. In "Söcquabeckr" (the torrent, deluge, spring rain—thus at the beginning of becoming), Wuotan and Saga (Freya) reunite soul and body for rebirth into renewed incarnation as human beings.

It is noteworthy that Wuotan concerns himself only with the advanced, spiritualized souls, while he leaves the unspiritualized, "poor" souls to others for their rebirth. For these too do not remain in Helheim, but are also reborn. In this exoteric representation lies, as its esoteric kernel, the intuitively discovered recognition of those laws of heredity, of selection, and so forth, which were only much later discovered through speculative research—no less, however, the acknowledgment of the born genius, whose unfolding power often mocks all theories of heredity, selection, and descent. Here again the boundaries of the duality—spirit and body—interweave, separating and uniting at the same time, two-footed and double-split at once.

Thus in both Valhalla and Helheim the sojourn of the disembodied souls does not last eternally, but only until the next reincarnation. Yet those spiritualized souls that come from Valhalla once more receive heroic bodies—that is, they again attain to leading positions, in consequence of the rich treasures of spirit which they acquired in earlier embodiments. These reborn ones are here on earth—that is, in renewed human bodies in the human world—secure of a renewed heroic career, which by no means requires the sword, as has already been said. This heroic career is to be regarded as the continuation and true realization of the joys of Valhalla.

From this it follows that the esoteric meaning of the promise of Valhalla does not in any way refer to the beyond—which is meant only symbolically—but is without doubt to be interpreted as referring to the future life, or future lives, in this world, upon renewed rebirth.

According to this esotericism, the Einherjar are the men in human bodies of the future who are capable both in arms and in the battle of the spirit, whom the world-spirit Wuotan, as Aryan folk-spirit, requires here on earth for the struggles—or better said, for the vigorous development—of coming times. That is to say, the Einherjar are the heroic bloodlines of the future, achieved and educated, who are to lead Aryandom, and with it all of humanity, ever toward higher goals, and to guide it to perfection in constant renewal. Meanwhile, those reborn out of Helheim form the mass of the people, who in their continual ennoblement will likewise rise into the rank of the Einherjar, so that at the end of all days there will be no inferior among them.

This doctrine therefore aimed, in its ethical aspect, at the systematic achievement and cultivation of a noble race which, by ensuring the favorable development of the future of the people, at the same time also served the present. It sought always to maintain that already emphasized a polar direction of true "realism" between the poles of the misunderstood one-sided spiritualism, and the equally misunderstood, one-sidedly cultivated materialism—so as not itself again to lose sight of the solar goal. To "realism" there grew, in "idealism," a counterpole, which was to preserve realism from merging with "materialism" and sinking into a ruthless "egoism"; just as conversely "realism" was tasked in turn with protecting "idealism" from too bold a flight, and from dissolving into exaggerated "spiritualism" and excessive "altruism."

From the fleeting outline here given of Aryan esotericism, exotericism, and ethics, the statement expressed already at the beginning—that which all historians of all times have established, namely the state-founding and state-preserving power of the Aryans, Germans, or Teutons—may appear sufficiently grounded to justify now tracing this "most holy triune, triple-split Trinity" also in the structure of the people itself.

Most likely already at the onset of the penultimate world-winter—at the latest, however, before the last Fimbulwinter, as said above—the migrations of the Aryans for the purpose of acquiring land, as colonization, and indeed in planned fashion, must have begun. These were crowned with complete success, and—with few exceptions—led to long-flourishing state formations. From this it follows naturally that a land-taking was not sought or carried out at random by some chance-assembled band of adventurers, but was performed according to ancient customary norms and built up, quite self-evidently, on ritually ordered, communal action.

The newly won land constituted the Alemende[2], that is, the common property of the people (Volkseigen)[3]—not "royal property" nor fiscus regius—and as such it was inalienable and not subject to encumbrance. Every participant in the expedition received,

[2] Even today the Frenchman (Gaulish Celt) calls the German "L'Allemand."
[3] A kind of communism, which by no means excluded personal property, but this did not extend to landholding, and consisted only in movables.

in fief, for himself and his descendants (thus as family possession, not personal property) a portion of land (a lot) as an unseizable, inalienable, perpetual fief, in which the head of the family ruled and administered as guardian of the other family members, who stood under him as co-participants and beneficiaries, but not as serfs or slaves.

In the division of the new land into lots, one lot more was marked off than the number of claimants required. This was the Heilslos[4], destined for the establishment of the Halgadom (sacred place)—which united within itself church[5], school, and court—and consecrated to such by the planting of a linden tree.

Thus the newly acquired land was considered as given in fief to the people by the Ur-Fyr, and this "God's fief," from the sun as the visible symbol of the invisible Ur-Fyr (primordial fire, God), was most solemnly taken in fief with sword in hand, on horseback. This is a highly significant feature of Aryandom, which knew nothing yet of absolute kingship, which intuitively recognized the indivisibility of the concepts "spirit" and "body," "God" and "world"—thus seeing in the Ur-Fyr only the spiritual force, in the "earth" only the corporeal substance of the divinity. Therefore the earth was revered also as divine, and was held too holy to become the property of any man or of all men; hence it could be taken by men only in feudal possession, and for this reason it could neither be encumbered nor alienated. Because of its holiness, it could not become an object of trade or speculation.

This land, taken as fief from the "Ur-Fyr," was now considered "Urland," and many names of lands, cities, places, and fields throughout all parts of the ancient world still bear eloquent witness to this, as the following names are meant to confirm in preliminary examples: "Ur," "Uri," "Ural," "Oran," "Oranien"; "Askania," "Asch," etc., etc. From such an "Urland," which was regarded as a base for further colonizations, new stretches of land were then acquired, settled, and cultivated by subsequent generations, always according to the Aryan Rita, in organic and lawful development.

The participants in the expedition of such a land-winning folk-host—each of whom had now received his "lot" as a "family fief"—formed at first only the very modest foundation of the emerging state, hardly more than a community, a district, but the ground was laid, and ritually well-ordered and consolidated.

It was already said above that the folk-host setting out for land-taking carried within itself the finished structure of the state, which it immediately put into effect through the "Most Holy Rita" after the acquisition of land. This was achieved by the threefold division of the people into "Nourishing Estate" (Nährstand), "Teaching Estate" (Lehrstand), and "Defending Estate" (Wehrstand). This division, based completely organically on the recognition of the already discussed and much-illuminated "triune,

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[4] The name Heilslos is still preserved, for example, in the local name Heulos of the Iglau town square and the adjoining grounds, where the ancient St. Jacob's Church stands—since the Roman Church, as is known, took over the heritage of the overthrown Wuotan-faith, transformed the Halgadome into cathedrals and monasteries, and converted the Wuotan-temples into Christian churches.

[5] The designation Kirche ("church") for Aryan pre-Christian sacred places was already used by Pope Gregory I (580–604) with the expression "heathen church." The word Kirche is primordial-Aryan, not derived from the Greek ecclesia. Rather it comes from the root kar, which covers the idea of enclosing, encompassing. From this: Felsenkar (rock-basin), Kerker (prison), Karwoche (Holy Week), Chor (choir), etc., and finally Kirche. In the Tewrezent (12th century) it is written: "You know well how the hewing goes, when Wodan strikes the gates of his churches."

triple-split Three," and representing in the material world the mirror-image of that of the spiritualistic world, may now be considered in greater detail.

The Nourishing Estate (Nährstand) was the broad foundation of all Aryan state formations, of the smallest as well as of the largest. Every member of the people without exception had to belong to it—even the king and all those who were counted among the other estates—in order to prevent the "Nourishing Estate," as the foundation of the state, from being suppressed or subordinated by the other two estates, or even by one of them alone. It was regarded precisely as the "stem of becoming" of the whole people and of the particular state organism, and upon the unweakened preservation of its strength the power of the people depended. The "Nourishing Estate" therefore took over the newly divided land-lots, and thus in each lot a family settled. At first the "farms," laid out at the center of each lot, stood isolated, and only later were they surrounded by "houses" attached to the farm in one way or another, from which developed the foundations of villages, markets, and towns. Thus, to use a modern term, the entire people consisted entirely and without exception of farmers—even the king and all other titled personages, since they too had to belong to the Nourishing Estate and could not leave it.

The Teaching Estate (Lehrstand) was the spiritual flower of the people. It constituted the "ruling stage," to which the skalds and the "nobility" belonged. Skaldship and nobility were almost synonymous, and rested upon the systematic achievement and cultivation of a noble race, destined to distinguish itself from the mass of the people by spiritual and bodily excellence. Here one may recall what was earlier said in connection with the Einherjar. The "Teaching Estate" thus had to take responsibility for the leadership and government of people and state. From it came the skalds and judges—guardians of the "Rita"—and from the most select lineages the kings, princes, and counts. Yet all of them, as members of the Nourishing Estate, were still only farmers.

The Defending Estate (Wehrstand) was the "stage of passing away to new becoming." Although, in the common sense, everyone had to belong to the Wehrstand just as to the Nährstand, it was especially chosen as a true profession by those who, because of inheritance and family circumstances, had little prospect of becoming "lords"—that is, of one day assuming the family fief as head of the household—and therefore remained for life, if not in outright hardship, then in a certain dependency. These were the second-born and later-born, or their descendants. Although, owing to wars, plagues, or other accidents, their chance of one day becoming head of the family was not altogether hopeless, the likelihood was slight, and it gave little satisfaction to their thirst for action and possession. These second-born and later-born felt bitterly that they were, so to speak, the "superfluous ones" who stood in the way of the others; and indeed they were what today is called "overproduction." Compared with plant life, these "surplus" individuals were like the fruit which the plant casts off, but in so casting off nevertheless ensures the further propagation of the species by entrusting the seed to the discarded fruit.

Thus these "surplus" individuals were for the people truly the fruit that the folk-tree shed, placing within it the seed to plant a new folk-tree. In fact—history tells it exactly in this sense!—these second-born and later-born gathered around one or more second-born nobles, one of whom they acclaimed as their "duke," formed a "folk-host," and set out to acquire land and to found a new state. By inherited custom they subjected themselves to the "Most Holy Rita" as the self-evident highest and holiest law; and since they were no motley rabble, their action proceeded in completely lawful and customary fashion, arousing no mistrust among neighboring peoples, encountering no hindrance,

and gaining ready free passage and fullest support. Yet the "outgoer" or "land-runner" in no case lost his rights to the family fief, and if he returned home after years in the event of failure, the family homestead was always open to him, and he resumed his old rights unscathed.

In the realizing sense of the third stage of development, of "passing away to new becoming," the Wehrstand thus proves itself to be the "estate of passing into new arising," in the form of a folk-host departing to acquire land. And this shows how much we Germans of today—who are so proud of our modern achievements—have, by forgetting the ancient Aryan Rita, lost the ability to use our surplus of strength as seed, instead squandering it as fertilizer for foreign, even hostile nations. (It should be pointed out that List's work was written before the war, and reflects the conditions of that time!)

From the account here given of the essence of the "three estates," which proved to be the practical application of the insight into the "triune, triple-split Trinity," there emerges further the not insignificant fact that the Nourishing Estate lived out realism, the Teaching Estate is to be considered as the representative of idealism, while in the Defending Estate both tendencies lay in germ. Nourishing Estate and Teaching Estate held one another in balance, so that the former should not sink into selfish realism, nor the latter lose its footing in altruistic idealism. For this reason both estates constantly called to each other the ancient admonition: "Hold to measure in all things."

A very remarkable linguistic monument may serve to illustrate what has been described here. The Swiss preserve, as a folk-memory, the legend that in primordial days they emigrated from Sweden and settled their present homeland. This is confirmed first of all by the name under which they are mentioned by Roman writers, namely the name "Helvetii." The Roman, who did not understand the Germanic language (and was no philologist in the modern sense), had heard the name—like practically all Germanic names—incorrectly, and wrote it down still more incorrectly.

Yet every name is a word of concept, which expresses something quite specific. It may be remarked in passing that the Romans never took the trouble to learn the Germanic—indeed, we may say plainly the German—language; for they did not even attempt a Germanic dictionary, let alone bequeath one to us, despite the fact that they produced lexical works of their own.

Correctly spoken and written, this tribal name must be "Helfeser" or "helfetser." Fetsen or fesen derives from the stem fa, rune , and according to the third "word-order stage" (Passing away to new arising) it means "to wander," "to go away." In connection with the concept hel, which likewise in the third order stage signifies "darkness," the "uncertain," the concept-word Helfetsen means nothing other than "to go away into the dark, the uncertain." As a tribal name, "Helfetser" designates: "Those who departed into the unknown, never to return." Truly a fitting designation for those who belonged to the Wehrstand as the "estate of passing away," who, as the cast-off fruit from the folk-tree, bore within themselves the seed for a similar folk-tree, to plant and nurture it in the soil of a distant foreign land, thus in practice carrying out the "passing away to new arising, becoming, and being."

These “Helfetser” after a long wandering—its duration and course unknown to us—reached a land in the mountains that suited them. Dense forest covered the slopes and encircled a mighty lake. This “new land” or “Urland,” still untilled and ownerless, the “Helfetser” now divided according to the known three developmental stages into three districts (today called the “Ur- Cantons”): “Uri” as the land of arising, “Unterwalden” as the land of ruling, and “Suits” (Schwyz) as the land of passing away to new arising. These three districts they named collectively the “Fyr-Walt-Stätten.”

Today one speaks thoughtlessly of “four forest cities,” without considering that there are only “three,” and that originally they were not to be understood as “cities” but as “places” (Stätten). The meaning of these name-words will also shed clearer light on many other matters.

“Fyr” in the simple sense means nothing other than “fire.” In the esoteric sense, however, “Fyr” denotes the divine generative force, whose visible symbol is the sun. Accordingly, the sun is the seat of the “Fyr,” the “divine” Fyr; the lightning is the “heavenly” Fyr; love is the “human” Fyr; and flame is the “earthly” Fyr—points to which we shall later return. The “Fyr-Walt-Stätten” were thus those localities consecrated to the “Ur-Fyr,” the divine generative power “in its ruling.”

“Ur-ri” is the “Ur” or “land of origin” (Ur = primeval, ri = generated, thus: “generated from the Ur”). This name-word signifies that there the primeval begetting of the people began. … “Unterwalten,” as it should properly be called instead of “Unterwalden,” is consecrated to the ruling (Walten) of the gods here below on earth, and thus belongs to the second stage of “being, acting, ruling, and working.” As the third stage, the “land of passing away to new arising,” the third Ur-gau (Ur-canton) is to be named “Schwyz” (Suits), from which the next neighboring old cantons were settled, and which therefore also received the common overall name “Switzerland.” “Suits,”[6] however, again means “fading,” “passing away,” entirely in the sense of the “Helfetsen,” and indicates that from “Suits” the further planting of the people was undertaken.

Many more place-names in the surroundings of the Ur-cantons could be brought in here, supplementing and clarifying, and in their collective reading and collective interpretation would yield an astonishingly corrective result. But this would lead us too far, since countless analogous examples could be adduced from all over the world, particularly from all Asia, North Africa, and of course the whole of Europe.

But one name must still be mentioned, namely the name “Tell,” since it is inseparably connected not only with the three Ur-cantons of Switzerland, but with all “Ur-places” in general[7]. As will later be shown in the word-stems and word-orders, “Tell” arose from ta–el, i.e.: in the first stage, “to beget through fire (Ur-Fyr)”; in the second stage, “the earth begotten through fire”; and in the third stage, “the secret hidden, enclosed within fire.” (Tegel, eintegeln = to penetrate into the secret, etc.) “Tell” in its overall meaning is therefore the earth itself, and “Tellus” was the name of the earth-goddess.

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[6] Compare: “Suez” at the Suez Canal

[7] The Algerian province “Oran” (Uran = Ur-beginning) names its most fertile cultural district in the north with the name “Tell.” This, and many other place-names in North Africa, prove an Aryan primal settlement long before the time of the Vandals. The “Berbers,” “Wantschen,” etc., are Aryans.

The legendary "three parts" that, according to a Swiss saga, sleep in the "cave" (in the uncertain, the dark, Helheim) are indeed the earth itself—conceived as a divinely animated being—as that "triune, triple-split Three." This "holy earth" acted in union with the "Ur-Fyr" in the Ur-cantons.

This one example—though countless others could be added, such as the already mentioned "Oran" in Algeria, the "Ur" in Babylonia, "Oranien," "Andalusia" (the lot of the wanderers), etc.—may suffice to prove that the "folk-hosts," as "passing-away tribes to new arising," proceeded entirely according to Rita, and transplanted and cultivated the finished structure of the state, which they had carried in germ from the Ur-homeland as "Helfetsen," as "wanderers" (Vandals), immediately into the "new land" made into "Urland." In this "Most Holy Rita[8]" precisely lay the state-founding and state-preserving power of the Aryan peoples.

Through strict marriage laws—at least within the noble race, the primal nobility—the Aryans preserved themselves racially pure for a long time. Only the broad mass of the helgefetsten—the emigrated—people, owing to the lack of Aryan women (since such took part in the migrations only in insufficient numbers), were compelled to marry native women. In the course of millennia, mixed races thus developed. Yet even today, for example in India and in most non-European settlement regions, priestly, warrior, and noble castes are still found racially pure as belonging to the Aryan race, marked by the peculiar features proper only to it: long skull, light skin, blue eyes, and blond hair of head and beard. Thus in India, where they are significantly enough still known today as "Ayria" (Arya, lord). Likewise in Polynesia, where they are called "Erriois" (Aryans); in the Canary Islands, where in the "Wantschen," the Vandals, as in North Africa in the "Berbers," racially pure remnants of ancient Aryan settlements can be recognized.

The Egyptians allowed the rule of Menes (5,000 years before our reckoning) to be preceded by a four-thousand-year dominion of demigods, and this by one of gods, which Manetho estimates at 13,900 years. Plato, based on his researches in the temple of Heliopolis, reckons the age of the musical cult of Isis at a myriad, i.e. about ten thousand years. Manetho calls the pre-Menes dynasty "Nekyes," connected with nek (boat), pointing to seafarers—presumably the founders of Nile navigation. Even in historical times, almost continuous immigrations of northern peoples occurred into Egypt—peoples who were undoubtedly Aryans. They crossed the sea from Sicily to the North African coast near Carthage, a migration route already well known to Homer. Tellingly, the Egyptians called these immigrants "Tamehu," the people of the Northlands, and depicted them in their wall paintings with light skin. When they wished to portray the most northerly of these, the Hyperboreans, they chose an even lighter complexion, whereas they characterized Egyptians, Phoenicians, etc., as reddish-brown, Asiatics as yellow, and Ethiopians as black.

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[8] This "Most Holy Rita" and the "system of folk-transplantation" founded on it reach far back into pre-glacial primordial times, as shown by Aryan state-foundings in India and elsewhere in Asia, in Africa, etc., and was still, at the time of the migrations of peoples, preserved in unforgotten and unimpaired custom. When—at least in Europe—there was no longer any "ownerless new land," these settlement-norms were altered such that the defeated, from whom land was taken, were deprived of one-third of their soil and this was distributed by lot, while the defeated were left "unconquered" on the remaining two-thirds. Especially instructive—documentarily provable—is the land-taking of Dietrich of Bern (Theodoric the Great) in Italy, in the year 492 A.D.

But not all northern peoples were seafarers; indeed, the majority—Suebi, Saxons, etc.—were farmers, and these it was who shaped Egypt into an agrarian state according to Aryan Rita, so that ancient Egypt also bore visible Aryan influence in its organization, and likewise in its cultural ideas (such as the doctrine of rebirth), which only later became rigidified under priestly hierarchy into fetishism and shamanism. Similarly, in India, Persia, Babylonia, Palestine, etc., the Aryan primordial foundation can be discerned, upon which later state forms—raised by half- and mixed-races—strengthened themselves by Aryan culture, yet after suppressing the Aryan minority, soon decayed after brief violent florescence.

And everywhere the Aryans came since primeval times, they were the teachers, the bringers of culture. The script signs of Korea still today show an undeniable similarity to the Aryan runes, just as these form the basis of nearly all ancient writing systems. And the "Fyrfos" (swastika, hooked cross, etc.) is the seal of proof for the cultural work and the teaching office of the Aryans. Indeed, the Polynesian "Erriois," who have lost all culture and today possess no script, have preserved as the last remnant of memory of their—probably pre-glacial!—ancestral heritage the swastika (the Fyrfos), as their sole sign of writing and salvation.

The undoubtedly real and demonstrable existence of a pre-glacial culture, created and developed by Aryans in extra-European lands, proves the teaching office of Aryandom, calculable over many tens of thousands of years, toward all other races and peoples of the earth—who always received from the Aryan, but from whom the Aryan never received anything noteworthy. Buddha was a Sakku, Osiris a Sakumane—both Aryans, and in the narrower sense Saxons—and thus the traces of the Aryans as bearers of culture can be irrefutably demonstrated in countless examples from language itself, for which this writing intends to provide the key.

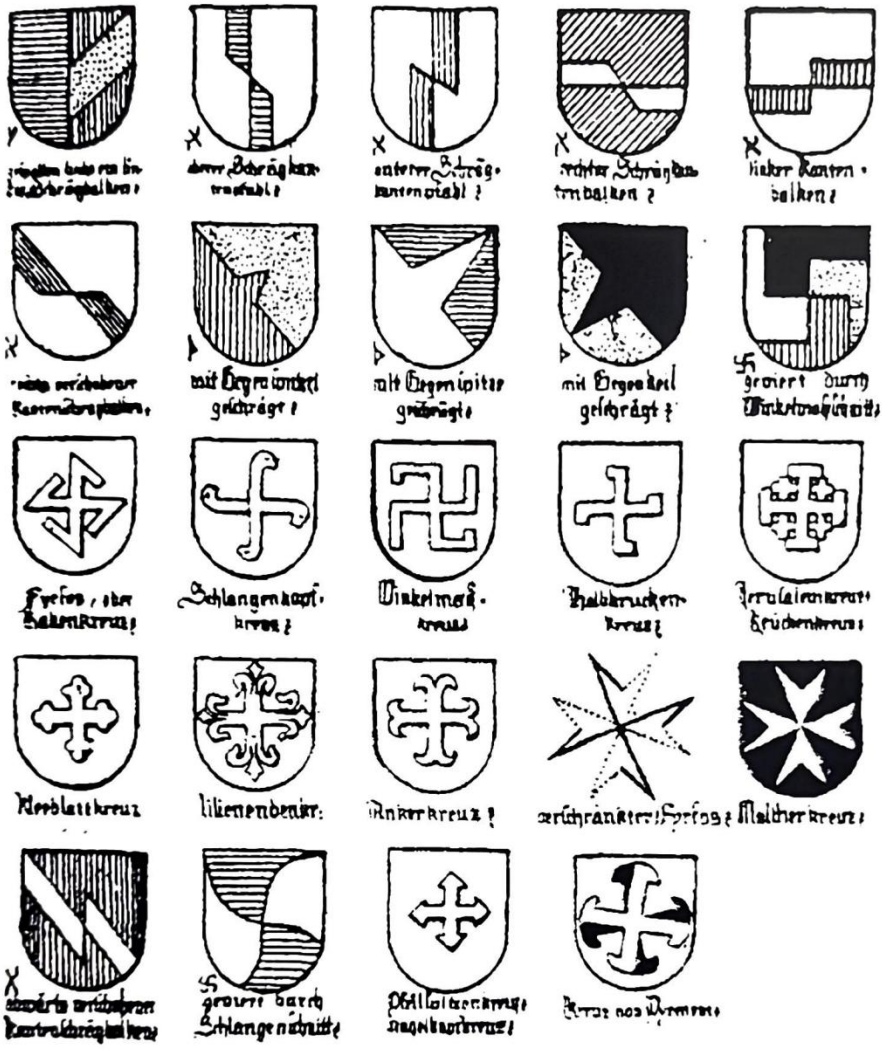
The migration of the Aryans across the mountains in the northwest of India into Hindustan is dated by astronomical calculation to more than four thousand years before Christ, though it must have begun much earlier, transplanting the Aryan original language into India. By the third century before Christ this was already a dead language, but as Sanskrit still today bears the ancient Indian literature. Sanskrit, before the essence of Aryandom in its full scope was recognized and valued, was regarded as the Aryan primal language, from which all other Aryan languages were thought to be derived. From this arose the erroneous assumption that the Aryans as "Indo-Germans" had settled Europe from the Himalayas. But according to all that has here been set forth, the very opposite is the case: the Aryans brought their culture and their language—which is still monumentally preserved in Sanskrit—into India, preserved themselves racially pure in the noble lineages as "Ayria" down to the present day, and never sent colonizing peoples from India into Europe. It follows therefore that henceforth there can be no more talk of "Indo-Germanism," but only of "Ario-" or "Germano-Indism."

"Buddhism" arose from "Wuotanism," but later became a false teaching through the predominance of spiritualism and exaggerated altruism, in that it despised materialism as well as the necessary conditional egoism, and demanded the complete denial of the body in asceticism. In exactly the same way, the Aryan spirit was lost from the other Asiatic religions, as also from the Egyptian. Yet not only in the esoteric and exoteric doctrines and rules of the old religious systems, but also in the mythologies of these peoples, the Wuotan-myth is still mirrored—a fact already recognized by the highly deserving philologist and myth-researcher Jacob Grimm, who thereby became the founder of comparative mythology. He pointed to the striking parallels between the

Wuotan-myths and the myths of all ancient civilized peoples, though necessarily he still assumed an influence of the other myths upon the Germanic, and could not yet recognize the actual reverse relationship—that all others derived originally from Wuotanism.

That after the last solar spring—the "Deluge period"—there were also refluxes of Asiatic and African peoples into Europe, which was now increasingly ice-free and thus more open and richer in cultivable land, is well known. Europe owes to this reflux of peoples the mixed races of the "Slavs" (from Aryans and Turanians), the "Celts" (from Silures and Mediterranean peoples), the "Gallo-Celts" (from Celts with Iberians, Phoenicians, and Gaels), and many other mixed peoples—among whom there were naturally also "full-" and "half-blood Aryans"—who unconsciously were striving back toward their Ur-homeland.

The Ur-Aryandom that had remained settled in Europe, into which the mixed-race floods had penetrated like wedges, lost unspeakably much territory and population in these frictions with foreign peoples on the newly arisen borders—frictions which favored the formation of further mixed races, always to the disadvantage of the primal race, which finally as a "pure race" is to be found only in central and northwestern Europe, in "Old Saxon Land" (Terra antiquorum Saxonum), as well as in certain secluded enclaves of southern Germany and Austria.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Winkelmaß-
Halbarmkreuz
Jerusalemkreuz
Kleeblattkreuz
Lilienendenkr.
Ankerkreuz
Maltherkreuz

Origin and Nature of Heraldry

Organization and History of the Germanic Tribal and Settlement System

Foundation: Origin and Nature of Heraldry

The assumption that the Germans before the twelfth century knew nothing of coats of arms, and that these only began to develop under Oriental influence—when the banners fluttered from Acre's battlements and good German sword-blades whirred around Saracen skulls—has until now been regarded as a settled matter, about which no further debate was permissible, since that assumption had already crystallized into dogma. Yet even the very first, most superficial examination of this premise raises legitimate doubts against the unassailability of such a dogma—namely, the important circumstance that, remarkably enough, only the Germans, and only those European peoples who had adopted German culture (even if very late, as for example Russia under Peter the Great, or even Bosnia only after the year 1878), knew and bore coats of arms. By contrast—and most tellingly—the Orient, not even its westernmost part, European Turkey, had the faintest notion of what we call coats of arms, what we call heraldry. This is to say nothing of the primeval Germanic nobility and its distinctive ranks, entirely unknown to the Oriental peoples.

Had the Germans brought back from the Orient the knowledge of coats of arms—even the humblest beginnings of heraldry—then logically the Orient at the time of the Crusades must already have known of coats of arms, for one can only bring something back from where it already exists. But in the Orient of then and now, one would search in vain for heraldry. Since the system of coats of arms, with everything inseparably bound to it, was and remains something utterly unknown outside of Germany and German culture, it follows necessarily that Germany itself must be the land of origin of the science and art of heraldry. To demonstrate this is the task of the present treatise.

Already at the first appearance of the Germanic peoples in Roman history, in the year 113 B.C., we find as their distinguishing possessions "helmets with animal figures" and "painted shields"—in other words, the most essential components of a complete coat of arms, as are still required even today, after more than two thousand years. Plutarch, in his Life of Marius, reports that fifteen thousand Cimbrian horsemen "wore helmets upon which the jaws and shapes of fierce beasts were to be seen." Other Roman historians likewise mention such ornamented weapons. Thus Tacitus, in his Germania (chapter 45), speaks of the Aestii, writing: "…They revered a Mother of the Gods (Frigga). As the emblem of their service they carried figures of boars. Such images are their protection and defense; they shield the worshipper of the goddess even in the midst of the enemy."

In chapter 6, Tacitus explicitly highlights the "brightly painted shields." And since, among the weapons which the chieftain gave his men, he does not list "helmet or shield," it is safe to assume that each of the men supplied these protective arms for himself. This assumption appears all the more likely since, in medieval armories, helmets and shields were always recorded separately and never as belonging to the armor—though in reality they did.

This otherwise entirely inexplicable custom can only have arisen from ancient tradition, grounded in the fact that each man in earlier times brought along his own helmet and shield, since these were consecrated with his personally distinctive heraldic device—his inherited talisman, or "inherited sign of blessing."

The German heroic legend—for example, the Vilcina Saga, which reaches back into pre-Christian times, long before the Crusades—speaks not only of actual coats of arms, but also preserves the very special, characteristic circumstance that both the Zimiere (helmet crests) and the shield devices were regarded as "talismans," that is, in a certain sense as "enchanted and blessed," and therefore "endowed with magical power." One need only recall, for example, the legendary helmet of Dietrich of Bern, Hildegrimm ("battle-wrath"), which surely belonged to those helmets that, according to Plutarch, were adorned "with jaws and figures of fierce beasts."

From this belief there also arises the otherwise difficult-to-understand tournament custom of striking off the opponent's helmet crest at the very beginning of the combat—ideally with the first sword-blow or lance-thrust. This practice, which later survived only in mock-tournaments, certainly goes back to ancient, pre-Christian combat usage, whose aim was to deprive the opponent at the outset of his protective talisman, thus rendering him conquerable. Many legends of weapons and coats of arms speak of such treasures and helmet ornaments that bestowed invincibility, but whose power ceased at the moment the talisman was shattered or otherwise lost. Out of this ancient belief in the protective power of such tokens in pre-Christian times there arose, by way of degeneration and misunderstanding in the Christian era, the superstition of the so-called "Passau art," weapon-ointments, and other things of unpleasant memory. But this only by the way.

If therefore already in the year 113 B.C., according to Plutarch's testimony, the Germans were using helmets and shields in precisely the same manner as later in the German Middle Ages—and symbolically even today—then the conclusion is well justified that the institution of heraldry is something proper and innate to the Aryan or Germanic peoples, and cannot have been borrowed from any other nation; since, as has already been said, only the peoples of central Europe whose culture rested on the Germanic knew of coats of arms.

It must never be forgotten—and this can therefore never be too often recalled—that Germanic-German cultural development was not first created as a result of the Christianization of the Germans, but only entered into a new phase through it. Therefore, it must be rejected as a deliberate historical falsehood when it is claimed that the adoption of Christianity first established and conditioned Germanic culture, and that the pre-Christian Germans were half-savage barbarians.

Germanic shields

Coat of arms with crest - Zurich 1340

Two knights with crests in a duel. The heraldic purpose is beautifully worked out

All phenomena of modern culture are rooted in the essence of Aryan Germanicism, in the Aryan-Germanic-German national character, and can, without exception, be traced back in their origins and their first manifestations to pre-Roman and pre-Christian times. Indeed, even Christianity was by no means adopted by the German uncritically in the form in which it was offered, but was instead adapted to his own essential nature.

But just as all institutions of the Aryan-Germanic Germans gradually changed under the influence of Christianity—that is, through the merging of Wuotanism with the teaching of Christ—so too did heraldry undergo a profound transformation. The symbols of Wuotanism (which must in no case be dismissed as 'paganism,' in the sense of godlessness[9]) succumbed—but only in appearance!—to the symbols of Christianity; a changed symbolism came into effect—but again only in appearance, only outwardly. This process of transformation was taken, just as in all other cases, to be an originating cause itself, since it was deemed useful to make the people completely forget the memory of Wuotanism, which had been denounced as paganism.

Through this deliberate procedure, carried out over the course of more than a thousand years, the people finally grew accustomed—and in part still remain accustomed today—to not seeing the great past of the Ario-Germans at all, and thus to value the Germans of pre-Christian epochs no higher than, for example, the Zulu Kaffirs of the present day, crediting them with nothing that might even remotely resemble a native culture of their own. Misled by this unhappy delusion, one entirely failed to recognize the contradiction inherent in the fact—attested with unanimous agreement by all historians of all times and peoples—that the Ario-Germanic element possessed a state-founding and state-preserving power. This national strength was acknowledged, yet at the same time people persisted in the utterly illogical opinion that such power could have been exercised by a people who supposedly still stood at the lowest level of culture!

More and more, however, knowledge accumulates showing that it was precisely the Aryans—the original inhabitants of pre-glacial Arctogea, today's Europe, the very race of men whom we still call Germans and Teutons—who created and continuously influenced the culture of all the peoples of the earth, and this already since the immeasurably distant times of the last, and very likely even of the penultimate, interglacial age.

How else could it be conceivable or explicable on any other grounds that still today all European ruling families are without exception sprung from Germanic dynasties—with the few exceptions of Sweden-Norway (Bernadotte), Serbia (Karageorgević and Obrenović), Montenegro, and Turkey—and that the ancient nobility of all peoples, both of the Old and the New World, is of Aryan-Germanic race, something that can even be demonstrated in the age-old appellations of non-European peoples? For example, the Aryia (Aryans, nobles, heroes) of India, the Arriois or Erriois of Polynesia, and so on, and so on.

And this primevally mighty Aryan people, who for countless tens of thousands of years created all the cultures of our old earth—cultures which withered whenever Aryan influence ceased and Aryan influx dried up—this primevally mighty Aryan people, who swept away such decayed and withered cultures as the Roman-Greek, only to replace them anew with its own Aryan culture—this people of the "Sons of the Sun" was

[9] i.e., not to be confused with atheism.

supposed to have been educated only by enervated, rotten-to-the-core Rome, and was supposed even to have fetched its heraldry and its noble institutions from the degenerate Orient?

No, this anciently noble people of the Sons of the Sun needed to fetch neither its heraldry nor its aristocratic organization of the "Semanen" from the Orient or from anywhere else, any more than it needed to borrow any of its other anciently noble peculiarities, which are unique to its very own essence and cannot be compared with those of any existing or past people or race.

But again and again it is the sickness for foreign lands from which we Germans suffer—that fatal longing for the foreign, instilled in us since the fading away of Wuotanism, that denationalizing poison injected into us when the fetters of Roman law were fastened upon our limbs under the torment of the calamitous age of the much-lied-about Frankish king Karl, the great "Slactenera." And it is this longing for the foreign, once again, that has caused German scholars to view their own people, its essence, history, and destiny, through spectacles tinted in Oriental-Roman-Greek colors, so that they are hypnotized to the point where they are no longer able to believe or trust their own perceptions, surrendering themselves without resistance to foreign suggestion.

That this reproach is justified and by no means frivolously plucked out of thin air may be shown by an example, in order to demonstrate that one must first break with age-old prejudices before tearing down the barriers which even today prevent us from understanding that historical epoch of the Germanic peoples which was described by Greek and Roman historians and geographers. Their writings are regarded as unassailable source works and therefore are copied and recopied without criticism, thereby producing that wild jumble of Germanic peoples and tribes which mocks every geographical and ethnographical assessment, and which possesses only one distinction—that it is wholly untrue and baseless.

This one example, which will here be presented at greater length, is the interpretation of the names of the Germanic tribes, in their relation to the development of Germanicism and the states that grew out of it.

Above all, it must be taken into consideration that the Greek as well as the Roman writers—whether geographers, biographers, historians, or annalists—were in no sense philologists in our understanding of the word; that they did not understand the Aryan-Germanic languages, at best stammered them badly, and out of national arrogance did not even take the trouble to learn them. As a weighty proof of this may be taken the fact that neither Greeks nor Romans ever so much as attempted to compile an Aryan-Germanic dictionary, although lexicographic work was not unfamiliar to them.

They had no knowledge of the sound and inflection laws of the Germanic languages; they heard the Germanic names in sounds alien to their ears and, less conscientiously than our philologists, they wrote down these names with great carelessness, wholly distorted and corrupted. Thus these names—which must have meant and signified something—remain meaningless dead words and terms so long as they are not corrected and made "speaking" again according to the rules of the still-living German language.

Misled by the circumstance that we are accustomed even today to use our peoples', places', and personal names as empty words without concerning ourselves with

their meaning and interpretation, and thus with their proper form, our historians have likewise never attempted to investigate the meaning, and thereby the proper form, of those tribal, place, and personal names which have been preserved for us by those Greek and Roman writers. By doing so they have deprived themselves of the key to resolving the geographical and ethnographical confusions which today make any presentation of Germania between 113 B.C. and the first centuries of our era almost impossible—although these would be easily and simply solvable if only the corruptly written and, with touching consistency, faithfully preserved distortions of those tribal, place, and personal names were corrected and made “speaking” once more.

Germania Map from 1657

Tripartition of the Germanic People

In order to prove what has just been asserted, and thereby also to establish the evidentiary foundation for my further explanations, it is necessary to correct linguistically the most important of the tribal, place, and personal names that have been handed down to us in corrupted form by those aforementioned Greek and Roman writers, and thus to make them "speaking" again.[10]

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[10] In my essay already cited above on page 6, The Original Language of the Aryans and their Script and Sacred Symbols, and more extensively in my comprehensive work of the same title now in preparation, I establish and demonstrate this tripartition as a natural and necessary essential trait of Aryanism, one which permeated all institutions and consequently also the original language as well as all derivative languages of Aryan-Germanicism, and which divides all phenomena into a triad in order to reunite them again in a triad. This distinctive law of Aryan being, derived from the observation of becoming in natural life (seed, blossom, fruit with the seed for new germination), divided all concepts—and consequently also language—into the three stages of order: (1) Becoming, (2) Being (ruling, acting, working), and (3) Passing away into new becoming.

Every word, every concept, therefore, had these three basic meanings, along with many others which, however, all fell within these three stages. For example, the concept "Hund" (dog). In the first, the stage of becoming, it signifies the enclosing, the grounding—thus also: (a) the cart on four wheels in mining used to haul ore, (b) a peat measure, (c) a grain measure, (d) a field measure, etc. In the second, the stage of being or ruling, it means the existing, the living—thus: the familiar four-footed animal. And in the third, the stage of passing away into new becoming, it signifies the hindering, the destructive, and in this destruction the re-arising: (a) the Göp pelhund, a brake on a horse whim, (b) a torture device for dislocating limbs, (c) a mark of disgrace in court (Hundetragen, etc.), (d) as an insult meaning "to come down" or decline into decay and destruction, and (e) in the same sense in the proverb "Auf den Hund kommen" ("to go to the dogs"), which has nothing to do with the quadruped at all, but rather with Hunt-enkommen ("to come down to ruin").

I shall return later to this tripartition of concepts when interpreting symbols. But the people also divided themselves into three estates: the estate of nourishment, the estate of teaching, and the estate of defense. To the first estate everyone had to belong, even kings and princes—that is, they had to be landowners. Our feudal laws still recognize this today. To the teaching estate belonged the leaders of the people—kings, princes, skalds (priests)—without thereby leaving the first estate. The third estate was formed by the surplus population, those who had to emigrate because the native soil could no longer sustain them.

They chose for themselves a "Herzog" (duke) who led them and provided them with new settlement land. These settlement or colonization undertakings were completely "in accordance with rite," so that the emigrant host already carried the fully formed state within itself, and immediately put it into operation after the land-taking had been accomplished. In this "primordial sacred Rite," based on practices thousands of years old, lay the secret of the state-founding and state-preserving power of the Ario-Germans, unanimously acknowledged by all historians of all peoples and times. It is a gross distortion of historical facts to regard and to slander such colonizing expeditions of the Germans as lawless robber bands. One may compare the Sachsenspiegel and Dietrich of Bern's land-taking in Italy in the year 476.

From this it also follows that the third, the "tribe of passing away into new becoming" (see above on the "Istævones"), was not in fact the "military estate" in the sense of modern militarism, since all members of the people were capable of bearing arms and constituted a national host. Rather, its vocation was to employ the surplus of the population for the creation of new state formations, which, in connection with the mother people, were destined to augment its power and spread it over the whole earth. That this third estate gradually developed into militarism during the Roman wars and the standing armies conditioned by them—under Ariovistus, Arminius, Marbod, and so on—and lost sight of its original mission, was due to the necessities of the time.

It is well known that the Romans Tacitus and Pliny, as well as in part even the Greek explorer of the fourth century before our era, Pytheas, already mention the tripartition of the Germanic people into the three main groups of the Ingevones, Irmiones, and Istaevones, after their legendary ancestral fathers Ingvo, Irmin, and Istvo, who were sons of Mannus, whose father Tuisko is held (according to Tacitus) as the progenitor of all Germans. The meaning of the name Tuisko (more correctly Tuiskfo) (Tiu, Ziu, Zeus = the begetter) is that of the creating god; that of the name Mannus, more correctly Mannask, has been preserved in our present concept "man" and designates the begotten, procreating begetter.

The three sons of Manask—Ingvo (more correctly Ingfo), Irmin (more correctly Arman), and Istvo (more correctly Istfo)—signify, according to their sequence: Ingfo in the first or stage of becoming: "procreator" or "sustainer"; Irmin or Arman (Herman) in the second or stage of ruling: "the nobly ruling"; while Istfo, in the third or stage of passing-away into new becoming, means: "the one who goes into the dark, who sinks therein." The defining suffix -onen signifies, in the three stages: (1) the ancestors, the origin; (2) wandering, changing, migrating; and (3) transformation, turning, alteration. Thus, the three tribal names in their respective orders mean:

Ingfoonen = The procreators and sustainers who emerged from ancestral origin.

Irminonen = The nobly ruling wanderers (judges of the sun, Semanen, not "Semnones").

Istfoonen = Those who, through change of fate, go into the darkness.

In these three—relatively little mutilated—special names of the entire people, one can easily recognize the three estates: the estate of nourishment (Nährstand), the estate of teaching (Lehrstand), and the estate of defense (Wehrstand), which corresponded fully to the Aryan-Germanic tripartition. Yet both Tacitus and Pliny—since the Aryan essence remained incomprehensible to them—misunderstood and misrepresented them as "tribes" instead of "estates." All geographical and ethnographical conclusions, accounts, and maps based on these estates falsely regarded as tribes are therefore to be rejected as erroneous. Every German was an Ingfoone, since every one belonged to the nourishing or peasant estate, whether king, prince, or free commoner. An Irmin or Arman was everyone who sprang from the noble race, or who was able to elevate himself into it through his intellectual and physical excellence.

The Armanen were the skalds, who served as priests, judges, scholars, and artists, and who, in order to uphold the law—like the later Gaugrafen—traveled through

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It was then that the song-celebrated knightly order (Rahha = vengeance; rehha = hero) emerged from the Istævonic estate, later renewing itself in the "wandering knights," only to decline and sink into the proletariat once it had degenerated into imposture. Throughout the Middle Ages, the Landsknechtswesen (mercenary system) and the "Reislaufen" of the Swiss were based on this need of the "overborn" to seek land or livelihood.

The old Aryan language called this relief of the soil, accomplished through the emigration of the surplus population, hel fessen (hel = sink; fessen or fetsen = wander), that is, to wander away and sink into disappearance, to depart never to return. And from this derives the tribal name Helfetsen, which Julius Caesar incorrectly and thus unintelligibly wrote down in the well-known and still current form Helvetii. Other similar examples above. End of note.

their districts; hence the name: “the nobly ruling wanderers.” The names of the German high nobility can be explained precisely from these names and prove their origin in times so remote that no parchments were preserved, but our Aryan language, if we are willing to understand it, faithfully preserved the most astonishing revelations more reliably than all the source-idols that are still esteemed as infallible today. Names such as Zollern (Solre), Scheiren (Skiren), Salier (Salmanen), Hohenlohe (hohnlohe = sun), Schillingsfürst (Skilling), and many, many others trace those families that bear such names back to the second estate of the Irminen or Armanen, which in accordance with rite (rita) was deliberately prepared and formed as a noble race upon the broad foundation of the people through strict and sacredly upheld laws of breeding.

The marriage laws of the high nobility—which, unfortunately only outwardly and not essentially, are still in force today—are a remnant of those ritual laws of breeding, which, being misunderstood, have become purposeless and worthless.

If, however, the division into tribes, hitherto accepted as the basis for the geographical and ethnographical structuring of ancient Germania, is now recognized as erroneous, then it follows quite obviously that all conclusions founded upon it and all deductions drawn from it are likewise incorrect—and in fact they are.

Defense Estate – Teaching Estate – Nourishing Estate
Painting by Hans Canon (1829–1885)

Race and People

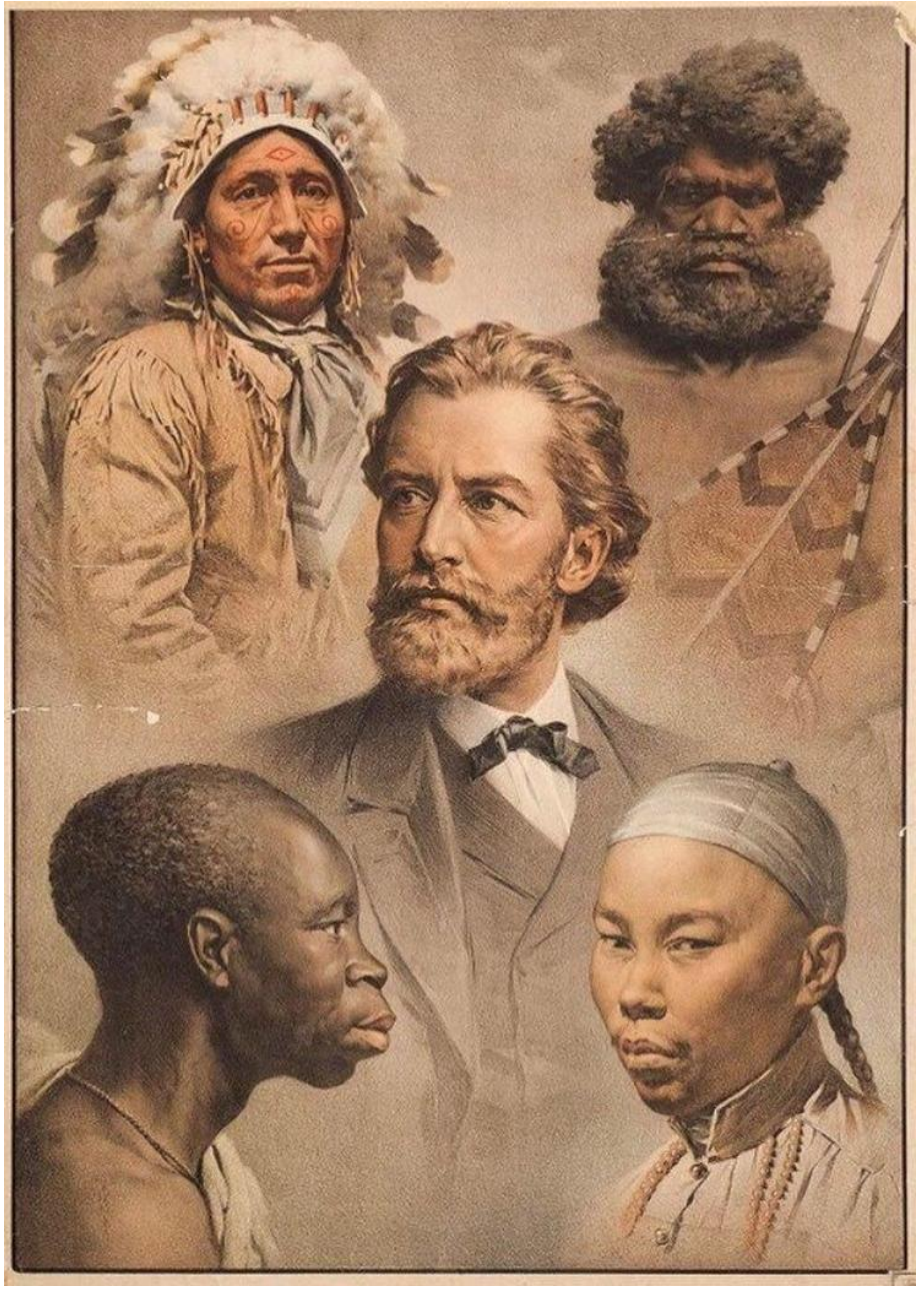
First, the concepts of "race" and "people" must be clarified and distinguished. A "race" consists of the unmixed descendants of a very specific type, which originated in primordial times and which remained so isolated that it could not come into contact with any other race. Thus, every kind of mixture was rendered impossible, so that it continued to procreate within itself and develop further, and therefore speaks only one language—which, however, may, owing to distances and other causes, split into dialects and regional speech.

A "people," on the other hand, can consist of several races, brought together by special circumstances in order to unite into a community or state-structure, as the situation or necessity required. Such a people will strive to form a common language, which must become a mixed language, unless one language gains dominance and becomes ruling. In this way it happens that many mixed-race peoples form new languages, or else that men—even entire peoples—adopt a language more or less foreign to their race, and thereby lose the consciousness of belonging to their race, while unconsciously still preserving and revealing their physical and psychic racial traits, even in later generations, despite all crossings and mixtures of blood.

The concept of "race" is therefore actually a purely natural-scientific one, since it designates certain physical and mental characteristics which, in greater or lesser degree, are innately proper to the descendants of a particular race and assign them immutably to a very particular division of humanity. Through mixtures and crossings of races, however, there arise, in the course of long periods, mixed races; hence one must distinguish between "original races" or "primary races," and "mixed races," "sub-races," and "original types."

The concept of "people," by contrast, does not rest on physical and mental traits, but on a common culture and language, if the process of fusion of different races has already progressed so far—or, if that process is still in ferment, at least on a sought-after common culture and an aspired-to unity of language. The latter comes into view especially in times of crisis, during periods of oppression and renewed revolt of linguistic minorities. The Aryan-Germanic central, northern, and northwestern regions of Europe—particularly their Aryan primeval territories—are still to be considered racially pure, as are several enclaves within the mixed-race Europe that ring-shapedly encloses that Germanic- and German-speaking core.

Many of these still relatively pure enclaves within mixed-race and foreign-speaking Europe have preserved their language, while most, however, now employ the foreign idiom and have lost the consciousness of belonging to the Germanic tribe, to the Aryan race. Nevertheless, they have unconsciously preserved their physical and psychic traits, which they owe to the Aryan original race, without themselves knowing it. In this fact lies the key to why all the non-Germanic, non-German peoples of Europe—whether French or Slavs, Spaniards or Magyars, Italians or Romans—had adopted Germanic culture, at least in its essential features, and thereby, with greater or lesser certainty, also preserved the Aryan-Germanic nobility and heraldic system from primordial Aryan times.



Origin of the Aryans on the Northern Continent "Arctogaea"

In order to gain clarity about this matter, and thereby about the causes of Aryan-Germanic tribal and folk unions, as well as about the Romanization (Verwelschung) of once Aryan-Germanic primeval territories, it is necessary to return to the origin of the Aryan primal race and to the place of its emergence.

The Aryan primal race, the Homo Europaeus, arose in the far North, most probably at the North Pole itself, as the Aryan primal sagas and primal conceptions, with a probability bordering on certainty, attest—and indeed during the last, though more likely already during the penultimate interglacial period, when the arctic regions were still unglaciated and habitable, geologically speaking in the Diluvium, during that interglacial which preceded the great glacial age (the penultimate one). In those time-distances, immeasurable by the standard of our chronology, the distribution of land and sea was entirely different than today. The Arctic Ocean, the North Sea, and the Baltic Sea did not yet exist, and solid land probably reached out beyond the North Pole, at least close to it. Scandinavia, Ireland, Great Britain, and Scotland, together with present-day northern Europe, formed a continuous continent, while central Europe was flooded by the sea, with only the highest mountain ranges rising as island groups above the waters, and where today the Eurasian steppes stretch, there then rolled a vast ocean. In this way, the pre-glacial continent (the later Europe) was completely separated from Asia and closed off by itself. This continent of the Diluvial age—called Arctogaea—was the cradle of the white primal race, the cradle of the Aryan primal language, and the cradle of Aryan culture.

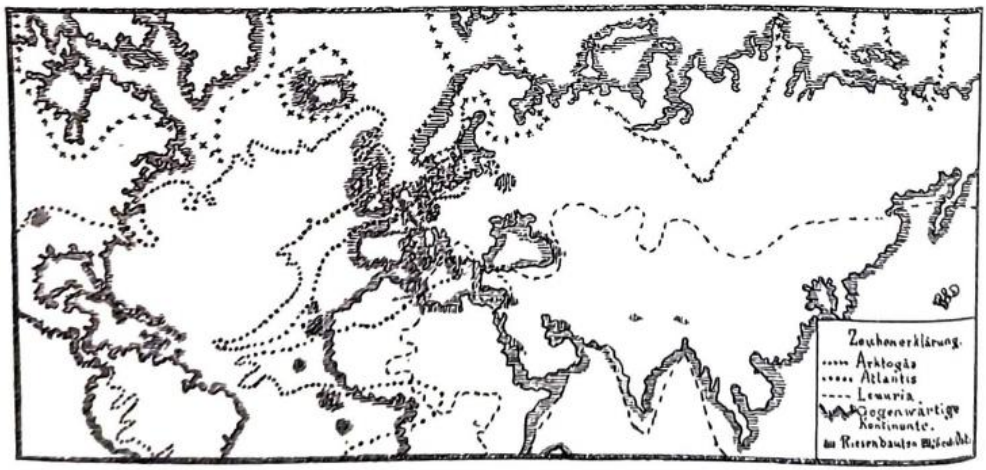
Over the course of countless tens of thousands of years, over the course of two glacial ages with their transitions (flood times, deluges) from and into interglacial periods, that continent called Arctogaea gradually assumed the form of present-day Europe, and thereby also gained connection with Asia and Africa. Both through the loss of land in the North, by its sinking into the sea, and through the glaciations of the land that remained, the Aryans were forced to wander in search of new dwelling-lands. These wanderings, by nature, had to be directed southward, that is, toward present-day central Europe, and certainly took place only in smaller bands, scarcely more than one family, at most one tribe. Further displacements were brought about by the renewed glaciations of the land, which left only a very small portion of the continent free.

The glaciers of Scandinavia and Finland extended as far as beyond the southern coast of England, which was then still connected with the continent (the Channel only formed in the year 1050 B.C.), reaching south as far as the Thuringian Forest and the Erzgebirge, and in the southeast extending to the region from Kiev to the Caspian Sea.

A small coastal region of the Caucasus was likewise ice-free, but closed off on all sides by ice masses down to the Sea of Azov. Today's Crimea was ice-free. But southward again stood the ice masses of the Balkan mountains, which joined with those of the Alps and with them formed an unbroken belt of ice over the Pyrenees to the Bay of Biscay. The land regions which today comprise Holland, Denmark, Scandinavia, northern Germany, Poland, northern Russia, England, Scotland, southern France, Savoy, Switzerland, Tyrol, Carinthia, Styria, southern Croatia, Bosnia, and the Balkan mountains, were glaciated, like Greenland today, and within these impassable walls of ice the Aryans were enclosed and cut off from all other races and peoples.

But even this narrow area was still greatly reduced by relatively smaller inland glaciers and divided by the ice regions of the Bohemian mountains into two halves, which possessed only narrow connecting passes. The western Aryan territory thus encompassed approximately present-day France and central Germany under the 50th degree north latitude and around the 47th degree. Along the Danube valley stretched that narrow connecting strip which provided intercourse with the spatially larger eastern Aryan territory, which extended through the Hungarian lowlands and the Danube valley beyond the Crimea. If in the far North was the cradle of Aryandom, these ice-free stretches of land in Europe during the Ice Age had become its second homeland, in a sense its nursery.

It is by no means impossible that the Aryan primal race had already attained a significant level of culture in the far North, which, during the upheavals of the Ice and Flood ages, was partly lost and had to be regained. But for present purposes, this is of no consequence and will not be further examined here.

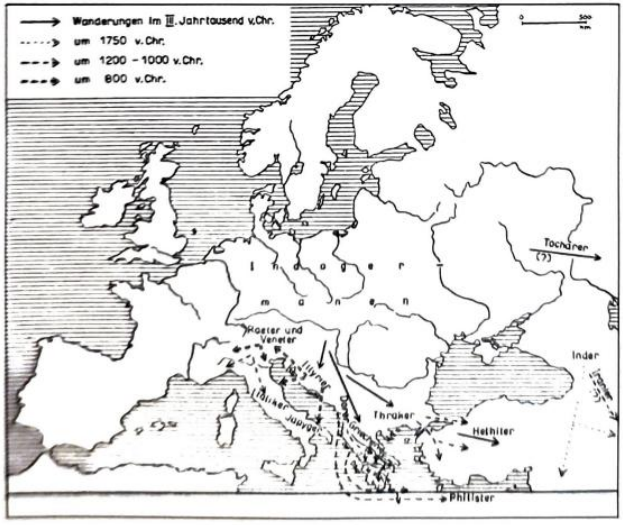


Arctogaea according to the conception of that time

Migration of the Aryans from the North Across the Earth

When the conditions of the land established connection with Asia, and the conditions of the ice made migrations possible, the Aryan migrations into Asia began very early. Already around 4000 B.C., the Aryans had entered India from the northwest over the Hindu Kush; likewise, Aryans had populated Mesopotamia, Chaldea, and Babylonia, as is attested by the place-names—for example, "Ur" in Mesopotamia. Even in earlier times they had pressed as far as Egypt and northern Africa.

In the same way they spread out in radiating fashion from their homeland, founding colonies; the more the land became ice-free, the more they resettled the far North—Denmark, Scandinavia, and Russia—as well as other lands of Europe that had become ice-free. But the native inhabitants of Asia and Africa also moved into the ice-free regions of Europe, where they encountered the Aryan migrations, mingled with them, and formed new mixed races. Thus Asiatic Finns moved into Scandinavia over what is today Finland, crossing there with the Aryans. Asiatic Mongols moved across the Urals into what was becoming ice-free Russia, overwhelmed the Aryan settlements in broad migratory waves, and on Aryan foundations formed the various Slavic sub-races and types in northern, eastern, and southern Europe, each according to the proportion of mixture.



The Mediterranean peoples of Asia and Africa—already themselves mixed races, descended both from Basque-Semitic elements and from the mixed race of Silures with pre-glacial Aryans—penetrated into Europe through the Balkan lands, the Apennine Peninsula, and the Pyrenean Peninsula. From their influx there arose, on Aryan foundations, the Greeks and Italic peoples; and further advancing toward central Europe, from the very same causes, likewise on Aryan foundations, developed the mixed races of the Celts, Gauls, and Gallo-Celts in their various gradations.

Naturally, through these foreign and mixed-race infiltrations, the Aryan race lost, over the course of millennia, not only a large portion of its European territory—since

a considerable part of the racially pure Aryans merged into the new formations of the developing mixed races—but also suffered a restriction of the linguistic domain of the Aryan primal language. For in this process of transformation, through the necessary mingling of idioms, new languages had to form, which in turn again developed upon the foundation of the Aryan primal language. Thus arose Latin, Greek, and Etruscan, the various Slavic and Celtic tongues in their local forms, and finally the Romance languages as well as English and French. Meanwhile the Aryan primal language developed independently in the various Aryan-Germanic primeval regions, from which the German and Germanic languages and their dialects are derived—their diversity explained only by the long isolation of the individual primeval regions.

Only the Aryan-Germanic primeval territories of central Europe resisted the pressure of foreign races to such an extent that the present-day German and Germanic linguistic region still extends considerably beyond what it otherwise would have. Yet later invasions of Avars, Huns, Mongols, Magyars, and Turks in the east inflicted tangible losses upon the German tongue. Likewise, in the south Italian, in the west French, and in the northeast as well as the southeast the artificially fostered Slavic idioms sought ever more to push back the boundaries of the German linguistic area—and unfortunately are still endeavoring to do so today.

Consolidation of the Germanic Settlement System and the Emergence of Frontier Defense Peoples

These primeval territories, which were at first scattered across Europe in a sparsely populated land separated by dense forests, and which were now—just as once by the glacial ice—surrounded and pressed upon by foreign and mixed-race intruders, could no longer send out their emigrants—the Ist-fo-onen—into the distance to acquire land for colonization. For this reason the Aryan colonies in Asia (Babylon, etc.) and Africa (Egypt) declined, because the Aryan influx ceased, the Aryans perished within the multitude of natives, and the latter sank back into their old racial barbarism and savagery.

The Istfoonen therefore had to remain in the land and settle the border forests—the "frontlands"—in which they formed frontier defense peoples, the prototype of the later marches (Markgrafschaften), to shield the land against unforeseen incursions. The primeval territories were what the Greek and Roman geographers (Pytheas, Ptolemy, Tacitus, Julius Caesar, and others) called the Ingvæones, and misunderstood just as thoroughly as they misinterpreted the frontier defense peoples as the Istvæones.

The Halgadom districts, namely the regions in which the sacred groves were situated as places of divine worship, of schools, and of legal practice—where the Armanen, that is, the skalds (priests, teachers, judges) presided—were misinterpreted as the tribe of the Hermiones, as has already been explained above.

Ever denser became the new settlements of the Vatland in the border forests as well as in the interior of the land; the Istfo-onen territories of the frontier defense peoples gradually also transformed into Ingfo-onen territories, and even the Armanen (Hermionen) districts were settled and became centers of the young Ingfo-onentum. Thus, in the course of centuries, all of Germania became a unified political structure, administered uniformly by the Armanen in the form of a great republic.

Despite the individual independence of the peoples, some of which were even ruled by kings, there nevertheless existed that all-embracing central leadership of the Armanentum on the foundation of the old Aryan Rita. And since the Germans never had an overlord or "great king," their form of state is rightly to be called republican.

The gradual emergence of Great Germania from the primeval territories of the Ingfo-onen, the gradual transformation of the Istfo-onen territories and Armanen districts into young Ingfo-onen territories, I have set forth elsewhere in my study The Names of the Tribal Peoples of Germania and Their Interpretation, to which explicit reference is here made; therefore only a few characteristic examples shall be presented here.

The Riddle of the Germanic "Tribal Names" Solved

The name "Aryans" (Arier), which is formed from the primal words ar = sun as god; ri = begotten; and er = people, men, means "sons of the sun." All tribes that inhabited the primeval territories bear names that yield the same meaning. For example:

- Cherusci, from cher = kar, enclosed; usk = ask, to arise; er = people → "Men arisen out of (in themselves) enclosed origin."
- Belgiae, from bel = sun as god; gi = born; ae/er = people → "Sons of the sun."
- Rugi, from ru = origin, beginning; gi = born → "Primally born."
- Gothones / Geothones, from geoth = origin of spirit, of life; onen = men → "Men of origin, god-begotten men."
- Aelvaeonen, from ael = el, primal fire as god; fae = to beget; onen = men → "Sons of the sun."
- Silingae, from ei = sun as god; ling = offspring; ae/er = people → "Sons of the sun."
- Treveri, from tre = divine begetting, creation; veri/ueri/uri = primal origin → "Primally begotten since the creation of mankind."
- Triboci, from tri = divine begetting, creation; bok = god as all-ruler; er = people → "Sons of God." Their primeval land was the Vosges (Waskenwald = uask/ask = origin; en = within; wald/ualt = ruling) → "Inwardly origin-ruling."
- Naristi / Nariskoi, from nar = wedge, sustenance, nourishment; isk/ask = origin; er = people → "People of nourishing origin."
- Raetians (Rhätier), from rhaeti/reti = origin of begetting; er = people → "People of the origin of begetting."
- Cenones / Genauni, from ge = earth; na = born; uni/onen = men → "Earth-born, sons of the sun."
- Noricii, from nor = rock, earth; ik/ak = to come forth; er = people → "Rock-born, sons of the sun."
- Taurisci, from taur/tyr (Styria, Steiermark) = to beget; isk/ask = origin; er = people → "People of origin."
- Tridentini, from tri = divine begetting, creation; dent/tent = to keep, preserve, maintain; ini/onen = men → "Preservers of begetting, procreators."
- Taurini, from taur = to beget; ini = men → "Primally begotten."
- Ligurians, from lig = light, law; uri = primal origin; er = people → "Those begotten from primal light or primal law, sons of the sun."
- Histri / Istri, from ist = existing, enduring; ri = to beget; er = people → "People of enduring, lasting begetting."
- Carni, from kar = enclosed (in rock); ni/nai = born → "Rock- or earth-born."
- Azali, from az/as = primal origin; al = sun as god, primal fire; i/er = people → "Sons of the sun."
- Aravisci, from ara = divine solar begetting; visker/uisker/aaker = people of origin → "Sons of the sun."
- Carpi, from kar = enclosed (in rock); pi/pa = to beget → "Rock- or earth-begotten." Their primeval land was the Carpathians, from car = enclosed (rock basins); pa = to beget; ten = to hold → "Enclosing begetting," thus a primeval land.

Origin and Prehistory of "Transylvania"

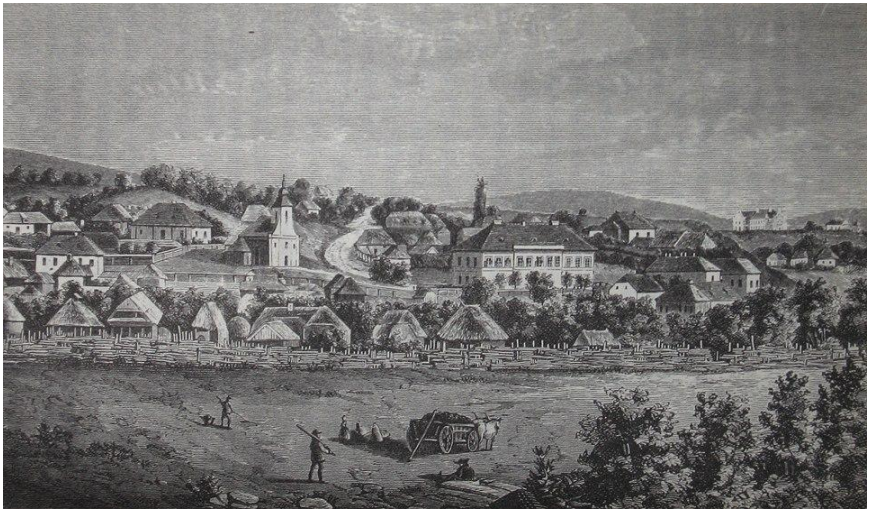
An interesting primeval land is also "Transylvania," whose original name developed from Sibinburg and later became Sibinburg, from which in turn arose Siebenbürgen—whereby one must in no way think of the numeral "seven."

Sibinburg is derived from Sibin = si-bi-in, that is: sun (as god) in the interior; burg = protected, enclosed → "Those who carry God protected within them"; thus once again: sons of the sun.

When, under the storm-floods of Asiatic hordes, eastern Europe was gradually overrun by Jazyges, Mongols, Tartars, Huns, Avars, Magyars, etc., and many Aryan settlements were destroyed, the Ario-Germans—alongside various other Aryan-Germanic peoples—also held out in Transylvania, but withdrew into their Armanen districts in order from there to offer resistance in united masses.

From that time on they called themselves and their land Sibinburg: from si = sun as god; bi = with, near; un = downfall → "Protected in the downfall of the sun-god's law." That is, they are preserved in downfall, but like the divine law of the sun they shall rise again!

The same is also expressed—when read hieroglyphically—by the coats of arms of Transylvania, of Hermannstadt, as well as those of Kronstadt and Klausenburg.



It may be permitted, anticipating the development of the present study, to solve and to read these four coats of arms here as "hieroglyphs," in order to show the evidential power inherent in all genuine coats of arms, whereby as to the method of solving and reading reference must be made to the later sections of this work devoted to it.

I. The Keywords of the Heraldic Blazoning of the Coat of Arms of Transylvania are:

Blue – Sun – Moon – Eagle half – black, watching on red band – Gold – seven – Castle – red.

This, retranslated into Aryan-Germanic in the solution, reads:

blah ar man arhalf suart asken (aken) ruoth bund or sibin burg roth.

This means in reading: Watch (or: heed), Arman: Legal aid dawns, arising from the bond of law! Descendants uphold protected right.

II. The keywords of the blazoning of the coat of arms of Hermannstadt are:

Red – swords – crossed – crown.

Three sea-leaves (foliage) gold.

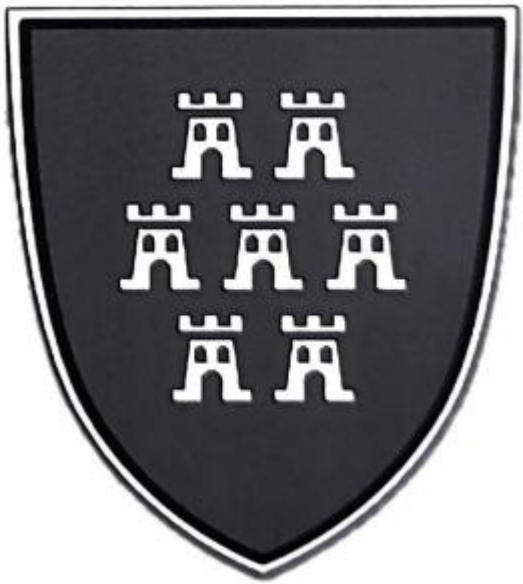
This, retranslated into Aryan-Germanic in the solution, reads

Ruoth salse rod kerone tri si-la-ub or.

This means in reading:

“True Saxon law returns (or endures forever). The begetting sun (God) brings it forth in the descendants.”

III. The keywords of the blazoning in the coat of arms of Klausenburg are:



Blue-white, three-towered castle.

This, retranslated into Aryan-Germanic in the solution, reads:

blah wyd tri turn burg.

This means in reading:
"Living (blah = to watch) living, waiting, enclosing, heeding, etc.— Law is protected in the arising transformation."

IV. The keywords in the coat of arms of Kronstadt are:

Blue – crown – gold.

This, retranslated into Aryan-Germanic in the solution, reads:

balk kerone or.

This means in reading:
"Expect (or: awaken to) the rebirth in the descendants."

What is here laid down in the "secret custody" (heimliche Acht) of the heraldic hieroglyphs may be summarized as follows:

After the brief exhortation to the initiated, namely: Watch or heed, Arman! it says that "legal aid, arising from the bond of law, already begins to lift itself out of the darkness." This signifies that the Armanen had called upon the great Ario-Germanic Armanenbund for help, namely in order to direct Istfoonen bands into Transylvania, so that they might be able to hold themselves and the land against the pressing Asiatic element. Furthermore, it is said that the descendants will uphold and further transmit the protected, inherited solar law (the Aryan Rita), because precisely this living Rita appears preserved in the prepared turning toward the better through the approaching aid. If this preserved Rita, together with all traditions, is faithfully guarded and kept safe, then the descendants—when the storms have subsided—will promote the veiled Rita in its prepared rebirth, and newly strengthened, will once again publicly profess it, after they have cast off foreign rule.

And so indeed it came to pass. Transylvania was the goal of numerous Istfoonen bands, particularly from the Terra antiquorum Saxonum, since the other territories, because of the numerous Asiatic incursions, could not spare their own Istfoonen. The historically recorded Saxon immigrations, which are said to have begun in the twelfth century, in reality had already set in much earlier, probably immediately after the great Hun incursion following the year 575 A.D. And for this reason Transylvania remained Germanic, and for this reason its German speech as well as its struggle for language and identity are traditional and unconquerable, just as the heraldic hieroglyphs preserved in "secret custody" bore witness.

The heraldic-hieroglyphic examples are to be found by the hundreds throughout all Aryan-Germanic as well as Aryan-mixed, mixed-speaking Europe, and they speak a most remarkable language of what they had taken into the "great secret custody." For the present, let only one more example be highlighted here, while the others will find their explanations in the later development of this exposition.

The Germanic Primeval People of the "Azalen" and the Origin of Vienna

Among the primeval peoples who, as primeval Ingfoonen, survived the great flood-time of the sun's spring—the inundations after the melting of the ice of the waning sun- or Fimbul-winter, entirely in the sense of the biblical Noah legend—and became the primeval origin of a primeval people, we also find the name of the Azalen. They called themselves "those created by the god-sun," that is: sons of the sun. Their original territory was the Zeizz mountains and the Manhart, or Moon-forest. Zeizzo (zei = zo), which twice expresses the concept of begetting, also became the personification of the begetting god in "Zeizzo the Fair" and feminized in "Zizza the Fair," under which mythical-mystical figures the sun-god and earth-goddess are to be understood.

The continuation of the Zeizzo mountains beyond the Danube is the Manhart or Moon-forest, which can also be interpreted as Manneswalt, for man means moon and man, among other meanings. Wald and Walt were one concept and denoted "ruling, governing." Upon this mountain chain and the other mountains of this massif the Azalen were already settled in those remote times when the plains today geologically called the "Vienna Basin" and the "Tulln Basin" were still actual lake basins.

First, the lake of the Vienna Basin drained away, after breaking through the rock wall at Pressburg (the Little Carpathians, Leitha mountains), and the outflowing waters carved the riverbed of the present Danube. The remnants of this great lake are today the Neusiedler See and its miles-wide marsh region, the Hanság. Still, the stone wall between today's Leopoldsberg of the Zeizzo mountains and the Bisamberg of the Manhart range held the upper lake of the Tulln Basin filled, whose outflow plunged down in mighty waterfalls more than 300 meters deep, until this rocky barrier also broke, draining the Tulln Basin and making its soil available for cultivation. The now-dry lakebed of the Vienna Basin was, understandably, for a long time not yet arable land, since the runoff of the upper lake, which still filled the Tulln Basin, had first to cut out its riverbed in great cascades in order to reach and deepen the lower river gate (at present-day Pressburg). The old lake basin therefore at first must have formed swamp-land, from which individual hills rose up; these hills, protruding above the swampy ground, offered the first dry land suitable for settlement. From the Armankoke ("Arman cave"), today's Hermanskogel, where the supreme leadership of the Azalen must have had its seat, these protruding hills over the swampland were now settled, including the one upon which lies the oldest part of present-day Vienna.

They named this hill vianjo, that is: vian = gain, profit[11]. It designated newly-won pastureland, a concept underlying all "Vienna-places," whether written Vienne, Guienne, Guinea, etc. Even today, the Dutch call their colonies Wingewest, and Guinea Land means "gain-land." Old Vienna, at the time of its founding, was also a colony, just as "Vinland" was a colony of Leif's. Weide (pasture) and -jo = created, god-begotten, with reference to the sun's fire. This -jo is still contained in the terms Jovis (fire-bringer), Juvavium, Joviacum, Joppe (the warming garment); also as the cry of joy: juh!, as the word of affirmation in our ja ("yes"), and as a reinforcing shout in Mord-io and Feur-io.

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[11] The name Vinland, given in the year 1000 A.D. by Leif to his discovery on the Labrador Peninsula, has the same meaning as "gained land" or "gain-land." The name is mistakenly interpreted as "wine-land," although no wine grew there either then or now

Thus it designates land gained and made usable by the sun—through the drying out of the ground—pastureland, colonized from the Armankoke by the Azalen.

The Istfoonen of the Azalen settled there were called Vianjomina, "men of the gain-land," a name which later transferred to Vienna itself and, before the Romans, became Viandomina, and later Romanized into Vindobona. Yet immediately after the withdrawal of the Romans (488 A.D.), it reverted to the old form Wienne. Yes, even in the dialect name Wean the ancient, millennia-old Vian still lies hidden, preserved in oral tradition and thus as the strongest proof that Vienna was never destroyed or depopulated, but, despite all floods and storms of peoples sweeping over it, remained continuously inhabited by its primeval population. The difference between the name-forms Vianjo and Vianjomina lies only in that the former designates the place and the latter its inhabitants; and since in antiquity one always named the people, but rarely the place, the tribal name became better known and more commonly used, and finally—misunderstood by the Romans—was applied to the place itself, as can be demonstrated by countless parallel examples. But this naming also sheds light on the "rite-based colonization process of the Ario-Germans." The Istfoonen destined for emigration received a new name upon departure, since they were leaving their land of birth and would otherwise have been nameless. Under these new names they settled, became established, and thus in the new homeland became Ingfoonen. In this way hundreds, even thousands of new tribal and folk names arose, such as those of the Vandals, Langobards (Lakkobards), etc., who often suddenly appear in history without it being possible in many cases to determine from which territory they had gone forth as Istfoonen.

Since the Vianjomina as Azalic Istfoonen became the founders of present-day flourishing Vienna, and raised themselves up to its Ingfoonen, they also immediately established there their Halgadom, which they consecrated to the divine personification of Istfoonen-hood, and named Istfo or Stafan. This Halgadom still exists today—though Christianized—as St. Stephen's Cathedral (Stephansdom), whose hieroglyph, the "Stock-im-Eisen" (staff-in-iron), became the speaking emblem. For stock means "staff," and eisen means Ist = "being, enduring," and signifies: standing, enduring begetting. For this reason the name Istfo also passed in old form into Hungarian as Istvan (Stephan), since many Istfoonen were absorbed into the Magyars.

Even the old coat of arms of Vienna, the white cross in red, is pre-Christian and as hieroglyph means: Ruoth wyd rod ("rod-cross") = foundation of law and justice. The Azalen, whose territory extended beyond the Little Carpathians, where they were known as the Osen, were cut off from the Osen by the Boii. But they reappear under their old name in the eighth century, again in possession of their primeval lands, at which time their land appears once more under the names "Osterland," "Ostmark," "Ostarrichi," and later "Österreich" (Austria). The underlying concept of this name is os-tar, from os/as = resurrection, origin, and tar/tyr = divine begetting, which coincides perfectly with the meaning of the name "Azalen." But also the old coat of arms of the Ostmark, or Osterland, is highly significant. It likely originated when the Ostar people were subdued by the Franks—the Ripu-Aryans. Heraldically blazoned, the coat of arms has the keywords: "Blue, five golden eagles." This hieroglyphically dissolves as: Blah fern or ar and reads: "Watchfulness decides the descendants' solar law." Much more could be said of the Azalen, the Ostar people, Vienna, and their place-names, etc., but this would stray too far from the set purpose. Let it suffice here only to mention the one above-named tribal name, because—aside from one other example—it is the only Germanic tribal name in which their primeval name "Aryan" is preserved.

Meaning of the Name and the League of the "Ripuarian" or Frankish Peoples

Without going into the usual explanations as "riverbank-Aryans," it should be noted that the determinative word Ripu designates the separated, detached ones; thus the name "Ripu-Aryans" means "the separated Aryans."

What does that mean? They also called themselves the "Franks," the "free ones," and this would otherwise be incomprehensible as a designation, since all Germans were free. Why then did the "separated Aryans" call themselves the "free ones," and from what did they in particular feel themselves freed?

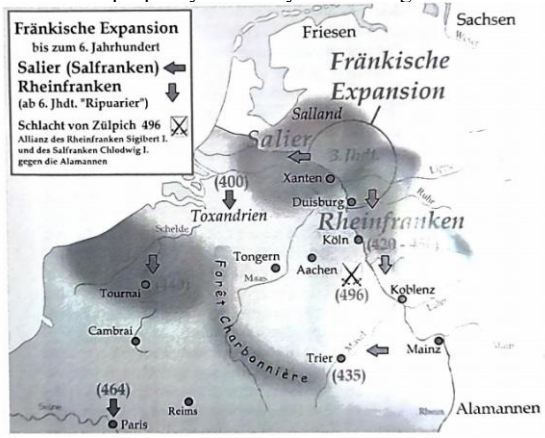
The name "Ripu-Aryans" appears only in the 5th century A.D. and encompassed the peoples of the Middle Rhine, such as the Sigambrer, Bructeri, Usipetes, and others. It was therefore not the designation of a new or newly arisen people, but designated a confederation of peoples, as there were several of these, without the latter being for that reason called "separated." The separation of these peoples from the "Rita-league of the Aryans" has until now not been recognized, and has mistakenly been explained on the basis of the Istfoonen-concept, which was likewise misunderstood by Pliny and Tacitus. Thus the later Ripuarian territory—erroneously designated in all historical maps of Germania of the 2nd century A.D. as "Istwaeones"—must be recognized as completely false. Only in the 5th century A.D. does this new name first appear, in the forms "Provincia Ripuariorum" and "Ducatum et Pagum Ripuariorum." Jornandes, in the year 450, calls them in a corrupted form "Ripuaroli," and only much later does the other name arise, or is mentioned, in the form "Francia Rhenensis." But at that same time there also appears the "Salic Law," in which it is striking that the long-used designation "Armanen" suddenly appears replaced by the term "Salians," although it denotes essentially the same. The Armanen of the Ripuarian peoples were from then on called Salians. Indeed, as early as the middle of the 6th century the "Lex Ripuariorum" appears, followed between 628–659 by the "Capitulary of King Dagobert." From this it follows naturally that the reason for separation must be sought in the "old Aryan Rita," in old Aryan law, and that from this fact the Armanen who practiced a new law also had to adopt a new name (Salians), since the old name (Armanen) could no longer designate them and their work. And so finally this seceding confederation of peoples received the name "Ripu-Aryans," just as they themselves called themselves Franks, namely, the "free ones."

Alleged Submission of Widukind (kneeling) before Charlemagne

The Separation of the Franks from the Aryan "Rita"

The causes of this secession from the primeval Aryan Rita-league are to be sought in the fact that the left-bank Rhine lands, as "Germania inferior" and "Germania superior," were Roman provinces, and their inhabitants had become accustomed to Roman law. After the collapse of Roman rule, there awoke within them ambitions of inheritance to the Roman world-power position, which they sought to achieve for themselves. Since this was not possible under Aryan law (Sachsenspiegel),—for they were still Aryans, and as such wished to justify their actions with the appearance of a legal pretext—they altered it according to Roman law, and created what until then had been unheard of in Germania: that one tribesman could become the bondsman of another tribesman; that the land—which until then had been inalienable, representing no concept of property—could be alienated and enfeoffed as fiscum regium (royal estate). In doing so, they created the previously unknown fourth estate, the "estate of bondsmen" (Hörstand), to which soon, as a tragic consequence for Aryan Europe, a fifth, the "estate of parasites" (Zährstand), would follow.

The further tragic consequences were the tyranny of the Franks, the degeneration of their royal house of the Merovingians, the brief and unhealthy semblance of a flowering, whose crowning consequence was the empire of Charlemagne, the great Slactenere, and finally the downfall of Germania with all its consequences, such as the rise of France and its language, and so on ad infinitum. But the Franks went even further until their system reached its peak in the "Reisolail," and the Germans, whose Rita and Armanen leadership had long since sunk away, fell lower and lower, down to Canossa (1077)[12] and the blood scaffold of Naples (29 October 1268), and even deeper still, as history teaches. Yet, blah fem ar or! proclaims the secret custody (heimliche Acht) of the coat of arms of the Oster-people, and Ruoth sasse = rod kerone tri si-la-ub or! is also a Fem word worth heeding, for the "Unconquerable" lives and will awaken again, and will break forth out of the darkness of the primeval, as the sun after a long polar night! This is proclaimed by the Armanic prophecy of the Kyffhäuser legend.



[12] The "Canossa" episode of Henry IV has meanwhile been exposed by W. Kellerbauer (Wie Canossa war, Ludendorff-Verlag, Pähl/Obb) as an infamous historical lie. Henry did not stand for five days in a penitent's shirt before Canossa, but rather, with an army, besieged the fortress in which the pope had barricaded himself until the latter lifted the ecclesiastical ban! Note by A. Schleipfer.

The Meaning of the "Ol-Places"

After this enumeration of the primeval territories of Central European Aryandom (other primeval territories could not here be considered), which are to be regarded as Old Ingfoonen seats, there still exists an incalculable number of Young Ingfoonen seats, which were founded by Istfoonen bands that grew into Ingfoonen there, as was shown above with the Vianjomina.

Another tribal group is formed by the Armanen districts, namely those localities—usually hidden deep within forest wildernesses—where the Armanen (as teachers, priests, judges, poets, and artists, as skalds and bards) dwelt, where the Halgadom rose as temple, school, and court, and where also the assemblies of the people were held at the appointed and unappointed Things.

The names of these Armanen districts are without doubt recognizable in that they always express the concept of "Arman" in some variation, while the geographical location of these districts, without exception, can be determined by the fact that in each of them at least one, often two or more, "Ol-places" (Ol-Orte) are demonstrably present.

The primal word ol or ul means "spirit," "knowledge," etc.—but also "owl," "oil," and so forth. Therefore the owl (Uhle) and the "olive tree" (Olbaum; oltre = spirit = or oil-bringer) are the symbols and hieroglyphs of knowledge, and as such also attributes of the corresponding divine personifications, as will later become more clearly evident.

The Ol-places were, as their name interpretations show, entirely schools, namely Halgadom schools, in the sense of our higher schools, just as Julius Caesar mentions such a school in Paris. The word "school" (Schule) contains in its primeval form sa-ule = begetting, formation of spirit and knowledge, already in itself the primal word ol or ul.

A few examples may illustrate this:

Folk Names	Armanen-bez.	Name Meaning	Ol Places	Name Meaning
Saxony	Angili	With the Givers of Light	Olensuort (Oldenswort)	Place of Origin of Knowledge
			Oland (Island)	Land of Knowledge
ditto	Sabalingi	Giver of Created Law	Oldeslohe (ol-ed-es-loh)	
ditto	Angrivari	With the Judges of Rita	Oelde (ol-ed-e)	Spiritual Knowledge Keepers
ditto	Dulgibini	The Knowledge-Giving Men	Oebisfelde	Field of Divine Knowledge
ditto	Sigamben	Sun Men	Olpe	Creation of Knowledge
Belgiae	Viromundui	Sun Fire Men	Sa-ol-cra Solre chateau	School of Sun Law
Tricases	Sun	ner Sunmen	Julen (i-ul-en) today Saint Julien de Sault	The Knowledge Men / Sages
Cherusci	Hermun-duri	Sun Wal-ter of Prehistoric Times	Oldisleben	Living knowledge of God, mobile repository of knowledge, wandering skalds
Suebi	Semonen (not Sem-nonen)	Sunmen	Olbernhaus	Birthplace of the spirit or knowledge in the Holy Hague
ditto	Lakkobardi (not Langobards)	Those who keep the law alive or bring it to life	1. Oelheim 2. Ülzen	Knowledge home, generation of knowledge

ditto.	Calucones, correctly: Kalugonen	Men of Secret Knowledge	Olvenstedt	Place of Knowledge Generation
Rugi ditto.	Ethel-Rugi Ulmerugi	Spiritual-Saving Rugen (Armanen) Rugen of Knowledge-Increasing	1. Oeland (Baltic Sea Island) 2. Oliva	Land of Knowledge Generation of Knowledge
Gothi	Sudini (today: Suwalki, · Russia)	Sun Men	1. Suwalki-Suwalti 2. Oletzko-Olesfo	Land of Knowledge Generation of Knowledge
ditto.	Sulonen (Volhynia)	Schoolmen	1. Odessow-Olesau 2. Olesuoye-Olesiusia 3. Oleszanika-Olesanik 4. Olchowesz-Olkuitz	Land of knowledge, better, higher knowledge, origin of knowledge creation, knowledge and understanding
Aelvaco-nes (Burgundae)	Manini, Omani	Admonishers, legal men	Caliusia (today Kalisz in Russian Poland)	Hidden, better knowledge
Slingiae (Silesia)	Dantuden in the Ulenge Mountains	Zweigdeuter (today Owl Mountains) (seat of the wise men)	1. Olbersdorf 2. Orlauf (url-che = sun) 3. Olesna 4. Oels	Village of knowledge origin Place of knowledge origin and existence of Wis. origin knowledge
Ubier	Dulken	(d-ulk-en) knowers	Wilich (uilich)	Light of knowledge
ditto	Julier	(i-ul-ier) Knowledgeable people	Jülich (i-ul-ich)	Light of knowledge

Trevieri	?	?	Olewig	Consecrated to Knowledge or Eternal Knowledge
Triboker	Raurici	Legal Realm	1. Olten (Rauricorum) 2. Oelenberg	Knowledge Attitude Men of Safeguarded Knowledge
ditto	Sequeni	Sun Men	Salins	Salvation Within
Vindeliker	Runicater	Rune Carvers	Ulme (Ulm)	Increase in Knowledge
Norici	?	?	Olang an. d. Drau (Olwang)	Wissenshaag
Norici	Alauni	Sun Men	1. Juviascum (Salzburg) 2. Ulrichsberg	Emerged from the Living Fire of God (Sun Men) Safeguarded Realm of Knowledge
ditto	Sevages	Sun-brought Men	Ovilava (Ouilol) Wels	Living Knowledge
Tridontini	?	?	Oltresarka	Generation of Knowledge on the Sarka
Thirteen Communities (7x13 Comuni)	Cimbri	Germ Carriers	1. Saline 2. Selva	Salvation Within, Generation of Salvation
Ligurians	Sennones	Semani, Armani	Arminium	Armaniort
Etruscans	Volsci	People of Knowledge, Armani	1. Volaterro (Uol, ol) 2. Volsini 3. Volci	Recurring Generation of Knowledge (School) Men of Knowledge Creation (Teachers), Germ of Knowledge

Azali Osi, Ostaricci	?	?	1. Armankoke 2. Ollersbach (olarsbiag) 3. Salmannsdorf	Armanenhöhle Hermannskogel Radiant Spiritual Knowledge Heilmane, Ar-mane (village)
ditto	Heruli (near Bechslaren)	Sonnenweise	4. Salaberg 5. Schalaburg 6. Schalkersdorf	Heilsberg Heilsberge Heilsleute (village)
ditto	Stephanes in Vianiomina	High School at St. Stephen's Cathedral	7. St. Ulrich 8. Ulmersfeld 9. Tuolne (Tulln) 10. Tuolbing (Tulbing) 11. Tuolbingkoka (Tulbingerkogel) 12. Ulma near Vapa (Hungary)	Rich in knowledge, knowledge, increase in knowledge, field of descendants of the Tollners; new school or students, disciples, their "Koke" or dwelling, cave Increase in knowledge
ditto	Rugen (not the Rugen of the Baltic Sea)	Legal men	13. Oels on the Oelserheide	Creation of knowledge
Aravisker	?	?	1. Arabona 2. Sala (Zala-Egerszeg)	Sun legal men, place of healing
Boier in the Azalen region	?	?	1. Oltid 2. Ollar 3. Olad	Activity of knowledge, sun of knowledge, treasure trove of knowledge

Carpi in the Carpathians	?	?	1. Olesano 2. Olanzil, Olasi 3. Oleszwar Oleasfar	Origin of knowledge, knowledge guardians, traveling knowledge guardians, "wandering teachers"
Quado-Marco-mannen	?	?	1. Ollmettis (Olmütz) 2. Ullersdorf	Creation of knowledge, village of the knowledgeable, wise men
Sibiu Castle	Armanen	Sonnenmän-ner (Hermannstadt)	1. Olthid 2. Ola-Toblica	Activity of knowledge, living knowledge

With this enumeration, by no means are all the Ol-places of the Armanen districts, even in Central Europe alone, exhausted. Only a few examples of the "Sal" (= salvation), the "Ar" (= sun), and the "Ara" (= solar law) places, etc., have been shown, of which an almost uncountable multitude can be found throughout the world wherever Aryans once settled. For example: "Olteniza" (higher, better preservation of knowledge) on the lower Danube near "Silistria" (sun-birth, thus also a primeval Ario-Germanic territory); "Oltre" (knowledge-begetting) near Zara in Dalmatia; "Oleron" (Olaron = men of solar knowledge), an island off the west coast of France; "Ulbo" (command of knowledge) near Zara in Dalmatia; "Olette" (treasury of knowledge), département of the Pyrenees; "Oleron" (men of solar knowledge), département of the Lower Pyrenees, etc.—not to mention the "Armenians" and other peoples.

The third group is formed by the Istfoonen territories, which again are divided into two subcategories: namely, those that are to be regarded as colonies and which became "young" (= Ingfoonen) territories, and those that were created for the purpose of frontier defense, i.e. in a certain sense "military colonies"—in exactly the same sense as the Austrian Military Frontier (abolished only in 1873)—which formed the prototype of the later marches (Markgrafschaften).

The number of names in the first subcategory is legion, since it contains by far the greatest portion of all tribal, land, and place names, among which we find all the names listed by the ancient Greek and Roman geographers. Here a certain irony of corrective justice rectifies the "victory bulletins of Julius Caesar" and others, when in the peoples he claimed to have conquered one recognizes small villages, whereby it becomes obvious that many of the persons he boastfully named as "conquered kings" hardly possessed a sphere of power larger than that of a simple village mayor, and only "received the kingly dignity tax-free from him," so that he might blare his victory reports as pompously as possible.

From this subcategory of the third group, only the most characteristic names shall here be briefly listed and interpreted:

In the primeval territory of the "Saxons" (correctly = "Sassen," the settled ones, i.e. Ingfoonen), the "Terra antiquorum Saxonum," are found: the "Chauci" (koka = boat, hut, cave, berth, kitchen, etc.; en = men → boat-men, i.e. seafarers); the "Frisii" (those dwelling toward the sunset); the "Cimbri" (seed-bearers, those who spread the people through colonization); the "Teutones" (Tiuskfoonen = god-begotten, the original form of the concept "Germans"); the "Pharodini" (fire-riders, in the primeval forests); the "Bructeri" (those dwelling on the brooks of the swamps); the "Gugerini" (those seeking protection); the "Usipetes" (driven out from the estates of their kin); the "Menapii" (ever-returning men: seafarers, merchants); the "Batavians" (dwellers of coastal marshes); the "Tongri" (those dwelling in earth-holes covered with dung or soil, or who stored their harvest therein); the "Tencteri," correctly "Tengete Royes" (able riders, knights); the "Longdusi" (sheltered in reeds, fishermen); the "Aduatuci," correctly "Aduaketer" (among the guardians of estates, i.e. mercenaries, hired troops); the "Ampsivarii," correctly "Amsifari" (Ems-farers, boatmen); etc.

In the primeval territory of the "Belgae" are found, among others: the "Monini" (peat-men, peat-diggers); the "Caletes" (water-estates, shore-dwellers, today Calais); the "Atrebates" (those dwelling in shore marshes altered by ebb and flood); the "Grudii, Cordii, Coodnicci" (herdsmen, herd-rich, today Kortrijk); the "Remi" (over-begetters, cf. Remise, today Reims); etc.

In the primeval territory of the Rugii are found: the "Vistulafarii," incorrectly "Vidivarii" (Vistula-boatmen).

In the primeval territory of the Goths are found: the "Galindans" (gal = water; lind = diminish, ease; ae = people → those who settled on the soil of a dried-up sea; the name later transferred to Galicia). This is the "Scythian Sea" still known to Herodotus, in whose place today the Pinsk marshes lie. The name "Scythian Sea" is still preserved in the city name "Schitomir." Also: the "Aesti" (horse-breeders); the "Bastarnae" (reindeer-herders); etc.

In the primeval territory of the "Alvaeonen" (Burgundians) the "Naharnavali" appear as boat (nahar) sailors (navalii).

In the primeval territory of the "Silingae" (Silesians) the "Corconti" appear as mountain herdsmen.

In the primeval territory of the "Triboci" are found the "Nemetes" (estate-takers, i.e. conquerors), but also the "Vangiones" (those enclosed in ring-walls, i.e. cities, likely those driven out by the Nemetes).

In "Switzerland" are found the "Helvetii," correctly: "Helfetsen" (hel = darkness; fesen/fetsen = wander → those who wandered into darkness never to return; Istfoonen from "Suita" = Sweden; hence "Switzerland" = Suits).

In "Raetia" are found: the "Consuantes" (united estates), and the "Likates" (contractually enclosed estates), as well as, among the "Taurisci," the "Venonetes" (sun-estates?) and the "Isarci" (those enclosed in glacier-ice).

These few examples may suffice to show that these tribal names mostly designate only subdivisions of the total people according to dwelling places, occupations, etc., and that they should never be understood as signifying an independent people or a distinct nation.

Even where, as in the case of the "Bavarians," one might conclude that it was a self-contained people, one would be mistaken; for the Bavarians too are primevally settled Ario-Germans, and their name arose only from an Istfoonen-band which rose to dominance and formed the nobility, the ruling, name-giving social class.

Germania Magna in the early 2nd century – map by Alexander George Findlay from the 19th century.

Name and Primeval History of the Bavarians

The name "Bavaria" (Bayern) originated in the following way: In the sixth century B.C., the Ario-Germanic, non-Celtic aboriginal inhabitants of what is now southern France (Austrasia) were compelled, in order to forestall threatening overpopulation, to send out Istfoonen. The lots (oracles) that were cast commanded that they should move with the winds; hence they received the name Bai, that is: "wind-men." They settled in what is now Bohemia, which after them was called Bojohemum = "home of the Boii."

In the course of centuries, they too sent out Istfoonen, who, coming through the Waag valley and crossing the Danube, pressed into Pannonia between that river and the Neusiedler See, and settled in the present-day Wiener Neustadt plain in the Steinfeld, from which they spread further into the mountains in a southwesterly and westerly direction. Another band of Istfoonen of the Boii, under the name Boiofari = "travelling Boii," came from the Boierwald (Bohemian Forest) toward Batyum (today Passau) and established their fortress Bojodurum on the tongue of land between the Danube and the Ilz. From there, they gradually subjugated the surrounding region, upon which, and its inhabitants, the name Bojuwari was transferred. This gradually developed into Bayuwaren, and finally into Bayern (Bavaria).

In the same way, all bands of departing Istfoonen received a new name, as did then the "Boii." This explains how new peoples could suddenly appear somewhere without their names having been mentioned before—something observable, for example, in the case of the Vandals and several other migrating tribes. It can also happen that one and the same name occurs several times, without there being any connection between the peoples so named, beyond the similarity of the causes for the naming. Thus the inhabitants of the Sette e Tredici Comuni in northern Italy still call themselves "Cimbri"—and with full justification—even though they stand in no connection with the Cimbrian incursion (113 B.C.). They were simply seed-bearers, namely colonists. Likewise, "Cimbria," the primeval place of the Aravisci—the present-day Székesfehérvár (Stuhlweißenburg) in Hungary—was a primeval place which rightly bore this name, without having any connection with the other Cimbri. Similarly, old Hainaut was once called "Panonia," a name that also occurs elsewhere without standing in any connection with the Roman province of Pannonia, beyond the similar causes for the naming. Likewise, the Saxon "Osterland" between the Saale and Mulde has no connection with the "Osterland" on the Danube, the realm of the Azalen, present-day Austria (Österreich). Nor is there any connection with these and the two places in the Prussian Rhine province named "Ostreich" (Ostarrichi), or with other similar name formations.

If such parallel names are already found quite often in large tribal regions, they appear even more frequently in lesser communities and places—without in these cases either a further explanation for the similarity of names needing to be sought than the similarity and uniformity of the causes of origin and thus of the naming itself. For no name was ever given arbitrarily; all names had a very specific identifying meaning, which is always discoverable, even if the name has come down to us greatly corrupted. It should also be noted—and this is noteworthy!—that the primeval Ario-Germanic names have been preserved more purely and recognizably in non-German territories than in German ones, where they often disappeared entirely, having frequently been transformed into similar-sounding saint's names or otherwise worn down beyond recognition, for reasons I have explained elsewhere.

The Names of the Germanic Frontier-Defense Peoples and Their Organization

The second subdivision of the third group of names—the names of the "military colonies" or "frontier-defense peoples"—is no less instructive and surprising in its results, which until now had been as little suspected as the clarifications of the preceding name-interpretations.

The first beginnings of frontier-defense colonies are found in the Terra antiquorum Saxonum on the Baltic Sea, in the "Suardones" (sword-men), who formed a garrison against the Viking incursions of the northern sea-kings, at a strategically important position, namely on that peninsula which simultaneously commanded the bays of Lübeck and Kiel. A similar coastal garrison of the Rugii are the "Lemovii" (today the Duchy of Lauenburg), whose name designates them as being in contractual possession of the Au (the river-bank land), in return for protection of the hinterland—in other words, bearing all the characteristics of a military colony. The still-used Lauenburg coat of arms expresses this clearly in its motto:

"Ruoth wyd burg wyd leo. Gryen fes skillen wyd aken"—that is: "Law: Right preserved, Law alive! Wrong brings forth judgment with terror!"

Furthermore, a systematically arranged chain of such military colonies is found among the "Belgae," against Gallia Lugdunensis. These were:

the "Ambiani" (ambi = office, service; ani = men, cf. Ammann → service-men, mercenaries);

the "Bellowaci," more correctly "Belgowaci" (watchers of the Belgae; hence the lion in the Belgian coat of arms is still today called "the watchful lion of Flanders");

the "Suessones" (sues = to sink; ones = men → Istfoonen, sacrificed to the struggle, today Soissons);

the "Catalauni" (kat = warrior; lau = lawful, contractual; uni = men → legally obligated warriors, mercenaries).

Opposite this chain of frontier defense, the Gauls likewise posted border guards for the same purpose: the "Meldi" (meldian = to report → an observation post for messenger-service).

Further, in the Roman province of Germania Superior, the "Cherusci" served as a frontier guard against the "Chatti" (kat = warriors), located at the Vallum Romanorum near the Taunus mountains. It is no accident that west of them, also along the Vallum Romanorum, stood the "Tencteri," who were skilled riders and controlled the plains, while the mountains were held by the Chatti, the "war people." In eastern Germania we encounter again the "skilled riders" as the Marcomanni, and the "Chatti" as the Quadi, in exactly the same connection (of which more later).

The realms of the frontier-defense peoples against Rome, along the entire chain of the Alps, are still traceable by name, even though they later became Roman provinces, retaining their names nonetheless. Chief among these are the "Ariobryges" or

"Allobroges," that people already mentioned above when, in reference to the "Ripu-Arier," it was said that only in one other Germanic-Aryan tribal name does the term "Aryan" appear—though here in a different sense. The word brigen, brygen means "terror," and thus the full name designates this people as "the Aryan-terrors." Considering that they held the Alpine passes and, united with the Adnern (estate-holders), greatly hindered Julius Caesar's crossing of the Alps, they are easily recognizable as a frontier-defense people, all the more so since brigen appears often in the names of these frontier-defense peoples. And in view of the wild scenery of the Alpine passes, these "terror-men" may indeed often have seemed dreadful enough to the Roman legions.

Immediately to the east of these were the "Keutvonen" ("no-return-men," i.e. Istfoonen, like the Suessones above), whose name likewise marks them as frontier militia. Closing this chain were the "Nantuates," whose name is corrupted and should properly be "Nantukates," for "Nantho" or "Nando" is "the bold one," and nanthian means "to dare." Only in this correction does the name become meaningful, identifying this frontier people as "bold-daring fighters," a most fitting designation for defenders of the Simplon passes.

But here too it must be recalled that the modern concept of "people" is erroneous and must be rejected; for what is meant is not a state entity—even a very small one—but rather a band of fighting men, which in the best case could number only a few hundred heads, and is therefore to be understood only in the sense of a "war-band."

Another series of frontier-defense peoples—always understood only as "war-peoples"—for warding off Roman incursions, begins in the territory of the "Vindelici," behind Lake Constance (Odinsee, Venetus Lacus), where the "Brigantii" (terror-producers) guarded the border. Their two castles were "Brigobanne" (terror-ban, today Bräunlingen) and "Brigartinum" (place of terror-production, today Bregenz). Immediately adjoining them were the "Breuni" or "Breoni" (= brand, terror-men), who held the pass still named after them today, the "Brenner."

As an advance guard on the southern slope of the Alps, on Roman territory—still today preserved in remnants as German-speaking islands in northern Italy—stood the "Cenomani," whose name (keno = fire, battle-blaze; mani = men) marks them as war-men, and reveals them as the march-men of the march of Bern (Verona), whose fame ancient songs recall. One need only think of Dietrich of Bern, Hildebrand, and Hadubrand! Besides Bern (Verona), their second fortress was "Vicenta" (living battle-blaze), and in the regions of both cities those German-speaking islands are still found: in the district of Verona (Bern) the "Tredici Comuni," and in the district of Vicenza the "Sette Comuni." The inhabitants of these "thirteen" and "seven" communes call themselves "Cimbri"—and with full justification, for their ancestors were indeed Istfoonen, the "seed-bearers" who founded new colonies. One must always reckon with the living meaning of a name and not cling to the dead form. With the Cimbri defeated by Marius in 105 B.C., the Cimbri of the marches of Bern and Vicenza have no more and no less in common than the Araviscan city "Cimbria" (today Székesfehérvár in Hungary) with these two. The commonality of the name lies—just as in many other cases—solely in the conditions of the naming, while they are related to one another only as "Ario-Germans," without any further mutual relations.

Continuing further eastward, the next frontier-defense peoples or military colonies bring in the first part of their names the same element ambi ("service-men") already found among the Belgae, marking their function, while the second part of their names gives either their location (at the Sontus, at the Drava), or their legal obligation

(liki = enclosed in law, thus contractually bound), similar to what was shown above for the Lemovii. These are the “Abisontes,” the “Ambidravi,” and the “Ambilici.” In all probability, “Ambiliki” was the collective name, while the “Ambisontes” and “Ambidravi” may have meant only detachments of the larger troop.

To these were joined the “Breuci” (terror-mobile, swift terror-men), and to them, along the Save, the “Amantini” (aman = service-men), and the “Scordisci” (scor-d-ask-er = “host of the asheners, the destroyers”—the element asker in the sense of annihilation reappears in the word “soldateska”), with whom this chain concludes.

It may here be briefly mentioned as a peculiar circumstance that these ancient, pre-Roman institutions have not been forgotten even into our own times, and on repeated occasions have reawakened in old traditions—without this meaning that such revivals took place in conscious imitation of those ancient institutions, but rather that they appear as the unconscious fulfillment of an iron law of development.

Out of such unconscious impulse of remembrance, there arose from the “Breoni” at the Brenner Pass the unique Tyrolean rifle regiments, as well as the Tyrolean sharpshooter system, which exists in no other land in the same form. And from the same causes there developed, in the course of time, from the “Ambilici,” the “Breuci,” and the “Scordisci,” between 1522–1535, the so-called Military Frontier under Emperor Ferdinand I (since 1527 also King of Hungary), which was then reinforced by the settlement of refugees from Bosnia, Croatia, and Serbia, whereby the Germanic foundational element was almost entirely submerged. But already in 1851 the Transylvanian Military Frontier, and in 1881 the Croatian-Slavonian Military Frontier, were completely abolished.

And again we find here—as above with the “Tencteri” and “Chatti”—the Transylvanian Saxons alongside the Banat Swabians, whose many-thousand-year fellowship-in-arms as horsemen and foot-soldiers, as knights and mercenaries, as cavalry and infantry, we will later recognize again among the Marcomanni and Quadi.

It was already said that a part of the Boii, at the beginning of our era, coming through the Waag valley, invaded the territory of the Azali; and there too we find a frontier people, set to keep watch over the mouth of the Waag valley. Their fortress bore the name already repeatedly encountered, “Brigetio,” which requires no further explanation. Similarly, the Azali, facing the March valley and for the same reason, constructed a fortification named “Karnotjan” (kar = enclosure; notjan = necessary): that is, an extensive rampart into which herds and possessions could be taken for refuge. The Romans took over both this and the other fortified settlement, which we then find again as Roman towns under the names “Brigetio” and “Carnuntum.”

Reich and mark map

The March Counties

The frontier-defense peoples mentioned thus far go back in their origins to those distant days when the Roman state began to strive for sole rule on the Apennine peninsula, subduing and Latinizing one people after another. At that time, the Ario-Germans south of the Alps also cared for their "Triad," just as did the Alpine peoples and the rest of Germania, and they established that long chain of frontier-defense peoples along the Alpine chain, which—beginning in the Maritime Alps—formed an unbroken chain as far as Transylvania, holding all the Alpine passes under strict guard in order to bar Rome's land routes into inner Germania.

And when, after five hundred years of struggle for Germanic freedom (from 15 B.C. to A.D. 488), Rome was finally overcome, the old frontier-defense peoples once again stood in their posts under their old historical names. The pre-Roman state of possession would have been restored—had the Ripuarian defection not occurred.

The Roman wars, resulting from Rome's advance up to the Danube—which was not due to martial victory but to a treacherous betrayal of the kingdom of Noricum—necessitated securing Germania's Danube frontier against Rome along the left bank of the river. And so already in the first century A.D. a number of march-counties arose, which again displayed a characteristic collective name that does not appear in other, older tribal names. Whereas in those names appear concepts such as kat = battle, brig = terror, ken = fire, ambi = service-men, uaki = watchers, lik or leo = law, here appears a new motif: that of revenge.

With it also arose a new type of Istfoonen, the Recke (champion/warrior), who from then on began to play in saga-literature that song-celebrated role reminiscent of the heroes of Greek antiquity. The march-counties on the left Danube bank, from the mouth of the Gran up to the great Moon Forest (Manhart, Luna silva), appear under the collective name Rhakate (correctly: Rahakater = avengers/warriors of vengeance). The name survives even today in expressions such as armer Racker ("poor devil") or sich abrackern ("to toil, to wear oneself out").

This folk memory points to the fact that these Rahakater were not Ingfoonen (settled, possessing people), but that they— to use Scheffel's phrase—"labored with the sword," that they were mercenaries, Landsknechte. Recke from raha = revenge, reha = avenger, became the designation of a type of Istfoonen ever more common, namely those who went out singly, not in full bands, to seek fortune, offering their sword and loyalty to war-chieftains. They were mounted, often seasoned and famous champions of battle, forming the closest circle around the warlord, and never numbering more than eleven, so that with their warlord they were always twelve. He rode with them selbzwölft ("himself and eleven"). The Wilkina saga and the skaldic literature provide many examples of this, and also that they were invariably poor, ever seeking the "favor of gracious war-chieftains," often reduced even to begging, and not always receiving reward for their loyalty and devotion.

This most peculiar form of heroism (cf. the Recke Aistmuth in my novel Carnuntum) found here along the Danube, in the five-hundred-year war of Quadi and Marcomanni, a fertile field for its activity—as is clearly shown in the name Rahakater. They stood opposite the most important Roman Danube towns, Vindobona and

Carnuntum; the latter they destroyed on 24 June 375, while the former passed unbroken into their possession around the year 488.

From the Manhart mountains upstream along the Danube, likewise in the role of a march-county, we find the small "rugian kingdom" with its royal city Chremisa on the Danube, today's Krems. These Rugi had nothing in common with the Baltic Rugi, for they were formerly Azalian Armanen (ru = law, gi = to give, cf. rugegrefe), a different meaning from that recognized above for the Baltic Rugi. Their district—like all other Armanen districts—had developed into an Ingfoonen district through settlement, eventually came under Marcomannic-Quadic suzerainty, and took on frontier-defense duties.

Further upstream the same occurred again, as an Armanen district transformed into an Ingfoonen district and likewise served as a march-county. These were the Heruli (her = noble; ul = spirit, knowledge; er = people: "the noble wise"), with their chief town Arstein (Sonnenstein; Latin: Ara lapidea, Arelate), and their fortresses Bechelaren (today Pöchlarn, left bank of the Danube) and Harlungsburg (Harlanden). Here we may recall the "most faithful Margrave Ruedegar of Bechelaren," who probably corresponds to the historical King Radagais.

Northeast of the Rahakater, from the Danube into the Carpathians, another frontier-defense people covered the great Marcomannic-Quadic military state against the East, which had become insecure due to Mongol hordes: namely, the Cotini (cot, kat = battle; im = men), whose frontier fortress was today's Käsmark ("battle frontier"), and whose population even today bears the name "Quadi" (katen = fighters) in the form Gaidler.

The great realm of the Marcomanni and Quadi arose exactly as was shown above in the case of the Bavarians: upon the foundation of the primeval population, and the Boian layer resting upon it, while the Marcomanni and Quadi who had conquered and subjugated them became the ruling lineages, the nobility, named the people after themselves, but otherwise, according to the Rita, "left them undefeated in their seats" and claimed one third of the land for themselves (cf. Sachsenspiegel), leaving the conquered the remaining two-thirds as well as their freedom.

Origin and Meaning of Noble Titles

In the course of this investigation, attention has been drawn repeatedly to the fact that Saxons and Swabians, as cavalry and infantry, appear in the history of all ages and peoples in a millennia-old bond of arms; on the Rhine as the tengete reiers and Katten, in Transylvania as Saxons and Swabians, and here in the Boio-region as Marcomanni, the "Mährenmänner," namely riders, knights, and as Quadi (Guaden, Kaden, Katten = fighters), namely as Landsknechte, mercenaries. The Marcomanni and Quadi gradually formed a new nobility, the military nobility, in contrast to the old Armanen nobility. Yet since the leaders of the Marcomanni always came from Armanen families, the Armanen nobility soon merged with the Marcomanni nobility to form the high nobility, while the Quadic or Swabian lords formed the lower nobility.

From this, the three stages of the old Aryan nobility emerge: the old Armanen nobility, to which the old dynastic families of the Ingfoonen territories belonged, and who were called "Princes" (Fürsten). This comes from Fyr = fire, the god Urfyr, and ast = descend, meaning: of divine descent, sons of the sun.

From these princely families came the "Kings" (the Able, the Brave), as well as from the princely Istfoonen, the leaders of emigrant bands, the "Dukes" (Herzöge), who in new territories became kings when they achieved independence, but remained dukes when they had to acknowledge an overlord.

Originally, apart from the "Princes," there were no other noble ranks, since the titles "King" and "Duke" were not ranks but only offices, for both were princes, and it was required of them that they be racially pure Aryans, demonstrably descended from a Koting or divine offspring (Göttersprößling)—of which more will be said later.

The "Counts" (Grafen) were originally no rank of nobility, but merely an office title, which as such has often remained customary even to this day without implying nobility. They were the chairmen of the courts (rugegrefe, Raugraf), the commanders in the country's castles (Burggrafen), or the leaders of the districts (Gaugrafen), also the commanders in the marches (Markgrafen), etc., without more being required of them than belonging to the Ingfoonen and Armanen orders and possessing irreproachable personal qualities. They came from the people and returned to it after fulfilling their duty, without passing their dignity on by inheritance, for they were Free, as every Aryan was.

It was only the military nobility, arising from the bond of arms of the Saxon Marcomanni with the Swabian Quadi, that created the further lower noble ranks: the knightly order and the "Edlen," or the Saxon lords (knights) and the Swabian lords (Edlen), as the Sachsenspiegel also distinguishes.

The Ripuarians or Franks, through their undermining and shaking of the Rita, by gradually introducing the "Hörstand" (serfdom), caused the strengthening of the dignity of counts, its heritability, and thus its introduction as a noble rank into the hierarchy. For the same reason, the title of "Freiherren" (barons of freedom) arose, as a designation for those who had preserved their independence and did not yet acknowledge an overlord. But soon even the Freiherren were subjugated, and, with very few exceptions, also reduced to vassals. Then arose the title "Baron" (1st stage: barun = to bear, give birth; 2nd stage: barun = to carry, descendant, begetter of descendants; 3rd stage: barun = to destroy, devastate, bury), to designate the descendant of a family who laid claim to some

form of state provision, applying for vacant fiefs or court offices. They formed the retinue of kings, much like the Recken of old, and soon became the beginning of the later court nobility.

Thus was laid the foundation for much confusion, which, going hand in hand with the fading of the old Aryan Rita, prepared another epoch with another intellectual orientation, which history calls the Middle Ages—but which old skaldic poetry aptly termed in the esoteric sense the deeply sorrowful time of the "Twilight of the Gods" (Götterdämmerung).

But the Aryan Armanen knew that to arising belongs being, and to passing away into non-being belongs renewed arising into new being, according to the immutable primal laws of nature. And thus, in the twilight of the gods, the seed of their new dawn lay already incarnate. Therefore they resigned themselves, with their Rita, to the Untersberg—to dream toward the certain coming dawn of the future rising sun.

Summary

The result of the foregoing discussions can now be summarized in the following propositions:

1. The European Aryan race is the most gifted of all human races, which, through its psychic as well as physical qualities, imparted its uniquely Aryan culture to all other races of mankind, according to the measure of their intellectual capacity for reception, in a teaching ministry of many thousands of years.

2. The core of the European Aryans—the Germanic and German peoples—are indigenous to the European soil they inhabit.

3. The mixed-race, differently speaking peoples of the European continent, having arisen from the crossbreeding of the Aryan primal race, are thus as "mixed Aryans" more or less closely related to the pure Aryans. They were therefore compelled—unconsciously following an inner law of necessity—to exercise their Aryan-influenced racial essence, and at least to adopt in its main outlines Aryan-Germanic culture and to develop it further according to their intellect. Yet, nevertheless, and always—because of the diminished intellect resulting from blood-mixture with subordinate races—they remain everywhere dependent upon the Aryan race, and without its support and leadership would gradually sink back into a condition of barbarism.

4. All Aryan-Germanic peoples are one and the same race, consequently of one and the same origin; and therefore all their distinctive names have value only as designations of settlement, activity, or occupation—never, under any circumstances, as designations of racial division. This is made clear beyond doubt from the interpretation of their distinctive names, as well as from their essential and natural institution, the Rita—that is, Wotanism—which manifests itself as an organically arisen and organically developed institution, which encompassed the entire Aryan race, guided it in unity, and led it to its highest development.

5. The essence of the Aryans—which in all things and in every respect felt and clearly recognized the conscious governance of the divine through the eternal and unchanging primal laws of nature—ordered all its institutions accordingly, according to these intuitively recognized laws of becoming, being, passing away, and renewed becoming. This recognition it expressed in names and in meaningful signs (runes, sacred symbols, hieroglyphs), with the sure consciousness that a time must come when those institutions would fade, when their sacred signs would be misunderstood. Yet they knew no less certainly that a time must also come when those faded institutions would live again, when the runes of remembrance, once made unintelligible, would once more become "speaking" in names and symbols, to proclaim in renewed form ancient, unchanging wisdom, which would again cause the forgotten knowledge to rise shining over the Aryan race, like a returning sunrise.

6. Those Aryan runes and sacred symbols (hieroglyphs) are—besides in other areas—also preserved in heraldry, in order to be passed on, though misunderstood, from generation to generation during the time of the fading of the Rita, until the time of its reawakening, when they would serve as heralds of the primal knowledge, illuminating the darkness of conscious and unconscious falsehood—like the dawn before the sun rises to announce the new day.

7. Therefore, heraldry is the science and art of the cryptic script of the Aryans, which was taken into the great secret keeping (heimliche Acht) of the Armanen. And therefore, the hieroglyphics of heraldry constitute the most sacred primal Aryan-Germanic ancestral heritage of the Germanic and German peoples, and by no means a borrowed possession of any other race, of any other people. For this reason, Germanic-German heraldists are called to act as the Persevanten of their most sacred primal Aryan heraldic office, to prepare that "Twilight of the Gods" which will precede not darkness, as in the other, but rather the dawning day—the renewed rising of the exalted Aryan sun.

Alaf sal fena!

The Mala's Awakening

A Skaldic Consecration Play by Guido von List
Dedicated to the League of the Germans

The scene depicts a spruce grove.

The spruces form a half-circle around the stage, in the middle of which rises the hat-shaped mound or burial hill of the Völva.

First Hoofbeat.

Runwalt alone.

Runwalt:

From the Council Mountain I tear myself down
To Mannheim, the home of men.
My grief is deepened by the lack of courage in the midst,
Since the peoples have forgotten the gods.
The red draught of iron the earth indeed lacks,
Yet false — mere semblance — is the peace
That slackly disarms the sinews of the sword-swingers,
Bending from the high to the low.
Not a single man will spare another,
Yet kin-ruin is their intent;
No longer do peoples slay their foes with honor
In the surging wave of battle…
With cowardly treachery, with wanton revelry,
With law rusted into injustice,
Brothers now strangle each other like murderers,
Led on by the wretched spirit of greed.
Long lost is all reckoning before honor,
The golden calf is now god,
Before the hideous enemy they crouch in lust for gold,
Shamelessly storming him as a guard troop.
For great is the fear, the dread of the enemy
Who thinks upon the coming day of reckoning,
And so, full of fear, the wretches' lackeys submit,
Whom the guard troop shamelessly devours…
Thus the gods fade into the dark of the mountains,
The Völva's prophecy comes true:
Of the fall of the people, of the sinking of the victors, —! —
But lament? — Only the small-minded choose that! —
(Speaking toward the heavens)
So hear then, you High Ones, you Æsir, you Vanir,
You elves and all you dísir,
You who all have gone forth from me —
From the All-Father — in the age of origins,
Hear it then, all of you:
Fair indeed is hope,
Which I have gently granted to men,
Yet higher than hope we High Ones hold
Heroic valor: steadfast courage! —
Few, I know, will dare it
From Heimdall's waning kin,
To seek courage in the word of the victory-father,
Which only the gods may fathom.
Yet Æsir-duty demands the people's rule,
Even when they are stricken without joy;
To weigh the word, whose golden sound
Unlocks all the runes,
That stills discord, that lifts doubt,
Shatters the deceit of the faithless,
That turns laments into harmonious sound
In the harp-play of the world! —
With fatherly care for the people's fate,

Recognized, saddened and deceived,
Banished from the land, shunned as a specter
By the people turned hostile, —
No mortal would ask for so sorrowful a lot,
And if he asked, hope would ask him in turn,
Veiling the future, hiding his fate,
That destiny might more easily soften it.
—
Fair indeed is hope,
But heroism is higher,
Therefore yield to the will of the Vala:
To strive without victory, to fall for the people…
Thus is the Völva's word preserved:
The individual falls, only the eternal lives!
That is the trust of the truly initiated!

Second Scene.
The Previous.

Runwalt:
So I rode down from the Council Realm
To the men's homeland in the Garden of the Mist,
Where Vidar's wooded cloud-land spreads wide,
Where, forgotten in the dream-deep fir forest,
Surrounded by tall grass and green,
Rises the white Vala's burial mound:
To ask of her, to learn from her,
The round of the runes, the solving of riddles
Cast by fate, that restrict my will
And turn my resolve into agonizing impotence.
You cruel fate, you enemy of the gods,
I will not break you, I know it beforehand;
Yet boldly will I, ruling Wuotan,
Postpone the end until all is fulfilled.
And if I must fall, my people vanish with me,
Even then, fate, you have not fixed the time;
And this shall be forced by my rune-magic:
That earth-shaking it shall stagger,
In the downfall of the world!

Third Scene.
The Previous. The Vala, speaking invisibly from the grave-mound. Runwalt steps before the mound.

Runwalt (incanting):
Vala, you under death's ban,
Hear the compulsion of mighty magic,
Feel the power of my runes,
Runwalt calls: *Awake! Awake!*

Vala (speaking from the mound):
What magic's force compels me
From death's sleep to awake?
Who pulls me from the grasp of the grave?
Tell me, who are you? Grave-guest!

Runwalt (as before):
Runwalt I am called, Rumwart's son,
I call you from the treasure of the grave,
I would ask you of things above,
Answer me of matters below…

Vala (as before):
Insolent stranger, be gone!
Long have I lain in the grave,
Snow and rain have covered it,
Earth with grass has well closed it!

Runwalt (as before):
By the spring of your will I conjure you!
By Freya's love, and by Loki's peace,
By Wuotan's rule and the Wolf of the World's will,
Speak to me, see how you achieve it!
And should the halls of Hel's daughters be filled,
And you sink in the writhing stream of Niflheim,
Between floods of spears and swords,
In wild flight from the doom-bringer's driving,
Barely escaped, only to wade and swim
Through glowing rivers of ore,
In anxious torment, fleeing from dragons,
And should the sun itself burn away,
And the timber of Asgard sink in dust—
Still give me answer to my pressing questions.

Fourth Scene.

The Previous. The Vala rises from the mound and stands upon its crest. She is clothed with veil, mistletoe crown, and girdle of willow.

Vala:
What compelling might can break your command,
Mighty lord of runes!? …
Here I am!—Ask now, investigate!—
Here I am! … Only compelled do I follow,
Fearful, the demand!

Runwalt:
Keep your truth to whispering counsel!
Reveal your will, from the being of the people,
From the day of origin, their growth, their becoming,
And what the future's thread will weave
For the wooden stem of Heimdall's lineage!
Call Germans the mighty folk,
Or also Germans—
I press for your answer!

Vala:
The mighty Germans, of Tuisto's, Teutons,
Glorious in nature of noble grace,
The nobly-born of all peoples,
They should be the first among the others,
Called to shine with their own light,
Bestowing godly gifts upon the world,
Guidance, laws, and also bold kings
To the peoples of Europe from glorious stock.
Compelled only I speak, now it is fitting I be silent—

Runwalt:
Do not be silent, Vala, keep your word!
If you can guess it, then reveal it to Runwalt:
You spoke cautiously: "It should be so!"
Tell me plainly why not: "It shall be!"
I know it well, the mighty kings
Of all realms in wide Europe,
They are from the wooden stem of the Germans.
The Germans gave in contest
The godly gifts in art and craft
To other peoples, and before these ennobled
Them through knowledge and will in service to the world;
The harvest was bitter ingratitude!
So why then: "It should!" and never: "It shall!"?
That, whispering, unravel for me—keep your word!

Vala:
Then know, Runwalt, the turning of the riddle!
Fate struck with firm lock
At threefold root, thrice-twined,
In the heart of the people, the descendants of Heimdall!—
The first, so warns the dame,
Is the opinion of separateness:
It hinders concord, the strength of unity!
Still they speak of Saxons, of Bavarians, of Swabians,
Of March-men, of Moravians—
But when of Germans?
Do other tribes so divide themselves,
From particularist delusion into separate states and lands?
Did Romans, French, or Turks so?
Foreign-seeking is the search of the second!—
It hinders the recognition of their own majesty,
And lessens the purity of race and kind;
It lets them despise their own light,
It bends the people into servitude to strangers,
Who once were chosen as teaching leaders,
But now, pupils of strangers, eavesdrop at their tables!
The third of the three is the lead-heavy blindness—!
The joyless norm wraps them in dull sleep
So that the eye of the noble Germans—ah, woe—
If the veils be blown away,
And at the edge of the abyss the people awake
Only to see the depth of the fall! …
Compelled only I have spoken, now it is fitting I be silent!

Runwalt:
O cruel Vala! What dreadful woe
Your whisper engraves with glowing runes
Into my burning breast!—O, keep your word! …
You named the guilt, never to be lightened,
I see the atonement, the consequences, with horror!—
Yet tell me with bold rune-riddle,
You warning Vala: How shall I turn the tide?

Vala:
Then hear, Runwalt, the whispering counsel of salvation.
The guilt is the fate of Heimdall's descendants.
At the root's core of the world-tree
The guilt gnaws, an alien worm;
Never can you slay it, nor yet destroy it,
O knower, with mighty will;
Nor can atonement ever erase fate,
For the runes of guilt burn indelibly.
Yet with strong will and bold daring
You may defy fate manfully,
You may push back the end of the noble Germans
In fierce struggle,
So your people outlast the fall of the world!—
Compelled only I speak, now it is fitting I be silent!

Runwalt:
I do not wallow in sorrow, all-wise Vala!
Do not be silent now, keep your word to me! …
Then hear, lady, what I would know:
Tell me—if you can warn it to be seen—
How will the people turn to virtue?
Where may it, awakening from dim sleep,
First greet joy with reverence?

Vala:
Not with shame burden the glorious people;
The guilt is its fate, the will certain!—
The first joy?—I alone see it bloom! …
As long as the world turns, so long will its name,
Its glory's fame, remain high! …
It seeks in its leaders, the glorious, exalted ones,
Who, bold at the tip of the battle wedge,
As dukes hold high the German standard,
Calling: "Through purity to unity!"—
What comes before, you shall see, so that you understand me;
Spare yourself further questions and seeking—
Compelled only I speak, now it is fitting I be silent!—

Runwalt:
O, keep your word, mighty Vala!—
Do not deny my eager desire for knowledge!—
The people will awaken?!—Stand firm?!—
O, hesitate not, say, how shall this be done!

Vala (in rising seer's ecstasy):
A hero stands forth in the ring of counsellors,
Like Arminius, an Amelung so bright;
At the lament of the maiden Germania in chains,
Shamefully forged in terrible fetters,
Enslaved by the threatening dragon of greed,
Helpless she awaits deliverance.
This calls the bold one—the stalwart Georg—
To dare the fight with the dreadful monster.
In pressing throng the dragon trembles,
Yet writhes in rage the scaly horror,
For mightily swings many a whirling sword-blow
Of Knight Georg, down upon the armored foe,
Sparkling to the undoing of the fiend;
And roaring with wrath, with foaming poison,
The worm rolls in gall's venom…
Fierce rages the battle in wild growing,
With thunderous din the blows resound
Of the battle-bold hero—Knight Georg! …

Then stirs the sleeping giant Teuton,
He rubs his eyes, he peers into the fray,
Yawning at first, then blinking his dazzled gaze
Into the light, unaccustomed to sight…
He truly will awaken!—
Now he grasps for arms,
And hurls himself—with resounding hail!—into the fray,
To stand at Knight Georg's side with German faith.

(After a pause, as if awakening from the seer's vision, in high ecstasy)

Compelled I have spoken, now I show the goal!—
I lift my eyes to Asgard's home,
Longed-for help I receive from Wuotan!—
Already I feel the sun's joyful warmth,
Soon will I leave the halls of the mound
For the bright heights of the land.
Awakened is my people to walk truly
The paths of fame, to boldly win—
Through purity to unity—from their own strength
The radiant king's crown of the world!

Runwalt (rapturous):
You are not merely the Vala, as I half suspected!
Frowa-Germania!—It reminds me lovingly!
You yourself are she, in burning beauty!
My eyes know you despite all disguise,
Know you with joy, despite all deception and veil!

Vala:
Yes, rune-riddler! That you have guessed,
You who enchanted and beguiled me,
For Wuotan you are, the mighty god,
Who disenchants the despairing with healing counsel!—
(Throws off the veil and stands with the eagle on her breast in proud bearing)
So fall then, you veils that sheltered me in grief,
Slide down like drifting clouds,
For again arches the gleaming blue,
And blessing shines the conquering sun!—
With roaring flight to purer heights
Now rises to the sun in proud ascent
The noble eagle of the Aryan folk! …
To you, Wuotan-Georg, the dragon-slayer,
The freed Germania follows you with joy
To the kingly goal: Through purity to unity!

Runwalt:
Then follow me, Germania, to the mighty journey,
To daring battle, to the choosing field!
Already rolls the awakening people's guard,
Already roars a call like thunder:
"Through purity to unity!"

Vala (in highest ecstasy):
Through purity to unity!

Runwalt, Vala (together):
Through purity to unity!

End.

Wotan als Wanderer

Consecration of the Valkyries

To the high-minded, truly German woman,
Mrs. Victorine Wannieck
may this hymn of praise to German womanly virtue be dedicated.

From the author.

Prologue.

Once I journeyed as ferryman on perilous voyage, in the slender and fair-sailed ship, through the whirling waves' surf roar, through thundering whirlpools of the Danube's stream. Past castles and towering cliffs, by lush meadows and laughing shores, past sheltering sacred groves, until where a headland, shattered in cliffs, threateningly presses in proud grandeur up from the foaming, surging stream. There the nixies wrestle and never rest; the dreadful wave-arms dig deep into the rock, they strive to hurl down the defiant reef in raging assault. In between tremble the eerily hollow rolling whirlpools like restless eyes, encircled by brows of foaming spray.

With glances full of hate, full of roaring wrath, whether fruitless labor, whether joyless striving, howling they accompany with gurgling roar, to which joins the ghastly crashing and thundering, when mightily the princely rock hurls the waves downward, so that the nix, flung aside, boastfully rises again in woodland rage.

Thus it stands since ages steadfast and strong, amidst the envious horde of nixies, surrounded by the thundering surf's din, in battle-bold majesty like a king. So it stood, as if just now steering the keel, guided into the boiling spray, when high foamed at the slender prow the frothy flood, lashing the flanks of the ship with resounding blows, so that the sturdy beams creaked and cracked, and the stately mast groaned in torment. With the wind at its side the boat storms past, into greedy whirlpools, and full of joy greeted the princely rock with foreboding rapture this consecrating word: *"Be greeted, rock! Noble image of the Germanic people in the struggle of nations exalted! Like you, surrounded by envious neighbors, strong it stands and proud in the onslaught of storms full of noble grandeur, powerful against the yelping of the small. Thus you tower in menacing defiance against the pressings of the never-tiring nixie hosts. Therefore receive my greeting, you, glorious stronghold, you sanctuary of ancestral strength, from the ship on the Swan Road!"*

Then through the spray of the surf-beaten reef there roared a song, like Æsir-song from the air. It resounded as if the clouds sang, the waves, the world-lonely meadow and the rigid stone, as though the sun in heaven's heights had sung it, as though it surged from the depths, from the shadow of shafts. And free of all will, guided by song, I turned the rudder in swift movement and lowered the sail from the gaff. Onward the ship shot through the breaking surf, and island and boat lay side by side.

My foot ascended the steps of the rock, and swiftly was the towering peak attained. There sat an elder of noble bearing, his head covered with a mighty helm, from the full flight of the noble eagle loftily overarched, the high-vaulted broad breast in splendid armor. The curved shield, the gleaming battle-sword lay at his feet, and leaning idly a massive spear against his mighty shoulder, shining in the blue light with blazing brilliance.

Two ravens circled with whispering call about the noble head of the high hero, and two wolves with triumphant howling

encircled the knees of the mighty warrior; yet never did they dare, despite wild fury, to break the fetter which a mighty will had laid around them both, to bind them both. Now he lifted his head. His flaming eye cast down, almost burning its way into my soul, so that my breath grew heavy, my pulses halted, then feverishly they flew again. Once more a torrent of fire swept the rigid body from heart to head, so that the trembling breast seemed near to bursting under the spell of oppression.

"Banish your fear and draw near, Runeward!" Thus cried the mighty one, naming me with riddling names in whisper, kindly to me: *"Not feared by the Æsir is the old king, scarcely known any longer by his people, though faithfully he still leads the paths to Valhalla, despite his banishment. Fearless still stands a world in arms, the noblest-guided of all nations. Yet nevermore can it combat the treachery of the creeping poison of slippery serpents, that gnaw and rage at the marrow of the root, shamelessly fattening upon the mightiest folk.*

The fiercest foe my people overcame, and never could thieving Rome in fetters forge the Lady Germania! Parthians and Greeks, Gauls and Britons bore the yoke of bondage, but my Germans pressed as avengers into the gates of Rome and toppled the throne of the proud Caesars. Thus there approached the Germans, in the press of envy, Avars and Huns, Tatars and Turks, Magyars, Mongols, Frenchmen and Slavs, and no people of the earth, however joyful I see them, can one name that would not in daring battle have been defeated by my Germans! But stricken to death, Rome emerged from the furious destroyers; with treacherous cunning, after heavy sickness it crept across the Alps to beguile the nations like a carnival play, disguised in hoods, with cross and crozier. And what it never won with weapons, that was granted it in this transformation! Still I hear the clinking and rattling of chains in which disgracefully my people languished. Still burns the brand-mark of Canossa in the heart, still is the wound of grief unhealed. And already vile agitators threaten again to strike my princely people to the core with bitter poison, to pervert the gifts that gracious gods bestowed upon the land. But never, in daring contest of wave-battle."

With whirring sword-stroke did the cowards dare to wrest from the faithful people their goods. They came sneaking on smuggler's paths, with filthy haggling, full of deceit and treachery, to snatch the fruits of labor with greed. Neither sword-stroke helped them, nor heroic deeds; the skald alone with words of warning, with inspired song, healing can be wrought here, enflaming the people to liberating deed! So hear then, Runwart, Herian's whisper: *'Take this rod, carved with runes, the rod of wishes, to you gives it the god of desire! It opens all the guarding hill-doors, gives tidings to you from vanished days, and treasures you shall lift in wonder, that lie hidden, sunken in the sheltering rubble. My face I raise from Asahome, longed-for knowledge awakens for you. As Runwalt I consecrate you, Runwart, in faith, so wield the rod of desire. Understand for me the runes, unravel the staves, the strongest, most steadfast staves. Primordial speakers carved them, primal gods engraved them, the head of Asa cut them for you!'*

Vanished was Wuotan. Thunderstorm's sultriness lay on the land. Flashing bolts shot through the clouds in jagged turmoil, rolling thunders in resounding roar clattered, bellowing, to the surging surf. And howling the stormwind whistled around the treetops of the groves, the jagged spikes of the reef. A thunderclap boomed, it woke me mightily from rigid stupor; I strove, groping, to reach my boat, which soon I attained, to hastily steer the keel away from the isle through wildly disheveled, shattered waves, to flee the storm in hastened flight.

The green eyes of the nixies grinned maliciously at me, and nixie-arms grasped greedily at the swaying ship, to hinder the voyage, treacherously to drag it into the dark flood, to the dreadful depths. Heavy was the struggle with the daughters of Ran for boat and life; ever mightier they hurled their raging wave- and weather-powers against the boat in the foaming stream. My eye spied the near shore, yet it showed me no path, no track, no road, no house, no yard. Only in the distance I beheld rigid rock, and pine trees dark with dampness revealed themselves all around to the searching gaze.

Hissing poured down the rushing rain from frenzied clouds of rolling billows. Howling, the stormwind whirled the waves, the jagged gorge of the rocky pass, and roaring broke through the dreadful surf, wild in tempests the raging storm, so that the air mingled with the surging waters and wave and cloud became as one. To defy the storm with sail and rudder, to complete the voyage as lone ferryman, seemed never possible. Mightily urged the darkening twilight to make land before the envy-joying night destroyed all hope of near salvation from the nets of Ran. My eye spied the rocky shore.

With anxious searching through the crumbling rocks, at last joyfully it found in the rigid stone, close above the roaring, crashing surf, that in the rock there opened the dark maw of a shielding, shelter-promising cave, offering refuge for the night's necessity, and wretched bedding on clay and rubble. Gladly I steered my boat through whirl, through waves, and soon the perilous voyage was ended. Already crackled and snapped in the gnarled pinewood, in abundant brushwood, quickly I gathered the flickering flame. Flickering it showed in reddish glow the spaces of the cave. Thinly flitted like hastening shapes the shadows and lights along the walls, hiding in crevices and wide clefts, then again appearing, growing in size, on surfaces and pillars, sometimes broad, sometimes broken up, in hundreds and hundreds of confused images. Now forming into hideous grimaces, then again resembling dreadful demons, the whirling shapes like threatening specters from vault to vault in ghastly circles swung themselves, fluttered about by bats and ugly owls, which with shrill cry flew round the fire in fearful flight to fend off the hateful guests. I seized the Rod of Wishes — O wonder! — what transformation, what magical end!

To a blissful hall the cave expanded, beautifully adorned with delicate carvings. The ceiling rested on towering columns of gleaming marble, mighty arches vaulted over doors and wide windows. Between them stood rich seats up to the high seat in splendid splendor, as worthy as that of the mightiest king. And awe-filled wonder seized my senses, as I saw the hall alive and filled with noble heroes and lovely women. In radiant glory also the princes of the people, and with golden diadem, as fairest adornment of the noble hall, his gracious consort at his side. Yet all were silent! Then with the rod I drew the magic circles, and without delay resounded the magic song: *"With a name you once called me, since then you have led me to the peoples. But Wuotan, as Runwalt, the Rod of Wishes to me Runwart you handed down in whisper. Shone upon me the countenance from Asa-home, desired knowledge awoke. You unriddled the runes, revealed to me the staves, the strongest, most steadfast staves. Primordial speakers carved them, primal fathers cut them, you, Asa-head, carved them for me!"*

First Song.
Ruodegar.

Ruodegar, son of Ruoperath, sat in the hall. The heroes and warriors in noble ranks, on benches all around along the walls of the hall, the mead-horns filled, yet of sorrowful mood. No bard praised with resounding song the glorious deeds of famous forefathers. No minstrel drew from the merry fiddle joyous tunes, no drum, no pipes called enticingly to the laughing dance. Only gloomy brooding and anxious fear lay like a nightmare upon every spirit.

How blissful it had been in the age of the ancestors, when not yet the envious, plundering Rome had raged in the land like hateful wolves, when still the mighty domains of men resounded with the mighty horn call through the woods, to a heartfelt campaign, to joyful hunt, and lively men in defense and arms answered the call with Hoihoh and Heiló!

Surely the Romans have gone homeward with meager treasure gold and the dreadful shrine, in which they bore the dead Roman, the Severan woman, her last guardian. The people were freed from the dreadful foes, but more dreadful still loomed the Hunnish horde that terribly drew near to the Noric land. Far more horrible yet than the approaching horrors raged in the land like wild lions, the warring tribes of their own people, destroying themselves in senseless strife of envy, instead of standing united against the looming storms that mightily encircled Germania.

The mighty will of noble Odacher had defeated the last Caesars, and gloriously in battle won the Roman crown for Germania, full of manly pride. Yet at home by the Danube, there ruled treacherously, as under-king, the powerless Onoulf, Odacher's brother, full of arson and robbery. After being driven out from Chermis's fortress, the last king of the glorious Rugians, in furious feud he fought the Goths. No less Lamisso, the mighty Langobard, hurled himself with robber's might upon Ruodegar, the Harlung ruler, and overcame the proud one, and broke and burned down Bechlaren's castle.

In the Noric land peace never blossomed again: the seed of peace in joyful bloom all too soon was smitten to the ground. Fields were laid waste, cities destroyed, broken castles bore the wounds that mad raging had struck upon the land, so that fulfilled seemed the vala's dreadful prophecy: *"Now brothers strangle brothers and become murderers, siblings plot the ruin of their kin. The grounds resound, greed flies: not a single man will spare the other anymore. Terrible treachery desecrates the earth. Time of axe and sword, of shattering shields, time of storm and of wolves before the fall of the world!"*

Thus had fled with few men, after Bechelaren's fall, the prince of the Heruli, to where in the forests the Harlung fortress offered protective shelter to the shield-warriors. Still he was king! What pitiful name, when power is taken, when secretly by night the loyal ones gather for sorrowful counsel, when the mead-drink lacks the flutes and fiddles, encouraging

tones, joyful song. Sorrowfully they sat so, king like warriors, silent in the hall. Then spoke the shield-bearer: *"O noble warriors! Onoulf has robbed me in deceitful defiance through treachery and council, despite all oaths and sacred pledges, of inheritance and treasures, land and people. The hall is emptied, the stables plundered, the cities burned, the castles broken, the herds stolen, the fighters scattered; yet king I am still called! — To sorrow yet scorn!*

You few brave ones, who still swing the sword, who secretly creep to murmuring council, sneaking on hidden paths to trick the throne-thief, at night the rogues may near the hall to you. Spare your lives for shining death in battle! And tread the ways of watchers and warners, to bold Quadi and mighty Marcomanni, arouse the united eagles to vengeance. But I, your king, I choose this misery! Aimless I wander as a roaming fugitive, directionless with you as watchers and warners, for never shall Ruoperath's son bow as vassal to the shameful, ignoble Onoulf."

Thus spoke the king. The counseling warriors were silent and pondering. They hid their brows, pressed in their hard, sword-calloused hands, yet none dared speak in words how their hearts ached with grievous sorrow.

Then arose from his seat the old Sintold and spoke thus to the helpless host: "True it is and wise, how the king has decreed! Beyond the Danube in the March lands, bound together into one princely people, are Quadi and Marcomanni through bold battles. Never do they yield the lord of the Heruli, the ruler of the March-men's domain. To seek aid, even to wield the sword at his side, diminishes not — so I deem — also not the honor of our dear king. For King Agilomar is of the noblest lineage and full of aid with counsel and with deed."

The tormenting sorrow that consumed Ruodegar's soul, to lift the gnawing grief from his heart, to the poor king the old man began: *"Still harbors your spirit, my lord, many heavy cares you conceal. Though we may be too weak to dare a wave-battle against the torrent of bristling swords, yet are we mighty enough, O protector, to share in loyalty all your cares with you. So reveal the grief, O king, that torments you. Even if counsel cannot help nor find healing, still does a compassionate heart lighten the burden. So grant us, your faithful ones, O king, the solace of sharing your pain, when whispered counsel avails nothing."*

The pale king looked up in sorrow. He would not betray the secret of his heart, yet neither would he wound his men through silence. Therefore he resorted to deceptive cunning, and spoke thus to Sintold, the elder: *"My thanks I give you, dear ones, and all you nobles. Therefore I will not conceal what grievously afflicts me. So hear then, my good men, the cause of my grief: in the holy harug, the sacred grove, at the foot of Cotwich's hill, there springs a fountain, the maiden's well of Lady Hulda, where lately the knowing vala laid the lots for me. As offering I consecrated a delicate goatling. It was indeed a meager gift, O poor king, I could not offer a horse as sacrifice, for war had robbed us of horses and children, herds and homes and hoard alike!"*

The hag-Idise, the knowing vala, she slaughtered the goatling with downy fleece of softest wool and snowiest white, sprinkled with its blood the bubbling fountain, the broad beech tree and the mossy stone. Then drew the priestess its tender fleece away, spread it out before the beech upon the ground, and placed, as is custom, her foot upon the pelt. Thus consecrated, to dare the healing oracle, now she cast backwards in sacred order carved runes to the edge of the fountain, and once more drew at random the staves. From them she read to me with shuddering awe the lots of fate.

Thus sang and spoke the knowing vala in runic riddles the aims of the future: *"Victory-songs sound in the holy grove; forged are fetters, the host is held back! Brave king, a Valkyrie chooses — thunderous castle-fire — bar of fate. Victory-songs sound in the holy grove!"*

Silent and dismayed stood the loyal ones around the Harlung king, as the grievous tidings had just been told. No counsel they found, and pondering no comforting words, they lingered long in heavy silence. For all men knew that no one could turn such a dire prophecy to salvation. Long had Ruodegar's speech ended, yet still the nobles remained in silence, when swiftly from Golfe Gëro, the doorkeeper, rushed into the hall: *"To arms! Raise the helms! Shields are buckled, swords are drawn, the Hunnish dogs bark in the thickets!"*

"The time has come," cried the battle-bold king. *"Cast fire into the beams of Harlung's burg, and forth through the marshwood that shadows the castle. Then ride the gorges in tireless haste, and seek the paths to Burodun's burg! No son of a Hun sinks gladly in the swamp, and if one does, may we gladly grant it him. Those who know the secret paths may escape the robbers in fog and night. So ride salvation and guard yourselves bravely!"*

Then the noble Harlung heroes regained their word and their resolve: "We shall never abandon you in grievous plight. You have been to us truly in fortune a god. Therefore we stand by you, with our contending swords. If we fall, we fall, as Wuotan wills!"

"No!" cried the king. "No salvation comes from battle! Bravery, I believe, is wise action in helpful deed, not useless perishing in slaughterous strife!"

With wild woe the Harlung ruler seized a torch and hurled it, blazing, into the rafters of Harlung's hall. And then a second, in reckless defiance, he thrust into the straw, that in thick layers covered the roof of the adjoining house. Full of horror and dread the Harlung heroes beheld the deed of the daring throne-lord. Yet he turned to his brave ones and spoke in farewell this proud word: *"Already the flame licks the straw-yellow roof, beams and pillars collapse in the blaze. Into ashes sinks the ancestral hall, the proud hall of the sons of Harlung. To the ground bows Harlung's burg. Therefore mount, O noble warriors, let each man choose his path, to ride upon perilous refugee tracks as watchers and warners for future battles! Farewell, you heroes and battle-bold men. So wills Wuotan, the ruling lord of battle, who now unites us all in the raging wall of fire to immeasurably mighty slaughter of men!"*

Still stood the proud Herul heroes, spellbound by the king's mighty will. Already crackled and roared the greedy flame around gables and halls, from roof and rafters, and glowing brightness shimmered through the night. Already crashed down pillars and beams, then stormed the Harlungs out of the hall to find their steeds for flight's swift ride.

Ruodegar, however, the ruler of the Heruli, passed through the collapsing chambers of the burg to rescue from Pallas' consecrated halls fair Walburg to his wounded breast. Howling surrounded on rough steeds, dwarfish riders with twisted beards and pointed skulls and crooked limbs the Harlung burg engulfed in flames.

Second Song.
Walburg.

The echoing hoofbeats of Hunnic hordes resounded with dull, threatening thunder in the rustling leaves of shady beeches. The Krajân-fires, like ghastly craters, flared with flickering cries of fire through Noric districts. Gnawing grief and choking rage stirred in the people, yet the end of bondage had not yet come.

The great and noble of the Noric lands had sunk to vassals of the Huns, or languished, disgracefully bound in fetters. Most, however, lay covered as dead. The ravaged fields, many had fled. The remnant of armies, in disordered hordes, marched as plunderers, shamefully defiling, robbing and pillaging the weary land. The rightful owners of inherited farms, turned into serfs, robbed and stripped, were hunted like wild forest wolves. At last, overcome by endless suffering, or terribly desperate, embittered and enraged, they themselves became raging bandits.

Ruodegar, the noble Herul lord, could not bear the shame to behold, nor ever in hidden defiance to carry golden chains as a Hunnic vassal. Fleeing, he left the lofty halls—the mead-hall, the free heritage of ancestors. Himself, he cast the burning brand into the trees and beams of the fortress, and as it roared and crackled in fiery splendor, the licking flames shot up to the gables. Crashing down, the halls of the stately court collapsed in dreadful blaze, falling prey to the joyless feast of Loge's brood, the greedy brood of fire-devouring flame. Until all the warriors stepped forth alone, then he too departed—once lord of men, now landless fugitive, on a fleeing steed out into forest-shadowed paths, encircled by the blazing brand of the fortress.

Before him in the saddle sat the princess of peoples, his dear wife, the beloved Walburg. Stolen by enemies was the princely inheritance. Burned was the noble Harlung fortress. Left behind were all the gleaming treasures. Ruodegar had only his dear Walburg, his whirring sword, and his swift horse. Through moors and moss, through groves and heath, through gloomy forests' dusky twilight, through craggy passes and rigid stone, through wild rivers and ravaged fields, led perilous the fugitives' path of the weary wandering Harlung hero, until a sheltering hall rose as refuge, barely sufficient for the landless king as harmless hearth. Thus the cave became the Harlungen's hall, consecrated by King Ruodegar's will.

The forest offered game, the chase provided, the bold king with mighty throw. The spring refreshed the parched lips, and berries and mushrooms and potent herbs, also wild honey, granted the wilderness, so that never did want threaten the lost joy of better days. The shaggy bear's soft woolly coat gave clothing and beds to the exiles. Hanging before the cave's entrance, it held back harsh storms in wonder. A mighty fire blazed within the spacious cave like the home hearth, and bravely there Walburg nobly managed the simple household, alone and swiftly, that once, surrounded by women and maidens, she ruled in kingly hall under crown.

Thus gradually faded the horrors and fears that at first the wilderness, the grim banishment, showed to the Harlung lord in form. He felt himself richer than the most famous prince, for such a treasure, so noble, so sunny, he could only now in fullness discover. He could only now so wholly call his own, to recognize and cherish his brightest joy, to devote himself in all things alone to it, to consecrate henceforth his work to it. What were now to him people, friends, or foes, since Walburg grew to him as highest bliss—she who once in the shimmer of princely honor seemed to him only half so radiant?

And she was queen alike, the dear Walburg; so she is today, yet only to him alone. Were she a rose, or were she a swan, she would be queen; and shining in stars she would first glow as evening star. But no! Then must, at envious cold morning, fade her radiance—more dazzling, more glorious than the rosy glow of May morning appeared to the king as his sunniest joy! So grew the king's love for Walburg and drew its golden magic circles around Ruodegar's heart, so that the Harlung lord rarely thought of the oaths of his throne.

As agitator and warner from court to court, he walked the paths into the land of the Marchmen. Thus it once happened, that on a wild forest path, as Ruodegar hunting pursued the tracks of a mighty ursine beast, a band of robbers encircled the valiant hero. They blocked his way, with wild mockery derided his bright weapons. Then he would never have withstood the greater numbers. But the Harlung hero did not heed the pack. A grim throw struck the first; a firm blow toppled the second; and mightily trampled the third, with wild urging, the steel-hard hooves of the stallion. The rest, in frantic flight, trembling with fear, paid ransom for their lives, and howling, cursing, fled the Harlung.

Ruodegar gathered new arms and weapons, manly ornaments of brownish bronze, the rings and bands and clasps of the slain. And homeward he rode to the towering cave, where the beloved Walburg awaited his return. Tenderly embraced the battle-bold prince his dear wife and pressed her to his heart, speaking these words:

"I give to you, Walburg, to you, beloved spouse, this shimmering sword with sharp-honed double edge, which I took from the villain who wielded it in shame with robber's comrades against his kin, while violent Hunnic hordes massively depopulate Germanic lands! I sent it to Hel on wind-cold paths. In their galling, seething blood I gave gleaming shine to the flashing blade, and now I wish that its mighty guilt of battles and slaughter-flame be consecrated to you, worthy one, my chosen joy—you, most noble guardian of divine fortune!

The rings and bands and shining clasps, the whirring battle-sword, they adorn you, tender one, as proud ornament—you, man-brave princess of the people, who endures without complaint the curse of princes, the banishment to wolves! Worthless to me now is women's adornment. For you no more—only warrior's state becomes you, free, fearless princess. For like a Valkyrie you choose the ways to Valhalla!"

Like the fire of the sun in radiant flames, reddishly gilding the towering peaks, mighty mountains, as if rising from clouds, seeming to lift themselves to heaven's heights, so was transfigured with noble glow the noble princess of the Harlung folk. She seemed to transform into a shining goddess, as she raised her golden-locked head and lifted the flaming sword toward the sun. Her breast surged high, like storming lightning flamed from her blue eye, and thunder-like roared her speech from the heart:

"Hear me, Ruodegar! Hero in battle, hero in renunciation! Zio has sent you the victory-boding sign. This shimmering sword as light and beacon! Already I see it gleam in proud ray—the mighty Germania's morning sun. Already I see in glowing, smoking dawn the hosts of ravenous Huns perish, and gloriously arises a sunlit people, which, mightily as a flood rushing south, opens paths eastward and westward, and easily gains wide lands. Already I see, divining, the ranks. Despite envious gnawing of vile foes, the fruits ripen on the tree of the people, granted to the Germans by gracious gods. The foes fall, and victoriously rises a mighty Germania from the seething blood-smoke!

Hail to you, Ruodegar, raging hero! Hail to your southern march in streams of swords! Go forth with the sign of Zio, weighty and wise, to the council's rulers, as solemn call to manly, united deed!"

Walburg wavered, sank exhausted into Ruodegar's arms. She, a seeress, looked into distant, fair days. But blinded by flashing, radiant light of heavenly distances, her senses failed of the mortal woman's body. The wonder-stars of her blue eyes closed in pain, until, accustomed again to earthly dark, she raised her lids to greet, in love, with friendly glance her princely husband.

The knowing counselor of runic riddles now listened to Ruodegar's loving advice, who gently embraced his faithful wife, tenderly swaying her on mighty knees. *"Do not trust, O beloved,"* Ruodegar spoke, *"in deceptive play of comforting dreams. The time is not yet to march forth on hidden paths, demanding the army. Scarce could the meager, small host of the Harlung force withstand the countless Huns in battle behind stones and trees in forest ambush. A pitched field-battle with Huns prudence forbids, as even Wuotan forbids useless slaughter.*

Wiser, I think, it is to endure without complaint, till once more healed of hardest wounds my sword-strong people. While the fearful Hun dreams himself secure in careless peace, and the sly stranglers rest in slumber, then it is time to encircle the oppressors, to kindle the flickering flames, that shining, blazing holy fire might grow into a surging wall of fire, terribly kindled into raging world-blaze, devouring the dreadful foe. From Hutberg to Hutberg, from Harug to Harug, shall run the blaze of the Krajân-fire, as wind-swift messenger to banish the spell! In one day, in a thousand places, the flame of the weary land shall blaze, that terribly the merchants and carters cry out, terrify the courage of the Hunnic hordes.

The brightest flame, the flashing sword-light, shall encircle the faint-hearted with stormy might. Then we shall fall, victorious in proud slaughter, with inwardly flaming wound-fire, the battle-wolves raging in forest-wild fury! But today it would be ruin, my dear heart—ruin to the people, and ruin to you! In heavy hour you must forego my aid, my beloved. So let this warn you, that we prepare future as we proclaim it: the divine working of mortal woman, and divine action comes from human deed! So wait and hope and endure joyfully! And give me then a noble heir, ornament to the tribe, support to the future. So I swear aloud by Zio's wrath-sign, as stealthy prowler from Harug to Harug, from court to court secretly to go, to stir the ferment to blazing fire, to heroic deed of Hun-destruction!"

Third Song.
The Birth of Schwertwart.

From soft, woolly, warming fleece—the pelt of the Walkönig Petzo, who once had snatched Ruodegar with life and limb from peril—had become the bed on which Walburg, with harmonious heart in heavy hour, bore a fair-haired, sun-blessed son. Ruodegar, bending joyfully, lifted him up, thanking tenderly the gracious Hulda.

For months the skillful mother had chosen wax from sorrowfully won honeycombs. From it carefully she formed the magic candle, bound with twisted, tender bast of rushes. At waxing moon, with whispering murmurs and many a strong magic word spoken, she carved runes with anxious care for the helpful healing of the child's candle, which now burned by the bedside's frame. Most holy herbs, full of sacred power, consecrated beasts chosen for sacrifice, the happy husband and princely father devoted in reverence to the eternal Æsir at the hearth of the cave.

The lone-born, blond noble child was named Schwertwart by his sword-bold father, and carefully guarded by the sun-honored, loving mother. He thrived and flourished, and in growing strength became a sturdy lad of noble parents—the happy couple.

As restless Yuletide rolled the year, sunk in the stream of passing times for the loving pair, brightly shone again the sun on the same spot of the blue sky from which it gleamed when Schwertwart was born the vanished year before. Then worry pressed the faithful shield-lord's troubled heart, when he shudderingly thought of the painful vow which required parting from his beloved wife, his sunny son.

Walburg too lived in wild woe, yet she was equally brave and strong-willed, and dared, not delaying, with steadfast word to urge the dear one to manly deed. Thus passed away, clouded by sorrowful care, the second year too in the stream of time. And again there appeared, a warning of guilt, the day of birth of both together, for joyful celebration in loving union. Yet troubled was the mood; streaming tears the thoughtful princess strove to restrain, and shy to the wood slipped the Harlung.

And though neither had spoken aloud, warning and urging in meaningful word, both knew in anxious woe that the hour of parting in storm drew near. Then Walburg dared, conquering her heart's harm, with steadfast soul and strong spirit, in cheerful tone turned warningly to Ruodegar, whispering to remind him of the manly word: to walk the path of agitator and warner, to feed the flame with princely freedom into bright, people-liberating fire.

With a sorrowful sigh now Ruodegar looked on his beloved wife, so manly of spirit; but sadly, full of dark foreboding, he spoke:

"My royal wife! How can I yet dare to walk the way of agitator and warner, when unshielded I know, in dreadful wilds, you—dearest heart—and sweet Schwertwart?! Who will ward off the

throttling forest-wolves? Who will ban the bear's marauding horde? When traveling far, who will guide your way? Who will protect you from the stately horned stag, the wild aurochs, the swift deer, and the herd's flickering holy flame?

So refrain, O good one, from such mad reckless urging, before Schwertwart, sword of the sword, is grown strong enough to wield mightily with manly strength. And while waiting, shielded and guarded, for I know you safe in rocky stronghold, then Walburg, full of mighty will, shall draw forth the flickering sparks into blazing flame, swirling, with raging ropes, with searing gusts, to strangle the vile foe in radiant flame of people's liberation!"

Well knew Walburg how hard it would be to overcome the fear of her own soul, to urge Ruodegar to glorious ride, to combat the husband's wavering delay. She knew to honor his burning love, yet knew also to honor, to uphold, the high duties of the people's princess. Though her heart quivered in her breast when she foresaw the coming woe, and always thought, shuddering, of parting, she knew unshakably the will of the ruling guardians of world-fate. Thus she bravely fought the pressing grief that gnawed within her wounded soul. With heroine's spirit she overcame the doubts of her deeply concerned one with seeming defiance:

"See! These sinews and mighty muscles!"
In excited speech the noble one cried.
"Of bronze I seem to be formed, and
scarcely could one believe a weak woman
has hurled the heavy shaft that now
whizzes and buries in the beech bark!"

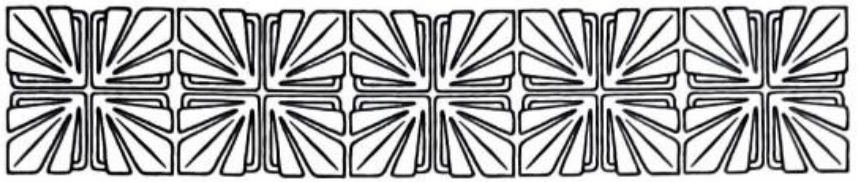
Thus speaking, in passionate surge, she cast with mighty arm the great spear of the Harlung hero, in sure aim, with furious force, so that the gleaming blade bit the beech and the swaying shaft trembled deep in wood. Upon this, pointing with proud dignity, Walburg turned her word to the valiant:

"I am born to be princess of the people,
to share in loyalty, joy and sorrow, with
the dear one on throne, in dangers and
need! This seems higher to me, my
Harlung lord, than to be called only the
joy of your love! Think you, I would not
bravely dare to fight the pitiful bear, the
whimpering wolf? Think you, the chamois,
the stately stag, the swift deer would
escape the throw from the iron arm of the
lonely noble? I am the royal consort of
the bold Heruler! Ride calmly to the
roaring council, follow your noble
ancestors' ways—the world-famed path
of agitator and warner. Walburg remains
guardian and keeper of the noble heir,
our kingly child. She shines as proud
princess of the people, adorned in manly
ornaments and gleaming sword-gear.
And once again enthroned beneath crown,
on lofty seat in princely hall, Walburg
shall be with the people's ruler—the
mighty prince and leader of the hosts!"

With growing pride she looked upon his strength—the dear, noble, awe-inspiring princess, the battle-bold Walburg, his stately wife—whose glowing cheeks, in fiery speech, shone with noble transfiguration. Passionately the king embraced the heroine, kissed the brave one in joyful sorrow. Then he tore himself away, and spoke thus:

"Now I am calm and ride to the council of glorious avengers of ruthless Huns. The magic-laden Zinklinge adorn yourself with, loving, tender mother—you wondrous great one, you divine wife! Your dear, smiling, radiant face, may it shine like guiding star on joyless paths of adverse fate, hovering before me as blissful vision, like Freyja's veil upon my secret way! Guide and guard the boy wisely, you best of mothers in loving care. Wait and hope, till back to the hall, to renew your joys, your honored husband shall bring his son, his beloved wife!"

Another kiss to wife, to child—and Ruodegar, on swift, raging steed, rode forth from home, the cave that held them, to stir the flames of people's battle. —



Fourth Song.
Walburg's Death.

Long still did the loving Walburg listen to the fading sound of hoofbeats on hard earth. Long still she waved to the shining hero, to her dearly beloved, the noble one in thought, until envious brushwood, twining vines, alder and oak, hid the Harlung lord from the eyes and ears of the noble lady. Tearful-eyed she sat alone at the entrance of the sheltering cave, with anxious heart—the foreboding Walburg. She who once ruled, surrounded in splendor by merry maidens, by lively women in Harlung's high-burg, was now banished in concealing wilderness, to bears and wolves, to roaring winds. Deprived of all, a sacrificial offering as princess of the people—yet she felt it dreadfully as loving wife, as tender mother. It was so hard for her, the parting from her godlike, caring, battle-bold husband.

She concealed her fear in her sheltering breast. In her grieving heart she had bravely, yet painfully, withstood the spring of tears; but now that he was gone, downward flooding the tears streamed flowing from the well, releasing her soul from searing grief. To her beating heart she pressed the dear boy, caressing and kissing, lovingly laying him. She lifted her bright eye to heaven, still wet with the flood of sorrow's tears, and with strong, steel-clear voice singing, over forests and ponds, meadows and rivers, sounded her fearless song of consecration:

"Hear then, you noble, most holy gods,
Walburg's fearless consecration-song,
her magic-song!

Runes were carved
By knowing women,
Haag-Idises,
In faithful service
Of the eternal Aesir;
They guarded the knowledge
From ages primeval,
Foretelling the deeds
Of great-gracious gods,
Who rule the universe,
Whirl the clouds,
The salty sea,
The devouring flame,
The groaning storms,
And the Midgard serpent,
Strong enough to bridle
In anger,
With fate-forging,
Most holy hand.

So hear then, you noble,
Most holy gods,
Walburg's fearless
Consecration- and magic-song:

Blessing and woe,
Ruling Wuotan,
Is Walburg's wish—
Grant it, O Mighty One!

I know how you hung
On the wind-cold tree
Nine eternal nights,
Wounded by spear,
You yourself, to yourself,
To Wuotan devoted!

I know how you grew
And became wise
Through wishing word:
In rune-ring,
By spell-forcing,
Your wish grew

From wish to will,
From will to word,
From word to work,
To world-awakening
Heroic deed!

So will I consecrate myself
With wish and with will,
With bold defiance,
To you, ruling Wuotan,
Brave as a Valkyrie!
Grant it, ruler,
Guardian of the hosts!"

"So hear then, you noble, most holy gods,
Walburg's fearless consecration- and
magic-song:

Freed from the burden
Of the woeful body,
Let the Valkyrie choose
On cloud-ways,
Joyless, painless,
Walvater's hall.

Therefore, gracious Hulda,
Lift away
To harmless home-folk
My royal child,
And later grant him
A renewed, useful,
Light-filled life,
When, demanding freedom
From shameful fate,
Germania one day shall honor
A power-proud king,
Who mightily shall break
In days far to come
The treacherous tyrants'
Torturing fetters,
The dishonoring yoke.

So hear then, you noble,
Most holy gods,
Walburg's fearless
Consecration- and magic-song:

You, fire, then roar
In blazing flame
Through Germania's marches,
With flickering fire,
Crackling breath,
Storm yourself down
On wicked robbers,
On wicked Rome,
On Hunnic hordes,
On cowardly Byzantium!

For warning and stirring,
Fate-shaping,
I have mightily bent
The will to battle
Of my husband.

So hear then, you noble,
Most holy gods,
Walburg's fearless
Consecration- and magic-song:

Blessing and woe,
Ruling Wuotan,
Is Walburg's wish—
Grant it, O Mighty One!

Let me guide
Ruodegar, the Avenger,
Me, the power-joyful,
Rune-unriddling,
Rune-mighty,
Cloud-riding,
Knowing Valkyrie!

Let me guide him
To proudest victory;
Let me choose him
For fairest battle-death;
Let me call him
Einherjar hero,
From seething blood-smoke,
From raging battle!

And when crackling the fire
Through rustling brushwood
Sends its greedy flame
To weave the wavering mantle
In fire-golden splendor
Around the dear dead
On fir-wood throne,
Then let me, loving,
Embrace the leader
Of the princely people,
Let me lift him
To lofty bow
Of the cloud-horse,

Let me guide him,
Show the ways
To Walvater's Valhalla!

Grant this, O Wuotan,
To the future Valkyrie,
Who worthily consecrated herself
With child and with husband
To you, guardian of the host,
As you once consecrated
Yourself to yourself!"

Then she turned her gaze toward the sun, radiant, shining, with holy exaltation. The child at her breast, sheltered in her arms, the noble Walburg stood in radiant beauty, transfigured as though one of the Asynjes themselves, awaiting with dignity the god's granting.

Now twitched the tousled, heaving clouds, coiling like threatening dragons around the rolling wheel of the sun. Like skulking shades in slinking creep, like mangy hounds circling the hunter, dodging the lashes of the whistling whip that striped their backs with bloody welts. No, they did not fear—the approaching shadows, sneaking in twilight as nearing clouds, darkened the sun with dimming veil, covered mountains and castles, forests and waters, hid the laughing land in sullen gray.

Now howling, roaring, with snorting and puffing, the storm-wind rolled in furious rage, chased by the hounds, the wind-wolves of Wuotan. Howling, whining, with shrieks and barks, they tore forests and rocks in wild frenzy, snapping branches, toppling trunks, splintering firs and pines to ruin. On gray-cloud steeds in rushing ride the Valkyries followed the panting hounds, spurring the gray mares with shrill cries, so that whinnying they reared in wild hunt, foam from their bits streaming in showers as surging torrents swept the fallen trunks.

The clashing of chains, the rattling of rings, the shrill cries of grim Valkyries, the wild neighing of cloud-steeds, the thunder of hooves, the whips' whistle, the storm's raging, the hounds' howling, the hail's drumming, the thunder's rolling—all mingled into marrow-shaking uproar. Even the cheerful finch, the lark, fell silent; all fled, for from heaven's height sounded the voice of the Ruler with might.

Only Walburg knew Walvater's will. Fearless she stepped into the dread tumult, her child in her arms, soothing, kissing. She looked upon the terror of the skies, saw Valkyries spearing through the storm, heard their roaring, thundering magic song:

"We choose you, Walburg,
By Walvater's will,
To sisterhood—you, weak,
You, mortal woman.

Your life shall end,
Freed from the fetters,
Step forth, O pure one,
From the thorny path.

Granted are wishes,
Your will has turned them
From wish to word,
From word to work.

So mount, sister,
On the smoke-gray steed,
To restless riding
On cloudy ways!"

The blissful Walburg, radiant, fearless, heard the granting of her wish in mighty words. She pressed the boy to her heaving breast. Then, flashing, Walvater's Gungnir flew—the god's spear in heavy throw, piercing mother and child together.

Crashing trees, falling stone and dust covered the remains of the consecrated, shielding them from wolfish desecration. Walburg now rose as Wuotan's Valkyrie, as youngest sister of battle-maidens, riding the storm-clouds to Valhalla's hall.

The howling ceased; the storm grew silent. Rain fell softly, as Hulda lifted the child's soul aloft in swan-feathered host, to harmless spirits, little home-folk. The sun broke forth again in brightness, the birds sang anew, the forest king Petzo once more licked honey, and peace spread across the world.

Now the rainbow arched flaming high—the Aesir's fire-bridge, showing Walburg the path to Walvater's throne in Valhalla.

Fifth Song.
Krajân fire.

South of the Danube, to his loyal men, Ruodegar rode, the lord of the Harlungs. Disguised as a pauper, in the darkness of night, on wolf's paths through the Harlung land, he carefully avoided the roads and towns. From grove to sanctuary, from hall to homestead, the king passed in secrecy, until at last he came on his riding steed to summon the nobles. With burning words he called them to mighty uprising, to vengeance upon the strangling robbers—the Hunnish hordes that ravaged the land.

The Harlungs welcomed their king. With heartfelt joy they received the hero, whom they had long thought dead or imprisoned, and swore anew, by shield and by sword, oaths of loyalty for deeds of liberation. Each noble pledged to provide men and horses as much as he could, also watchers upon every peak and hilltop. Great piles of resin-rich logs were stacked as beacon-fires, while scouts were set to spy the land. And so it was decreed that, when the Krajân flames rose blazing from the nearest mountain, each pile would be kindled at once in answer—a joyful call to the people's uprising.

In the Noric districts, by Ruodegar's swift and shrewd hand, the smouldering ember of hatred for the Huns was fanned to a bright flame. Veiled only thinly, it awaited impatiently the devastating outbreak. When his counsel had thus succeeded, Ruodegar crossed the river in a proud chariot. Once he had reached the other shore, he cast aside the lowly disguise, stripping off the concealing cloak that hid his byrnie, and stood forth once more as a battle-bold warrior on his swift horse. So he hoped to summon the Marchman king to bold alliance, and to declare that a levy of bright hosts would follow him when the beacon-fires proclaimed, with flames, the day of liberation.

Soon was reached Burodun's burg, proud city of the noble Agilomar. A mighty fortress of manly Germans, it had once been a thorn to the Romans while their legions camped along the Danube, and now it stood as shining prize alike to Huns, Goths, Rugians, and Lombards, to be contested in daring strife. But Agilomar knew how to guard his jewel, so that none dared stir conflict against it. All sought rather his alliance, preferring bonds of friendship to perilous enmity.

The precious Burodun Ruodegar now approached. At the edge of the ditch he rode along, behind which towered, glowing red from fires long ago burned into the rock, the massive walls enclosing the warlike city. High in the air, upon its steep crag, rose the castle with turrets and battlements, its base unassailable by ram or ladder. Beside the towers lay piled clay projectiles, with mighty slings and heaps of pitchwood, ready to hurl fiery welcome upon any foe.

The watchman spied the rider and called boldly: *"What warrior rides there before Burodun's wall? Tell me, bold one,*

whose son you are, of what tree the blossom—are you friend or foe?"

Ruodegar answered swiftly: *"Tell your king, faithful warden, that I come as king from the Noric lands, seeking and bringing aid. Ruodegar am I called, lord of the Harlungs."*

The warden returned with greeting: "Agilomar, king of the Marchmen and Quadi, sends you welcome with words and kiss of friendship." Soon the oak gate groaned open, and Ruodegar rode into the city, through winding streets, past watch-hill and heroes' meadow, up the steep climbs to the citadel where the high hall stood beside the sanctuary. At its threshold Agilomar himself greeted him, aiding him from his steed: "Welcome, Harlung king! Long have I missed the famed Ruodegar. Come in, refresh yourself, and tell your tale!"

Inside the golden hall they sat. The cupbearer poured rich mead from a twisted bull's horn, and after deep refreshment Ruodegar spoke:

"My gracious host-friend and king! Long known it is how mightily you Marchmen and Quadi for five centuries have driven out the fiercest foes, so that never for long envious oppressors played lords in your halls or reaped harvest in your homes. It is otherwise with us in the Noric lands. Though still I am king—they dared not take all—yet by treachery my inheritance was stolen, my castles broken, my herds scattered. I would not bow as Odacher's vassal, Rome's servant. I chose exile rather than disgrace, for the Harlung ruler never bends. Then came the starving hordes of the Huns, and robbed what remained. Only wife and white steed, only sword and shield are mine still. But I have fanned the sparks of hate to holy flame in the Harlungs' hearts. When the Krajân fire leaps from Burodun's burg, that flame shall blaze from peak to peak as sacred war-call. Thus I offer aid, and ask it in turn."

Agilomar answered: *"Your aid, O Ruodegar, is welcome indeed. Long since have I resolved on the march to Rome. Though a German sits now on Caesar's throne, Rome is still Rome—the strangling wolf, the dire oppressor of our people. Therefore I counsel this: ride to Rome, bridle the wolf, and bind him like cunning Loki. One under-king alone shall rule in Italy, wise and mighty, but loyal to Germania's realm, that from her lands one high king may weld together a mighty whole. If you will, then rest in my hall, and spare the hunt for allies—they are already sworn. When the Krajân fires blaze from Burodun, the hosts will gather, and you may hold the war-muster at Heristal."*

So the kings bound themselves by oath and handshake to aid one another. Ruodegar thought longingly of Walburg, but held back from naming her—better she remain hidden in Harlung forest than risk her as hostage in another's hall. Later, high upon the castle hill, Ruodegar beheld the beacon-pile, towering like a tree, drenched in resin, awaiting the spark. He foresaw in vision Germania united, born in fire at Burodun's burg, rising above Rome itself. He dreamed of Walburg crowned queen, young Schwertwart at his knee, Germany's hosts storming the Alps, Rome in flames, its walls fallen. Yet he also saw a pale figure, thrice-crowned, rising from the ruin, threatening Germany with chains and torment. But brighter still rose a star, banishing the shadow, promising hope and strength to the people.

Then Valkyries circled in the storm-wind, and one spoke prophecy:

"Know, Ruodegar, the fate of the Germans.
Three roots of guilt bind them.
Division—you call yourselves Saxons, Swabians, Quadi, Lombards, Alemanni—when will you call yourselves Germans?

Foreign-lust—the second curse:
despising your own, craving the foreign,
you weaken your race and kin.
Blindness—the third, heaviest root:
failing to see, until too late,
that at the abyss you awake only to fall!

This threefold guilt is your fate,
never to be erased.
Yet with will and valor you may fight fate,
and postpone the end,
until Germania falls with the world itself!"

Ruodegar was shaken. But that night came tidings—Ermanaric, king of the Goths, sent word that young Dietrich would march with them to Rome. Then the beacon-fire was lit, the night blazed with flame, and the German hosts gathered for mighty, liberating battle.

Sixth Song.
The Valkyrie

Destroyed, crushed beneath the wrath of the peoples, in the steaming reek of blood and smoke, Rome lay plundered and burned, like a corpse. Fallen were her stately soaring battlements, the gilded gables and vaulted halls; her towers burst, her gates broken, her lofty columns splintered and cast into rubble. Proud Rome, the capital of the world, stood judged—a city undone.

So once had the Harlung ruler beheld it in vision, the sword-victory over the world-city. And now, when in truth by the shining sun he looked upon that horror, the shaft had already robbed him of life and body.

A long procession of battle-weary warriors left the camp of the victorious Germans. Before them they bore a bier of gleaming shields, where Ruodegar, their king, was laid—the last to fall, pressing ever forward, who with dying eye had still beheld victory: the shameful flight of beaten Romans, the dawn of a splendor yet to come, of a people united, noble Germans. Then Walburg had crowned him, with a long and tender kiss, as Wuotan's Einherjar.

Yet never would the envy-cold earth of Welschland cover the fiery lord of storms. Faithful friends, as Agilomar commanded, bore the fallen prince homeward, back to the far and sacred soil of his fathers, where above him the burial mound should rise. Kings, princes, warriors, the whole host, accompanied him to Heristal. There they placed the mighty lord on a high seat richly adorned, and about him heaped treasure-hoards as consecrated offering.

But still more was done. For by Agilomar's will, Ruodegar was armed again in byrnie and harness, set upon his glorious steed, and with treasure-laden pack-beasts and noble retinue carried in solemn train to the homeland. Since forefathers' days a sacred hill had risen there, out of the forest-rich valley, like a throne of clouds into the blue. On Herian's hill Agilomar ordered the mound to be built, that all might know the grave of the fallen friend.

Upon the summit they raised the pyre—a gleaming fortress of shields, faggots bound with resin and thorn, crowned with a princely seat of fir. Upon this they set the king: the bossed shield, the byrnie gleaming, the mighty spear, the great helm crested with eagle's wings, the flashing sword, flame of battle—all war-gear he was given, richest gifts for his ride through fire to Herian's hall.

The hooves of his white steed too were raised upon the pyre, that he should not lack a horse in Valhalla. And bound around him they laid the bodies of captive foes, to serve him above. Treasures piled in curved shields surrounded his seat, that he might not come poor into the gods' hall, but consecrated and rich.

Then the skald ascended the steps, consecrating the faithful steed which had borne its lord through storm of battle and whispered counsel, and which must now bear him through fire to Valhalla. With

the shining sword the bard struck, and the white horse's life ran red. Thus was all prepared for consecration.

But as the skald bent to kindle the fire, suddenly in whirling clouds, on smoke-gray steeds, the Valkyries circled the shield-fortress. From bright heaven a ray of light fell like a spark into the resinous wood. Crackling, roaring, the flames leapt high and wrapped the dear corpse in purple fire.

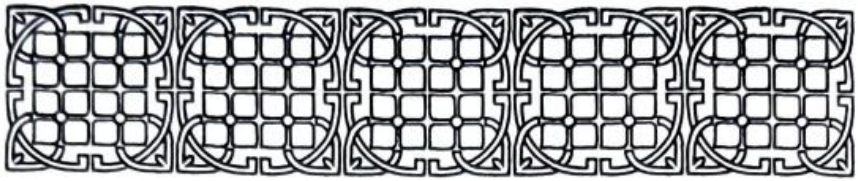
Silent, stunned, the host of warriors scarcely dared stir. No rune-song sounded, though custom demanded it. The steeds stood still, their riders rooted, spears raised, expecting no less than Wuotan himself for the last battle at Ragnarök.

Still the Valkyries circled. Still the flames coiled and the smoke twisted toward heaven. Then suddenly Walburg, upon her gray steed, rode into the blaze. Lovingly she embraced her husband, lifted the prince, and awakened his white horse, which snorted fire and foamed flame. With spark-showering hooves it thundered upon the pyre, and the victorious warrior sat once more proudly in the saddle. Beside the Valkyrie he rode forth from the burning mound. Behind them followed the maidens of battle, riding the cloud-paths. But foremost shone the pair, in radiant splendor through the blue, like divine forms freed of mortal burden, freed of the storms of joyless fate.

Upward they soared, swanlike, to Bifröst, the flaming bridge. Their hooves struck glowing crystal, the bridge thundered, quaked. Through the golden gate of the gods' burg they entered, which rang as it opened and thundered as it closed. Only the last, the lame one bound among the captives, slipped within, struck at the heel, limping as reminder of mortal toil.

Behind them collapsed the pyre of the Harlung hero. Princes and warriors shoveled the glowing ashes, covered them with stones, heaped earth seven men high, and laid turf upon it. Thus was raised the mighty mound of Ruodegar. The people called it Ruodegar's Horst, held it holy, and hoped that from it, in days of woe, the sleeping hero would burst forth with byrnie and banner, leading the Germans in the last battle, to guard them until the world's end.

So believed the folk, and still believe today. In sorrow, when struggle presses them down, they lift their eyes to the high hill, and long for the rising of the hero—from Ruodegar's Horst, the high Radhost, the Germans' watch in Moravia.



Final Song
Abgesang

Once more the great hall arose, the Harlung fortress from the wellspring of vision. Again it gleamed in wondrous radiance, the fairy-tale image of the marble hall.

Beautifully wrought with delicate carvings, the ceiling rested upon towering columns of glistening marble; mighty arches rose above doors and broad windows. Between them stood rich seats, leading up to the high throne in splendid magnificence—worthy indeed of a mighty king.

And once more I beheld the noble heroes, the loving women, the song-bright bards, and in their shining circle the prince of the people, and with golden circlet, fairest adornment, the queen of the hall, the king's consort.

But as in Briar-Rose's enchanted hedge, so in the tree of sorcery the hall's adornments lay dream-heavy upon the cushions of chests, leaning against pillars, paralyzed with slumber. Seated and standing, they seemed overcome by sleep, subdued by the force of the spell, tamed by the compulsion of enchantment—the brave and the fair of the king's hall.

Were these mighty dreams of illusion, deceiving my senses with trickery? Then I thought of the whispering staff, the rod of wishes; and gleaming before me shone the runes, from twilight ages to show me the goal.

So once again I drew the magic circles with rune-carved wand of wishing, whispering, unveiling the word of desire:

"Wielding Wuotan, to you I remain consecrated, in faithful service as skald forevermore!"

And once again I traced the magic circles, and boldly rang out my song of enchantment:

"By no single name have you called yourself,
Since you fared among peoples;
Yet, Wuotan, as Rune-wielder,
You gave me the wish-rod, whispering;
Your face shines to me from Asgard.
Desired knowledge awakens,
Runes are unveiled; staves whispered to me—
The strongest, most steadfast staves.
Primal speakers carved them,
The forefather engraved them,
You, head of the Aesir,
You cut them for me!"

Then a trembling shook through the hall. The pillars, the walls, the loft swayed. Into twilight shadows sank the warriors and women of the royal chamber, and once more the vast cave arched above me.

Darker and gloomier wrapped me the blackness; the last spark of fire sank with crackle into smoke. With effort the eye mastered the dark, and shuddering I beheld the spectral change.

For there, where the throne-lord had sat, I saw, with crown and sceptre adorned, an eagle. Around him, instead of heroes and women, circled falcons and ravens.

But the spell of silence was broken, the magic of sleep undone. The kingly eagle

spread its wings for powerful ascent, and falcons and ravens shrieked about him as he strove for freedom, wings lifted for the flight to the sun.

Compelled by breathless wonder, I followed the winged host to the cave's exit, the wand of wishing in my hand. And there gleamed, in golden light of the brightest sun, the glistening river, the jagged peaks of circling cliffs, the ferns and pines of headlands and bays, and above all arched the blinding eternal blue.

Down toward the river's mirror the eagle descended. From his head he cast the radiant crown, and sceptre and treasure sank into the stream. Whispering, rushing, the waves rolled over in golden glow; a shining flood, and clear to the bottom my gaze followed the sinking hoard of the eagle—now faithfully guarded by the water-maidens, the nixes of Lady Isa, who singing and telling in wave-song proclaim the tale of the Harlung Hoard.

High toward the sun the eagle soared again, falcons and ravens whispering about him, toward the roaring high flight, to Ruodegar's Horst.

And I boarded my ship, steering as ferryman, to follow the track of the Nibelung's sons, to journey onward along the Swan's Road, as once Lohengrin, to the holy Grail.

End.

Afterword

No people on earth—neither of ancient nor of modern history—has lived through so glorious a youth as the "most nobly-princely of all peoples," as the people of the Germans.

This radiance-filled blossom of youthful vigor, which scholars somewhat inaccurately call the time of the migrations, our ancestors themselves named far more fittingly their "Age of Heroes" (Reckenzeitalter). They celebrated it with enthusiasm in saga and song, depicting it as immediately following the age of the gods, and closely linked to it.

Thus, it is difficult to describe the individual figures of saga purely in the historical sense, even though they are indeed historical personalities. First, because they are adorned with legendary embellishments; second, because they are seldom described in the time of their actual deeds; and third, because they often appear in inseparable connection with persons and events which historians dismiss as error, but which the student of legend must, with equal rigor, recognize and preserve as the literary property of the entire German people.

For this reason, such legendary material is suited to the form of epic poetry (compare Jordan's Nibelungen, Hildebrand's Return, etc.), since epic does not have to meet the strict demand of "historical fact" in the way a historical novel must. The epic may shape the legendary figure, while the historical novel must remain bound to the historical person.

Of the many kings and heroes named in saga, most are historically confirmed:

1. Dietrich von Bern as Theodoric the Great,
2. Etzel as Attila,
3. likewise Gunther, Ermanarich, and many others.

But the personality of Ruodegar of Bechelaren was only firmly established by the highly deserving historian Professor Heinrich Kirchmayr, the "Paulus Diaconus of the Quadi." In his History of the Quadi, he demonstrated that Ruodegar of Bechelaren was none other than Radagaisus, King of the Quadi, who with two hundred thousand men invaded Italy in the early fifth century, advanced as far as the Catalonian mountains, where his army, consumed by hunger and disease, was finally defeated by Stilicho.

Just as the Herulian Odoacer is bound in legend to many localities (Groß- und Klein-Otter, Ottensheim, etc.) as King Otter, so too does Radagaisus appear as Ruodegar of Bechelaren, bound to Pöchlarn, to the Harlungenburg (near the present village of Harlanden), and to the "Radhost" in Moravia. It is especially noteworthy that both at

Radhost and at the Great Otter the well-known Kyffhäuser legend has survived in connection with the respective king.

The saga of Ruodegar of Bechelaren, the one of Radhost, and their relation to the historical Radagaisus—even though they are separated by more than a century—I have attempted to merge in brief epic form, using it as a background for the main portrayal of a Germanic act of self-sacrifice: "The Consecration of the Valkyrie." For this reason I have painted the saga only in broad strokes.

According to the Germanic faith, the human soul after death had three different fates:

1. The souls of the good were immediately united with the deity.
2. The souls of the just were reborn for further purification.
3. The souls of the wicked entered the cave of mists, where they remained until the world's end, to be reborn—atoned—after the Fimbulwinter, when the new, cleansed world would arise under the renewed gods, green and blossoming.

Thus, the souls of the good appeared only in Wuotan's host or in the retinue of Lady Hulda. The souls of the just could appear to mortals as benevolent spirits until their rebirth. The souls of the wicked, however, deprived of the grave's rest, appeared as ghosts or other hauntings, to their own torment and that of mankind.

To be united immediately with the deity after death, to escape rebirth, and to obtain from the godhead the fulfillment of a special wish, self-sacrifice was held—besides death in battle—as the surest way. This path Walburg chose: to compel for her husband, by magical means of womanly faithfulness, the highest good of German herohood—battle-luck, battle-death, and undying renown. To depict such magical devotion of womanly loyalty is the aim of my epic poem *"The Consecration of the Valkyrie."*

On the Origin of the Tale

A word on the origin of the frame story, found in the Prologue and Epilogue, which is linked to a voyage on the Danube in a gig.

In the early 1870s we traveled from Passau to Vienna, intending not to stay at any inn or eat in any tavern, but to live from our own provisions, cooking for ourselves, sleeping outdoors—briefly, to attempt an adventure.

In the Schlögener Schlinge (a narrow bend of the river below Passau), near the ruins of "Haibach," we spent the night in a cave during a thunderstorm. A strong draft made itself unpleasantly felt in the cave, and so we jokingly called it the "Hotel of the Rheumatic Troglodyte." Long we searched in vain for the wind-hole, but finally found it, and tried with a boat-hook to widen it to reach the outside. In clearing away rubble, we discovered a very old fragmented skeleton, with the remains of a child's ribcage lying upon the chest.

We gathered these surely centuries-old bones, buried them before the cave, fired three honor volleys from our revolvers over the grave, and built a "stone man" (a

small pyramid of stones) above it. This find of a woman evidently buried alive with her child gave the first inspiration for the present poem.

On the Peoples Named

The Harlungen or Hegelingen (Latin Heruli) lived on the upper Danube. As late as the reign of Louis the Pious, a charter of 831 still mentions the ruined "Harlungoburg" in the "Harlungofeld" on the Erlauf, where today lies the village of Harlanden.

Within this Harlung territory lay the Roman town of Arelate, today's Stadt-Pöchlarn on the right bank of the Danube. Opposite it, on the left bank, lay the Germanic vicus (settlement/market), still called Alt- or Groß-Pöchlarn, which forms its own market-town. This left-bank Pöchlarn is the Bechelaren of Ruodegar, although the Nibelungenlied wrongly gives the right-bank Pöchlarn this role.

All Germanic royal or ducal seats on the Danube lay on the left bank, opposite the Roman towns on the right—thus explaining the "twin towns" along the river, e.g. Passau–Ingolstadt–Ilzstadt; Urfahr–Linz; Stadt-Pöchlarn–Markt-Pöchlarn; Mautern–Krems; Komorn–Szoni; Pest–Ofen, etc.

Downriver from the Harlungen were the Rugians, with their royal seat at Chremisa (Krems), opposite the Roman Favianis (formerly Epurerburch, i.e. Ebersberg, today Mautern). Further east lay the Goths with their seat at Vindomina. North of the Goths, Rugians, and Harlungen dwelt the Marchmen and Quadi in the "land of horses" (Mährenland), which then also included the "horse-field" (Mährenfeld), today's Marchfeld with the March River.

The chief town of Moravia was Ptolemy's Eburodunum, German Eburodun ("Ebersburg"), from which the name gradually became "Burodun," "Bur'dun," "Bur'un," "B'r'un," and finally Brünn (Brno). Burodun's Castle is today's Spielberg above Brno.

These small kingdoms of the Harlungen, Rugians, Türkilinger, etc. (with the exception of the Gothic realm) were undoubtedly dependent on the powerful Moravian/Marchman kingdom. This is likely why Ruodegar bears the title "Margrave of Bechelaren" both in the Vilcina Saga and the Nibelungenlied, even though he was the head of the Heruli and thus properly their king.

So may this song of German womanly loyalty resound through the lands of Germania, in praise of the German woman—who has always preserved, and will preserve, the dignity of the high priestess, despite all the fleeting profanations of a present age hostile to all ideals.

Guido von List

Summer Solstice Fire Magic

Part One

The Fire-Slaying

The sacred grove before the Halgadom.
In front: Wotan's altar, upon which the "eternal fire" burns.
Beside it: the nine-spoked wheel, fashioned of nine kinds of wood, for fire-kindling.
Music of the Halgadom.

In solemn procession approach the Skalds and the Women of Healing-Counsel.
Dawn, just before sunrise.

Chorus of the Healing-Women (Heilsräthinnen)

We shape mightily the weight of fate,
We lay the law upon life;
We curb the flight of time's circling course,
With will's commanding weave.

We will that all shining, life-giving show
Shall fade — only the eternal remain;
We will the primal ground of all being,
Of dying and new rebirth.

We will that as darkness and light contend,
They must ever battle and war;
Yet once, and forever, in endless time,
The light in the struggle shall conquer.

The Skald

(Already foreseeing, he praises the victor,
lifts him high upon the shield:
The Lord-ruler of the future, the German spirit,
the liberator, the Mighty One from above!)

Chorus of the Skalds

We will that the fate of the wavering world

Be entrusted by gracious gods' might
To the steel-hard German,
to shape it proudly into blessing.

We will that our so radiant lot
Can only be seized through struggle;
That, peoples-subduing, in the clash of battle
It shine forth like the sun from the sea.

We will that battle-joyous herohood
Shall flourish in love and loyalty;
With foaming horns and with whirring shafts,
Fidelity consecrate itself to faith.

We will that, by thunder of battle surrounded,
The noblest heritage of the ancestors
Be guarded by shield and sword's comfort,
By the struggle-glad courage of the German.

Albruna

Still flames the holy blaze upon the pyre,
still has the shining Balder not been struck down …
Yet — by the Norns' decree! — his death is demanded!

Terrifying dream-visions torment
the mother of the sun's son, doomed to die,
and likewise oppressive, dark dreams
flutter about the restless beds of all mankind,
so that the tears of all dreamers wet their pillows,
and anxious moaning trembles up to the stars.

For twilight draws near, to men and to gods alike,
with the misty, unconscious rune:
that the noble god of light shall fall without a struggle,
by the murderous deed of the powers of darkness.

Already grows before Walhall's gate,
at the threshold of the fortress of death,
the young twig of mischief's mistletoe.
Already in Hel's dusky mist-hall
stands the high-seat prepared, the winding horn made ready,
to bid welcome to Wuotan's dearest son.

For — the Norns' decree! — they demand Balder's death!

And you, my proud people, how like you are to Balder!
Like him: so noble, proud, and bright — and careless!
Like him: threatened by treachery, disgrace, betrayal!
The strangling she-wolf Rome threatens from the south,
in the east the wild horde of the Huns,
from the west grins the land-hunger of the Gaul,

and lurking in the background lies the Slav,
awaiting the opportune time with patience,
until your foes have dragged you down,
that he may seize the spoil without danger,
when those contend among themselves for your inheritance.

Yet against all these enemies you can stand defiant,
in strong self-confidence, my people of the sun!
You are called to be the boundary-stone in the world's arena,
to hold the balance among the nations of the earth.
The prize of victory will be given you by the rulers of fate,
if in holy flames of inspiration,
in thrice-holy consecrated knowledge,
the tribes of Germania, conscious of their strength,
fuse together into one great, exalted royal people!

So will I now enchantingly bless you
ere yet the sun's fire-flame dies away.
Be therefore consumed, O mistletoe's murder-branch,
that shamefully became the tool of cowardly treachery.

(She casts mistletoe wreath and girdle into the fire)

With you, O branch of ruin, may German strife,
and German blindness too, be turned to ash.
From your flame may the longing be enkindled
to unite with the spirit of the Germans,
that so mightily flames in all hearts,
into one vast, divine fire,
which shall one day give birth, in days to come,
to the One, the Great, whom we call Balder!

Then shall my people be strengthened as Wuotan's sons,
then shall Germany's foes before them tremble,
then shall it lift itself to the world's throne,
and shatter all dark deceit to dust!

(to the three Women of Healing-Counsel)

The night lets fall her veiling cloak,
the young day brightens in the east,

already the sun approaches her highest stand,
which her power has brought her to attain.
Her day of death breaks forth —: "You Fire, die!"

The Grove-Idise (Haag-Idise)

(She ascends the pyre-bed from behind, between her two maidens — one bearing the spindle, the other the blue water-urn. At the top she takes the blue urn and speaks:)

You, water, extinguish fire,
you, flame, extinguish flood! —
In raging combat you vanquish each other,
destroying your works in furious strife,
and live for one another to grievous harm.

(She pours the water into the flame, which continues burning but diminished. Then she descends again from the pyre-bed.)

The Thrutha

(As the Haag-Idise before her, with her two maidens.)

In battle you squander primeval divine force,
the flame within water, in fire your floods;
yet new worlds are born in the struggle,
when billows unite with the wavering blaze.

(She pours the red urn into the flame, which still burns weaker, and departs the pyre-bed like the Haag-Idise.)

The Vala

(As the others before her.)

You fire, flame away into smoldering glow,
you glow, fade into ashes, to dust;

what gods and men achieve with courage,
Hel seizes in the end — to your grief, to her spoil!

(She pours the black urn into the flame. The fire dies out. She leaves the pyre-bed.)

Albruna

(Ascending the pyre-bed.)

Balder is dead! — Death-wounded staggers the sun!
And death-wounded no less, my sun-like people!
—
Yet Balder shall return to brighter bliss,
and with strength renewed shall then lift up,
to our nobler calling,
Germania's people toward the redeemer!

(Sunrise.)

Chorus of the Skalds and Healing-Women

The mountains gleam, and flaming circles
an eagle around the sun's chariot;
the lying German spirit lifts itself up,
the Mighty One from above rises to the day.

(They depart from the pyre-bed.)

Second Part
The Fire-Kindling

A Skald:
(Speaking before the pyre to the people)

Balder was slain — but Ullr is born.
The sun of summer is followed by the sun of winter,
and we men of Midgard wait in hope
that the shining Balder shall be reborn,
to bless again men and gods alike,
as the Vala foretold in All-Father's holy word:

"And one shall come, a Rich One,
to the circle of the councilors;
the Mighty One from above shall end the strife,
with reconciling scales he shall judge all things,
eternal shall endure whatever he commands!"

… But ruinous discord divided mankind:
brothers slaughtered each other and became murderers,
greedy money-lords corrupted the clans,
the fields lay fallow, the spirit of avarice soared,
shameful adultery raged on earth,
no man would spare another anymore.
Axe-time and sword-time, shields breaking,
storm-time and wolf-time swept the world.

Balder succumbed to blind hatred,

the spirit of light fell to darkness,
and twilight-shadows enshrouded gloomily
the people's spirit. And groping in darkness
humanity will stagger until once again night turns to day,
until deception is stripped away,
and the radiant sun reappears,
and Balder is reborn in bliss,
until down to earth descends the Mighty One from above!

Yet the gods, in grief, did not abandon
us men of Midgard to sorrow and ruin.
And though the shining Balder must depart,
still the rulers of world-destiny granted,
for comfort to the faithful, the reward Ullr,
to brighten with twilight the days of winter,
when snow buries the withering green —
to console the faithful as Balder's herald,
when in despair they doubt the world's salvation.

Therefore, without fear, let us now forward the kindling of fire,
with compelling magic, with most holy act!

A Friend of the Halgadom:
Prepare, O Lord! Already the wheel awaits its Yule-run.
Out of nine felloes, out of nine spokes,
well-joined it is made of nine woods,
and in the alder hub rests the oak axle.

For oak and alder were the first parents,
from whose union mankind has sprung.
And I have summoned, for the high Balder's pyre
and for Ullr's magic begetting,
to this sacred free-field, both the living and the dead,
as such is required by ancestral custom and law.

The Skald (to Albruna):

So speak the blessing-word, O venerable one!

Albruna
(touching the Yule-wheel with her staff):

By your thrice-holy Nine I conjure you:
by Nine woods, Nine spokes, Nine felloes, by Oak and Alder —
Hear, O Yule-wheel, the word of blessing and the spell of enchantment!

You, oak axle, shall from the alder hub
spark the divine fire, causing it to spring forth!

And should all giants seek to oppress you,
should Frost-Grimm turn to ice the very marrow of all oaks,
the very sap of all alders,
and shatter them in frozen rage;

should the scorching of fire-spirits
burn your whole kin of oaks;
should a thousand torrents of waters,
raging in the fury of the greatest troll's wrath,
drown all the oak and alder woods;

should the earth itself swallow you,
burying you in yawning abyss;
yes, even should the gods themselves seek to hinder you,
to stop you from the magic work of begetting —
still you must do what my spell compels:

Beget and bring forth Ullr's divine spark!

(Music. Nine friends of the Halgadom turn the wheel with ropes from east to west. The people form into a ring-dance. Each house-father lays down a billet of wood in the center, so that a pyre arises, which the women deck with garlands of "ninefold herbs." The friends of the Halgadom erect a small wooden altar for the "eternal fire" upon the pyre, which the maidens of the Halgadom also adorn with garlands of ninefold herbs. The Yule-wheel continues its unbroken course.)

Chorus of the Skalds

Primevally thunders from the world-night
forth the Godhead its command: “Become!”
The spirits rise from Helheim’s shaft,
the earth bestows bodies to them.

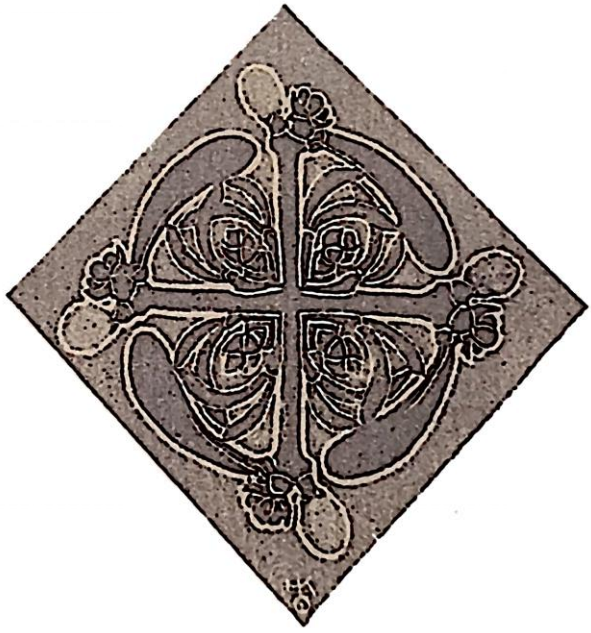
And once again body and spirit unite,
to live as man upon earth;
the spirit points to the highest of goals,
the body to the deepest of burdens.

As strife with Balder in the field of combat,
so body with spirit must ever contend;
as hostile brothers through the power of discord
they conquer one another in struggle.

And once again through new battle the world resounds:
Build! — Destroy! — Preserve!
Until Heimdold’s horn-call rings through the space,
and the Mighty One from above shall rule.

Then too shall the long strife be stilled,
discord shall fall silent, shall fade away,
the prize of battle alone endures through eternity,
but joys and sorrows vanish.

(The Yule-wheel begins to smoke at the axle-bearings, the hubs.)



Chorus of the Healing-Women and Maidens

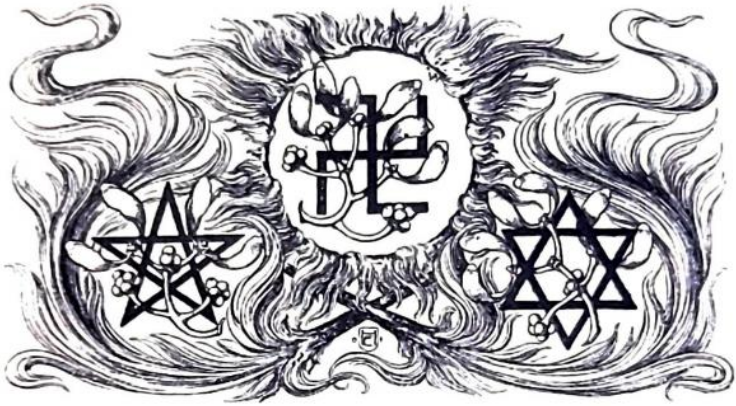
The axle smokes, the hub sparks,
the spark springs forth,
the oak burns, the alder glows,
the gate of death is burst!

Joyfully greet the sun's son,
Balder's envoy;
he fights the fight, to Hader's scorn,
unyielding against Frost-Grimm.

Soon too shall a son bloom forth to him
in the dark fir-grove:
young Váli it is, and bold in battle
he shall dedicate himself to vengeance.

The axle smokes, the hub sparks,
receive the Godhead's greeting;
the oak burns, the alder glows
in a rapture of flaming bliss.

(The fire tongues out from the hubs. Shouts of joy, music. All present adorn themselves with flowers, especially with wreaths and girdles of ninefold herbs, as do Albruna, the three Healing-Women, and the Halgadom-maidens.)



Albruna

(Carrying a cross-staff of oak and alder, bound at the crossing with a wreath of ninefold herbs into an equal-armed cross. She lights each of the four ends at the flame of the Yule-wheel.)

Joyfully I thank you, my good Yule-wheel.
Blessing and thanks to you, Ninewood, to you Ninespoke, to you Ninefelloes,
rich reward of the gods to you, Oak, and to you, Alder!

I will raise up your fire-born son
upon All-Father's pyre and name him Ullr,
as the rulers of fate have decreed.

(She ascends the pyre-bed with the cross-staff kindled at all four ends, and lights the great wood-pile at its four corners.)

So be raised upon your throne,
O shoot of sun-fire, O Balder's herald,
illumine Midgard, the home of men,
until Balder, radiant joy-son of All-Father,
returns again from Helheim's hall of cold.

(The pyre on the altar-bed bursts into flames. She speaks from the pyre to the Yule-wheel:)

And you, my Yule-wheel, fulfill your mission!
Rolling down into the deep valley, proclaim
the joyous message to all happy men:
that Ullr is born, as Balder's messenger,
that heaven's light is not extinguished!

(The friends of the Halgadom lift the burning wheel from the hubs and roll it down the hillside. Music, popular rejoicing.)

The Grove-Idise

(Takes a burning billet from the altar-pyre and with it lights the great wood-pile on the east side. The people stand round it in a ring. The Halgadom-maidens dance their ring-dance around the wood-pile. Music.)

As far as Balder's sun
spreads flowers through the field,
so far shall Ullr's sun
command all peoples.

The Thrutha

(As before, lighting the pile on the west side.)

As far as Balder's sun
makes fruits to ripen,
so far shall Ullr's sun
banish death's power.

The Vala

(Steps before the wood-pile flaming on both sides, and sprinkles it with salt and oil.)

Virtue and vice
bear each its fruit;
blessing is blessed,
curse is accursed!

(The wood-pile flames up in full blaze.)

Chorus of the Skalds

O flame, how you resemble the spirit of man!
From the sun's heights you shimmer downward;
your yearning, O flame, points upward,
upward again you flicker and fade:
O flame, how you resemble the spirit of man!

O flame, how you resemble the spirit of man!
In eternal coming and going,
you circle ever upward and downward,
you see times, you see worlds pass away:
O flame, how you resemble the spirit of man!

The Halgadom Maidens

(They dance in a circle around the wood-pile and sing:)

In the flickering, gliding,
flaming, spreading,
ever-widening,
wave-wandering fire,

we circle in dance,
blissfully rising,
joyfully leaning,
hallowed and holy!

(Now general merriment begins to work its charm. The people join the circle dancers, and the "fire-leap" is attempted. Dancers and maidens leap through the blazing flames in pairs. The celebration reaches its height when the house-fathers light their torches at the solstice fire and the torch-dance begins, whirling in procession around the solstice blaze. Then, in solemn order, the people of the Halgadom depart as they came, returning to the temple, and the folk too go home, to kindle at their hearths the sacred flame of the solstice fire, which must burn unextinguished until Holy Night, when Balder, the summer sun, is born.)

Arrangement

At the summit of the "Hutberg" spreads the "most holy grove" (a woodland clearing), within which stands the Halgadom, encircled by a hedge of wild rose-bushes that shows no entrance.

Before this grove rises "Wuotan's Bed," the altar-pyre: a square stump-pyramid upon which the "eternal fire" burns. At the side of Wuotan's Bed is set up the "nine-spoked wheel" in its frame for fire-kindling. The wheel is made of nine different woods; the axle must be of oak (Alk), and the axle-bearings of the frame of alder (Umbla). Nine men (according to circumstances also 3; 9 [3×3]; 27 [3×3×3], or even 81 [9×9]) are employed to turn the wheel, so that by the friction of the oak axle in the alder bearings the fire is generated and born from Umbla.

The procession of the "Halgadom-people" is ordered as follows:

At the front, the Halgadom music: one large, two smaller drums, two flutes (pipers), and two fiddlers. The large drum gives the triple beat: — — —; then the other musicians begin to play. Only in the second part of the celebration (the Fire-Kindling) does the great drum beat three times three according to this rhythm.

After the music come three "Neiding-banner bearers," who carry on lances horse-skulls (gilded) with flowing manes. Two have white manes, one has black.

Next follow the "friends of the Halgadom" (serving brothers and novices).

After them come the Skalds (poet-singers, the priesthood of Wuotan).

Then enter the "Halgadom Maidens" (novices), dressed in white.

These are followed, each attended by two maidens, by the three Healing-Women: the "Haag-Idise" (witch), the "Thrutha" (drude), and the "Vala."

These three are dressed in white with veiled mantles: the first blue, the second red, the third black. Their attendant maidens wear girdles of the same colors and bear their emblems.

The emblems of the Haag-Idise are the spindle and a blue water-urn.

Those of the Thrutha are the sieve and a red water-urn.

Those of the Vala are the shears and a black water-urn.

The Albruna (high priestess) closes the procession. While all the others are young and fair, she is a venerable crone, dressed in white with a white veil mantle, wearing a mistletoe crown on her head and a mistletoe girdle around her waist. She supports herself on the “taming-staff”: a hazel rod up to breast height, the strong end below, the weak end above cut short into a two-pronged fork, in which fork rests the thumb.

She may wear as a badge on a necklace symbols such as the swastika, the pentagram, or the hexagram.

Ostara's Arrival

Melodramatic Mythic Poem

Respect I command from you all — you noble ones, high and lowly, descendants of Heimdold. Respect is due to the primeval tidings of warning wisdom from the world's confusion. Respect to the runes, unraveled by the skald, to the far-reminding myths of the world!

Wild-surging hosts of clouds hasten in stormy weather around the mountain-crest of Hermanskogel, the tower of the holy temple. It groans and laments through the

primal forest, it wails about hill and cleft, It moans around the creaking trunks like a ghostly cry through the air.

And through the leafless crowns in Wuotan's sacred grove the trembling moon peers in, shy, as though seized with dread. And moonlight wanders, disheartened, before the shadows of clouds, like fleeing, gliding elves when the wild hunter pursues them.

And before the cloud-pack, through billowing floods of mist, rages Loki's evil offspring, the moon-wolf, in death-wild fury. He gapes to hunt the moon — to mock and to scorn the gods: for if once he has Freya's jewel, he is also the god of death!

To this giant foe of the moon joins Frost-Grim, the giant; his breath splits the rocks, his roaring makes the world quake.

And both their hosts fall storming upon the land with wildest fury; soon snow alone covers the slope where once many a blossom stood. In heavy chains of ice already the forest and meadow languish, all creatures imprisoned, shut fast in the fortress of frost.

The little elves, who but lately played among blossoms, kissed, and laughed, are now cruelly guarded in icy dungeons by Frost-Grim. Long vanished already is the moon's soft-glimmering elfin light, sunk into the giant's tower, walled thickly with clouds; and spells of sorcery seal the moon's dire plight. The grim moon-wolf now rules the wide earth — as Death.

Like lead lies upon the holy grove the giant of death's ban; the sleepers groan in their dreams, and the fir-woods wail in lament. And from the sacred hall resounds a dreadful sound: like a snowstorm howls through the clouds the Frost-giant's song of triumph.

And startled from their eyries, circling in noiseless flight around Hermanskogel's altar-stone, a ghostly band of ravens; and far resounds through the air, through forest and meadow and stream, the fateful cry of the birds of destiny from Wuotan's holy hall:

Wuotan, awaken! Lead Heimdold's kin to vengeance! Let Donar rage, let war-horns blare, bold in the fight!

Wuotan, awaken! Proud in victory, mock giant and wolf; near to the frost-giant's towers, come with storms, break the gulf!

Wuotan, awaken! Kindle the war-blaze, consecrate the shaft! Let vice be vanquished, let virtue triumph, growing in strength!

Wuotan, awaken! Bring to an end the people's distress: destroy alien greed, restore anew the Germanic law!

Wuotan, awaken! Joyous in splendor, your eagle rises from the roof! Shatter gold-greed, hear honor's striving, clear be its consecration.

Wuotan, awaken! Glorious vengeance soon you shall celebrate; emptying mead-horns, plundering giants' halls, you ride to the forest!

Ostara's Arrival

Wuotan, awaken! Crash open the ice-gate! Joyful, from the chorus, gladly accompanied, blessing as she strides, Ostara comes forth!

Then from the south a gentle breath blows, the moon-wolf grows faint with dread, and Frostgrim, that baleful fool, his song of victory falls silent.

Soon loosens from bush and tree the burden of icy fetters, they rush down into the valleys with foam and spray, like little Alpine brooks.

And gurgling, up to the river's edge, Frau Hulda's spring wells forth; the nixie who had stood imprisoned breaks through the ice in haste.

And also the colorful band of elves, whom Frostgrim held enchained in merciless snow-dungeons, quickly returned to the forest.

Then the heavens too grow bright, the cloud-tower breaks apart, and joyfully from bush to bush hops fair Freya's magic light.

It plays with a thousand tiny drops, that gleam and sink softly, from branch to twig, from twig to stone, in rainbow splendor.

And merrily in ring-dance the elves move through the grove, they scatter many blossoms about in moonlight before the dawn.

Then into the elves' grove shimmers, like the kiss-breath of blissful love, a tender glow of rosy light, like gentle blushing, so sunlike.

And Frostgrim pales, and the moon-wolf too, shrinking and fleeing together; they hate the sun and its breath, they fear its burning flames.

And victoriously through the tangled boughs the shining dawn makes its way; gently glimmers the moon's fair gleam from heaven in blessed foreboding.

A magical radiance pervades the forest, the trees sway and bend, the little birds flutter up from their nests, trilling as they rise toward the sky.

And there, where on the hill the altar-stone stands, there shimmers crystal-clear the gate; a ringing and resounding surrounds the mountain before this holy place.

Then it sounds like roaring organ tones, the gate opens with thunder, and from it flows forth a long procession of elves, so fair and so lovely.

And brighter than the splendor of a thousand suns it beams out of the ice-blue portal; encircled by a radiant garland of elves, a goddess rises forth from the gate.

Majestic she floats — a sun-maid, the sun's own radiance eclipsing; her swan-cloak gleams like shining clouds, her wreath-flowers sparkle like stars.

Her sunny face like blossom-snow, her cheeks like the red of dawn, her eyes as deep as the blue sea, like riddles demanding unraveling.

And about her noble, lofty brow golden locks flame and flicker; the leafless grove clothes itself anew in green — and the human heart feels its pulses falter.

And where the foot of the High One has kissed the earth, a gentle violet springs joyfully from the soil; and where the gracious one's gaze rests with mild smile, there sprouts everywhere a rich blessing.

And where the goddess' hand is raised in benediction, there bloom only happiness and love, the heart striving toward the high; and where the Asa's word resounds aloud in sacred speech, there is banished all darkness, Loki's evil might.

And whispering flies the tidings through forest and field and meadow, ten-thousand birds' tongues, jubilant, carry it into the world; the wonder-tale is murmured by trees to the wind, the wind roars it to the sea, the sea to the clouds above.

The cloud bears it as rain to vine, grass, and bush; the vine tells it to the grape, and the grape to the must in turn; the must entrusts it to the wine, which blesses the poet, and the poet brings it to love, delighted, in the kiss.

And bright in song love's joy rings throughout the land, of how there on Hermanskogel the holy goddess stood, how there on Hermanskogel she blessed her Ostarland, the fair daughter of Wuotan, with word and hand of grace.

And so will I proclaim what Ostara there sang, how Ostarland's blessing sounded in her magic song: So hear it then, all you of Heimdold's noble line, heed the goddess' counsel — and be true to it!

Ostara's Song to Her Land

My Ostarland, my beautiful, what land could equal you!? The beauty of your regions few have ever matched. How golden waves the grain, how the ruby grape glows, how everywhere the tilled land blooms like gardens; how broad the shadowy forests, how rivers their silver bands! My Ostarland, my beautiful, my hand blesses you!

My Ostarland, my poor one, what land could equal you!? The grim giant Neiding has stolen your harvest; he brought ravening wolves from the east into your fold, they stole away your crops, your seed and your store. O you poor folk of Ostara, strive for a better state! My Ostarland, my poor one, my hand blesses you!

My Ostarland, my rich one, what land could equal you!? I still count your treasures, yet alas! in foreign hands. Where are you now, who once, as lords most worthy, increased the rich hoard of the land so diligently? Free yourselves from the Neiding, yourselves, your land! My Ostarland, my rich one, my hand blesses you!

My Ostarland, my strong one, what land could equal you!? Where are your men, who once no foe withstood? Are they all poisoned now, dishonored by the spirit of usury, for they bear iron as chain instead of as sword? But no! a defiant chorus rings: "Through kinship we prevail!" My Ostarland, my strong one, my blessing flies to you!

My Ostarland, my bold one, what land could equal you, that in the hall of fame ever found such laurels!? There is no people of Europe, no people of the ancient world,

that you, my bold Ostarland, have not victoriously struck down! My Ostarland, your banner has stood eleven hundred years, my Ostarland, my bold one, mouth and hand bless you!

My Ostarland, my faithful one, what land could equal you!? So faithful as your men, so rarely faithful are any. You are the stronghold of loyalty, friend and woman and man keep their oath of faith even unto death's ban. You are the stronghold of loyalty, pledge of renown, my Ostarland, my faithful one, my hand blesses you!

My Ostarland, my German land, what land could equal you, where since time immemorial Germania's stronghold has stood!? Where proud holy-temples rise toward the starry vault, where Wuotan's spirit still rules as nowhere else in the world! You glorious land of poets, All-Germany's inherited part, you Ostarland, you German land — to you blessing, greeting, and hail!

The Legend of the Holy Grail

One has become far too accustomed to viewing the legend of the Holy Grail as a Christian tale, reworked in many versions from Chrétien de Troyes, Wolfram von Eschenbach, and others, up through Richard Wagner, so that one nearly forgot to seek out the ancient-mythical origin of the legend—since the Gospels and the writings of the Church Fathers know virtually nothing of the Grail story.

Christian relic-lore does indeed recognize a few Communion chalices, but even these are connected only very loosely with the Grail legend, so that it may well be assumed that these apparent Grail associations are of later origin, having displaced older recollections of these vessels.

The Grail legend in its earliest Christian version is found mentioned in the chronicle of the Cistercian monk Helinand, who died in 1227, under the year 720, as follows:

> *"At this time a hermit in Bethany saw that bowl of the holy Joseph (of Arimathea), from which the Lord had eaten with his disciples. The same hermit then wrote the history of the Holy Grail. In Latin I could not obtain it; I was told it was composed only in the French language, but even in this form I could find the writing nowhere."*

Now, although the Cistercian Helinand places the above report under the year 720, the legend, as a Christian legend, was not yet known before him. This is proven by Alberich of Trois-Fontaines, who wrote around the middle of the 13th century and reports on the emerald chalice of the Genoese without mentioning it as the Communion vessel—even though he cites in his writings Turpin and Marddin (Merlin) as sources, which were later so closely interwoven with the Grail legend. Likewise, Wilhelm of Tours, who wrote around 1174, mentions this famous chalice only for the splendor and the mystery of its material, without referring to it as a relic—something he certainly would not have omitted if the chalice in question had already been regarded in his time as the celebrated Communion vessel.

According to a tradition, this bowl—long regarded as very precious—was discovered by the army of the Crusaders in Caesarea and, after assessment, was awarded to the Genoese for an exceedingly high price.

Since, according to tradition, the Apostle Philip was said to have owned a house in Caesarea, which was also shown to the conquerors at the capture of the city in 1101, a very special value was ascribed to the bowl found, as it were, in this holy place. The ostentatious Genoese, delighted with such a treasure, dedicated it to the chapel of St. John the Baptist in the cathedral of St. Lawrence at Genoa, without suspecting what legends later times would spin around this showpiece.

Later romances from the end of the 12th century then already link the Grail legend with the famous magician Merlin and the saga-rich King Arthur, whereupon the Genoese bowl at once became a relic in the sense of this legend.

According to the legend, the magician Merlin was the son of a night-spirit (incubus) and a nun, a 'pure virgin.' When this devil's child was twelve months old, but had already developed far more robustly than boys twice his age, and in intellect was frighteningly and wondrously ahead of all other children, Master Blaise, the confessor of Merlin's mother, sought to uncover the reason for the mystery. When the pious hermit heard with astonishment from young Merlin how indeed he had received his body from the devil and the gift of knowing all that happened in the present and of hearing everything spoken everywhere, yet how he had, on the other hand, received his immortal soul from God, together with the grace of possessing knowledge of the future—then his concern vanished, for the monk recognized the wisdom of the Almighty. He then followed what Merlin bade him do.

'Listen to me,' said young Merlin, *'and do what I shall tell you. Prepare a book, into which you shall write everything that I will declare to you!'*

When the book was ready, he told him the secret of the friendship of the Redeemer with Joseph of Arimathea, as well as with Adalam and de Perron and all the other companions, and of what befell them up to their end. When Jesus was crucified, Joseph of Arimathea went into the house of Simon and asked where Christ had eaten the paschal lamb with the Apostles. Simon pointed out to him the place on the upper story of the house. There Joseph still found the bowl from which the Lord had taken the Last Supper with the disciples. Overjoyed, he took it home with him.

He then asked Pilate for the body of Christ, took Him down from the cross, laid Him in a rock-tomb, and caught in that bowl the blood flowing from the wounds of the Savior during the burial. But the Jews, enraged at this, cast him into a prison five hours from Jerusalem, where the Savior appeared to him, brought him the bowl with the blood, and encouraged him with the message that he would not perish but one day emerge again and find the world much changed. For forty-two years Joseph remained in this dungeon, without any other help than that of the holy bowl, whose power sustained him and wondrously preserved his life.

Then Titus and Vespasian came with an army to avenge the death of Christ. Before Titus appeared Joseph's wife and son, lamenting the fate of their husband and father, from whom they had now heard nothing for forty-two years. Titus threatened the Jews, whereupon Caiaphas led him into Joseph's prison.

Into this underground dungeon Titus let himself down on a rope and found the cell filled with indescribable brightness. He announced himself to the prisoner as his liberator and raised him up from the dungeon. On the night before Titus's departure for Rome, Jesus appeared at Joseph's bedside and commanded him to baptize Titus and to take with him the bowl, which would provide for all his needs.

Thereupon Joseph secretly baptized Titus and all his officers in the Euphrates, for Vespasian was not to know of it. Not far from Bethany, a heavenly apparition commanded Joseph to have a small chest made for the Holy Grail—as the bowl was now called—and to keep it therein, which he was permitted to open daily, for only he and his son were allowed to touch it. Joseph and his companions were wonderfully sustained on

their journey by the power of the Holy Grail, without needing to provide themselves with food.

After long wanderings through the lands of many heathen kings, who were converted to Christ through miracles, the messengers of the divine Word passed through Britain, and ever greater grew the number of the converted and the servants of the Holy Grail.

As soon as this legend—altogether unknown before 1150—spread more widely, the Genoese naturally felt the strongest desire to have their showpiece vessel, said to have been cut from a gigantic emerald, recognized as that Holy Grail.

By then, the simple tale of the Communion bowl, preserved in the earlier legend, no longer satisfied the thirst for marvels; the splendid Genoese vessel was to gain still greater renown. Soon it was claimed that this emerald bowl had once been given by the Queen of Sheba to King Solomon. From him it came to Herod, and from him to Nicodemus, in whose house the Savior made use of it.

It may also be noted that Napoleon I, so notorious as a collector of rarities, took a lively interest in the Genoese emerald bowl and even appointed a special commission to test its authenticity. But when this commission found that the bowl was made only of an oriental glass paste produced in Constantinople, Napoleon, magnanimous as he could be, left the Genoese their treasured curiosity.

Although before the year 1150 no trace of the Grail legend is found either in French or in British works, the legend nonetheless points back to the magician Merlin, whereby he—and necessarily also King Arthur—had to be interwoven into the Grail story. This circumstance, however, forms the bridge for discovering the pagan origin of the Grail legend.

Merlin, notorious as a sorcerer, whose true name was in fact Merddin Enrys, was bard to the Welsh king Wloding Emrys at the end of the 5th century and the principal founder of the ‘Bardic Order of the Cauldron of Ceridwen.’

When Bertinger plunged the British state into ruin, Germanus, son of Ridicus, destroyed the old faith in Wales and Ireland. Merddin Emrys then gathered, with the help of Merddin Silvestris and Taliesin, the remnants of the shattered Druidic cult, united them in the ‘Bardic Order of the Cauldron of Ceridwen,’ and thus, at the last moment, saved the Celtic-Druidic worldview from complete extinction.

The Welsh bardic order thereby took the place of the old druid order, which had dissolved into the Christian monastic orders, in a manner of speaking, into a Christian priesthood. The name ‘Druid,’ or rather its meaning, vanished from the memory of the Britons and was given by the Christian clergy the sense of magician and sorcerer—a transformation all the easier since mystical acts and forms had concealed from the people the secret doctrine of the druids (priests).

Yet even Merddin himself could no longer fully restore druidism, for it had become too permeated with Roman culture and Christianity to re-emerge in its ancient purity within the new bardic order. Nevertheless, Merddin’s foundation was so vigorously supported and promoted by Merddin Silvestris and Taliesin that all later bards, up to the downfall of the Welsh state, pointed back to those three as the chief bards of the

land. Indeed, even the knightly and courtly love poetry of the British Middle Ages looked back with reverent affection to that bardic school as its forerunner.

It is therefore at least very understandable that Merddin the bard, as the natural opponent of the monks, was harshly reviled by them and, of course, branded as a most evil sorcerer. The same befell his companions. But the people clung so strongly to him and to the other legendary heroes that the monks were gradually forced to cease their persecution and little by little to reconcile the minds of the people by transforming one or another of them into Christian saints, so as thereby to gain complete mastery over the visibly fading heathenism.

Later those bards themselves became Christians, and thus, understandably, even the old heathen bardic songs were given Christian meaning, often also Christian reworking.

What had formerly been the Cauldron of Ceridwen—which had given its very name to Merlin's bardic order—could now easily be taken as the Holy Grail. At first, however, the renaming of this mystical vessel may have served more as an apocalyptic-mystical concealment of the actual secret doctrine, since it had become dangerous to profess druidism openly; but soon, with the progress of the new teaching, the sense of these mysteries was forgotten, so much so that the customs and language of bardism now propagated themselves only as empty guild-ceremonies, as a hollow formalism, soulless and misunderstood, which continued to spread further.

When later legends have Merlin (Merddin) speak of the Holy Grail and of Joseph of Arimathea as its alleged bringer into Britain, this can only be explained by the fact that, in the course of the centuries, the bardic order—having become Christian—substituted the Holy Grail for the Cauldron of Ceridwen of the formerly druidic-pagan bardic order.

This Cauldron of Ceridwen, however, formed the center of the mysteries in the now-vanished druidic paganism, as is evident from the fact that the bardic order itself was named after this cauldron.

If now the re-transformation of the Holy Grail into the Cauldron of Ceridwen is successful, the further question arises: what, in fact, was the particular meaning of this mysterious cauldron?

The goddess Ceridwen was for Celtic druidism the highest female personification of all-nourishing nature, standing opposite to the male principle of nature, Hu. Naturally, Ceridwen—like the Germanic Freya, the Greek Demeter, and the Roman Ceres—was the foremost knower of magic, and thus her cauldron was her magic cauldron, which later, in degraded form, sank down to the witches' cauldron in the witch's kitchen.

But in order to grasp the full meaning of that magic cauldron, as well as the meaning of its mysteries, one must first consider more closely the male principle of nature, Hu, and preface this with the general statement that in Celtic mythology it was not light, nor sun-worship, that stood at the head of the cult, but rather the idea of water, in its relation to the moon, which predominated.

Hu, with his three hump-backed oxen, drew forth the Avanc (beaver) from the great flood, thereby bringing the inundation of the earth to its end. This dreadful event, foreseen by Nevydd Neivion, i.e. by the Lord of Heaven, was caused by the bursting of the lake of Llion, which at that time flooded the world and drowned all life and all mankind except for Dwywan and Dwywach, who escaped in a ship without sails and re-peopled Britain. This ship, in wise foresight, was built by the aforementioned Nevydd Neivion, that is, by the Lord of Heaven Himself, and was destined to take into itself a pair of every species of animal, should the lake of Llion break forth.

This is the flood legend that recurs among all peoples and in all theologies—similar to the biblical story, yet also dissimilar, just as every other version is. The distinguishing marks of this flood tale are the three hump-backed oxen (the yellow, the red, and the black) and the beaver.

Water is the beginning of all things, according to a universally valid mythical rule. The beaver, whose body belongs to the earth, but whose tail belongs to the water, is a fitting image of the earth rising up out of the waters, though not yet fully dry. Therefore the flood only receded after Hu had drawn the Avanc up out of the water with his three mystical hump-backed oxen; thereby Hu separated the nature of the substances of creation into solid and liquid. The earth rises up out of the flood in the spring, in the Taurus month of April, in order to grow green and to blossom.

But this life-force was given to the earth by Hu, that is, by God. The primeval, world-creating bull is the creator of spring, and was set by his Lord in the order of the year; he draws the plough as he once drew the beaver, and thus brings forth blessing and fruitfulness now also from the earth, as formerly from the water.

The order in the world brought about by Hu is the harmony of the spheres, the heavenly music; therefore Hu, as the inventor of song and of the harp, as the symbol of the concord of the world, was an indispensable element of outward worship in druidism.

The ship, in mystical sense, is the embryo surrounded by water in the mother's womb. Dwywan and Dwywach are the father and mother of mankind. In Merioneth, the river Dee arises from two sources, which join and flow through Lake Topio, without taking on its water.

These two springs are, curiously enough, also named after the first human pair, Dwywan and Dwywach. The lake Tepio is thus the microcosmic image of the flood, through which the stream of life flows unscathed, like the ship of the first humans. Hence the sanctification of the Dee, hence its surname 'divine water,' 'water of life,' 'water of power.' The sail-less ship was called Caer, which means 'protected enclosure,' and in a narrower sense 'island'; and according to legend, Merddin himself was born in Caer-Merddin.

The druid seats on islands were thus imitations of that first ship, Caer, the world-ship, which in druidism played the same role as the world-ash in the cult of Wuotan. Therefore the floating islands in Lake Dwyarchen, on the Sowden in Wales, were regarded as very special sacred places, because in microcosmic terms they represented, in relation to the birth of the earth from the waters, the embryo of the forming continent, born with the outflow of the waters.

In further consequence of this mythical view, mountains, especially rocks, as the oldest form of the earth that had arisen from the sea, gained religious significance—hence the Celtic cult of rocks alongside the veneration of water.

But Hu also dies; he lives with the plants and dies the death of the flowers. Yet this death is not annihilation, for he continues to live in the underworld as judge of the dead, to return again in the next spring. His grave, however, is on the holy island of Mona, where the transformation takes place. Thus man digs a grave for man and lays the dead therein as a seed for eternity.

Numerous are these mystical images of bardic poetry, which in the mysteries take on meaning only in relation to the doctrine of water and of generation, and which find their culmination above all in the chief symbol of Celtic belief—the Cauldron of Ceridwen.

But also the hump-backed oxen of Hu—the yellow bull of spring, the brown one of summer, and the pied (or black) one of winter or of death, with the collar of 14 buttons—are not forgotten and are preserved to this day in countless island names. The number 14 is a counterpart to the 147 apple trees on the Apple-Island Affalenau (Avallon), today's Glastonbury Tor in Somerset, where the picturesque ruins of the Abbey of Glastonbury still testify to the earliest Christian settlement of England. With the same ship by which the first humans were saved, Hu sails to the land of the blessed, the island of Mona, also the island of Avallon. The world-ship here becomes the coffin, just as formerly it was the cradle; it signifies beginning and end, and is nothing other than the female principle of creation, personified in the goddess Ceridwen.

Therefore this world-ship, which signifies cradle and coffin of mankind, is nothing other than Ceridwen's magic cauldron—nothing other than the seemingly Christianized Grail. The world-ship, which as soul-ship sails through the zodiac, is as death-ship the earth itself, which preserves the seed before decay; it is the grave, which through rebirth frees man from the bonds of death; it is winter, which prepares all dying forces of the earth for renewed life; it is the Cauldron of Ceridwen, for:

"You, who produce children and fruits in abundance, exalted goddess,
yours alone is the right to give and to take life."

If now Ceridwen's cauldron is cradle and grave of the earth, it is the symbol of life's victory over death. Thus it was precisely this chief symbol of Celtic faith which had to be transformed into a 'baptismal font' and a 'chalice of the Last Supper' as 'holy sepulcher,' in order to become the bearer of the Christian idea, initiating the transition from paganism to Christianity.

That with the transformation of the pagan symbol (the Cauldron of Ceridwen) into a Christian one (the Holy Grail), the reworking of the pagan myth into the Christian legend had to go hand in hand, is surely self-evident.

It has already been said that in legend the bard Merddin, under Christian influence, was transformed into the magician Merlin, and the legend relates that it was this very Merlin who persuaded Arthur to found the later so famous Round Table.

Now it must be noted that Hu, under one of his many names as lord of the underworld, is also called the 'wondrous dragon-head,' namely Uthyr Pen Dragon—the same name as the father of the mythical King Arthur.

Upon closer consideration of King Arthur, however, it becomes clear that he corresponds to the summer aspect of Hu, so that Pendragon and Arthur are nothing other than the winter and summer transformations of Hu, in pre-Christian, i.e. humanly diminished, form. The legend of the Round Table thus begins:

> *"One day the magician Merlin spoke to King Arthur's father, King Uthyr Pendragon: Joseph of Arimathea purchased Christ's body from Pilate, buried it, and after Christ's resurrection went with his family and many other people into a desert where they suffered great hunger, so that many of them died. Then Christ commanded him to make a table similar to the one at which he had eaten the Last Supper with the apostles. This table he should adorn well and cover with fine white cloths; upon it he should place a golden chalice, which He Himself sent to him, and impressed upon him to cover this vessel well and guard it. Know further, my king," Merlin added, "that this chalice, sent by God, signifies the fellowship of the good and the evil."*
>
> *But the good, who were admitted to this table, received the fulfillment of all their wishes. One seat always remained empty at this table: it signified the traitor Judas, who had sat down with the apostles at the Last Supper. And when the Savior said: 'He who dips his hand with me in the dish will betray me,' Judas rose from the table, was ashamed, and went out. And the place at the table remained empty until Christ had Matthias sit there. So too must the place at Joseph of Arimathea's table remain empty. The table was held in great honor by all who were admitted to it. After it, another similar table was set up; therefore, if you follow my counsel, my king, you should establish a third, in the name of the Holy Trinity. That law and its guardians have gone toward the Orient, and now even the guardians themselves no longer know where it has gone; they have only followed it into those regions."*

Uthyr Pendragon followed Merlin's advice; on a Pentecost feast he chose twelve knights as guardians of that Round Table he founded. The names of these twelve knights were: Cavadoc Amoral of Wales, Hector des Mares, Lancelot of the Lake, Dinadan, Baort, Driam, Bliombrris, Gaheriet, Twain, Gabereit, Gawain, and Parceval.

This famous Round Table, which was later renewed by King Arthur and brought to special splendor, was founded at Carduel (Carlisle) for the protection and service of the Holy Grail; and even in Queen Mary's time a round stone slab, the 'Tabula Rotunda,' was still shown at Huntscost Castle as the supposed emblem of that fellowship of the Holy Grail.

It is almost self-evident that in the united kingdoms this one Round Table did not remain the only one; imitations very soon appeared. But here too things went no better than in so many other cases: the imitations had only the form in view, while the spirit had fled. Already the foundation of Uthyr Pendragon indicates that the Round Table did not in fact possess the 'Holy Grail,' for it had gone off toward the Orient, without even its guardians themselves knowing where it was. It was regarded only as the invisible

symbol of the fellowship, which clearly points to a mystery. This is also proven by the twelve knights who gathered 'in the circle' around King Arthur. This number alludes to the twelve constellations of the zodiac, which surround the pole star (Arctus), and through which the world-ship (the Cauldron of Ceridwen, the Holy Grail) sails.

This mysticism was forgotten when the later Round Tables were founded. Thus Count Robert Mortimer established a Round Table for one hundred knights at Kenilworth Castle; in the walls of the old castle of Winchester one can still see a stone table of King Edward III's Round Table, and the same king is said to have founded a similar fellowship of twenty-four knights in Windsor Castle. Other Round Tables are even said to have grown to as many as one hundred and fifty knights.

From these figures alone it is sufficiently clear that those later Round Tables are not to be taken seriously, but merely imitations of the one founded by Uthyr Pendragon and made famous by Arthur.

This 'Round Table of the Holy Grail' stood in the same relation to the 'Bardic Order of the Cauldron of Ceridwen' as the latter did to the old 'Druid Order.' Three stages are to be observed here: the 'knighthood of the Grail' is the Christianized bardic fellowship, which at first honored 'neo-druidism,' later—though Christianized—still clung to the 'neo-druidic mysteries'; the third stage was the old 'Druid Order' with its unadulterated druidic religion.

Thus also in King Arthur, as in Merlin, a double figure can be perceived. Just as Merlin split into the legendary sorcerer Merlin and the historical bard Merddin, so too the center of the Grail legend divides: King Arthur into the mythical King Artus and the historical King Arthur. The historical Arthur can be safely passed over on account of his insignificance, whereas the mythical Artus, through the extraordinary interplay of remarkable circumstances, became not only famous in saga and song, but on the one hand was exalted to divinity, and on the other was transformed into a Christian saint—as Saint Arthur. This happened as follows:

Arthur was the head of the Ceridwenic Cauldron Order. As its representative, he enjoyed the greatest popularity among the bards, as defenders of the 'neo-druidic order,' as well as among the people as national hero. The more the mostly foreign Christian priesthood took a stand against nationalism, the more Arthur rose precisely as national hero. Each of the parties, including the Christian, now sought to seize these principal heroes and their secondary figures in order to surround them with a halo of glory that could influence the people in their sense and draw them into their camp.

Just as the neo-druids of the Cauldron Order shaped from King Arthur the mythical King Artus, who, as son of Hu and Ceridwen herself, became a god, just as the neo-druids made of the earthly king a humanized god—so the Christian monks transformed the same King Arthur into a Christian saint. And the high priest of the neo-druidic cauldron mysteries became the guardian of the Christian symbol of salvation, the Holy Grail, and thereby indirectly and naturally Saint Arthur. With the truly imposing consistency which history shows in every case and circumstance, the Roman Church in Britain pursued its work of conversion to Christianity, its struggle against all that was national and non-Christian—against paganism, as it has just as consistently called and still calls every other religion. The necessary consequence of this consistency was that once the Church had seized upon King Arthur, it sought to draw into its domain everything else connected with druidism, in order to deprive it of all ground.

Wherever druid seats (mystically speaking: eagles' nests) had existed, soon arose monasteries, churches, or at least chapels with hermits; and soon legend-making was in full swing, populating those sites with ghosts, devils, and saints, where now magic and miracles contend in bitter struggle. Thus the holy islands passed into the possession of the Church, and to name only a few: the holy apple-island of Merlin, where he 'possessed twice seventy and seven apple trees, all equal in height, girth, and form'; the island of Mona and the druid seat of Bangor. The holy apple-island Affalenau, Avalion, is today's Glastonbury (Glasberg), with its interesting ruins of the abbey of the same name, the first Christian settlement. Glastonbury is the place that is said to contain the grave of King Arthur, as well as the grave of Merlin, where he sleeps in the 'glass house' (think of Snow White's glass coffin). Glastonbury also means 'glass-castle.' The monastery Bangor already by its name, 'great circle,' points to an old druid seat. And these examples could be significantly multiplied. Indeed, even the designations of the grades of the druidic mysteries were adopted by the Church. Thus Bishop Angus asserts that Ireland counts thirty-four saints named Mochume and fifty-eight saints named Mochuan. But Moch ('swine') was the mystical name of an initiate, a title of the gods (e.g. Col–St. Collen). Kings, heroes, and bards the legend sought to draw over into Christian territory, attributing to them Christian deeds, a consecrated life, and numerous miracles, placing them among the number of saints and dedicating monasteries and churches to them, in order to win the people for Christianity.

Just as Arthur became Saint Arthur, Coll became Saint Collen, just as the eagles' nests became monasteries, so too the chief symbol, the invisible Cauldron of Ceridwen, became the Christian sign of salvation, the Holy Grail, which likewise was conceived as invisible, since even its guardians did not know where it had gone. Only later legends have it brought back to the Grail heroes by Bishop Joseph of Sarras, the son of Joseph of Arimathea.

But with this the Grail legend enters the realm of poetry and romance, and thus passes beyond the framework of this inquiry, which only wished to show from which circle of myths it entered into the domain of Christian legend.

The world-ship, which as death-ship sails through the zodiac, is the earth itself, which preserves the seed from decay; it is the grave, which through rebirth frees man from the bonds of death; it is the mother's womb, which saves the race from extinction; it is winter, which prepares all the dying forces of the earth for renewed life; it is the Cauldron of Ceridwen, for:

"You, who bring forth children and fruits in abundance, exalted goddess, yours alone is the right to give and to take life!"

Ceridwen's cauldron is 'cradle and grave' of the earth, of earth-born beings; it is the noble symbol of life's victory over death, and therefore this chief symbol of druidism had to be transformed into the 'Holy Grail,' which was the bearer of the Christian idea of that time, when Christianity overcame druidism in the Celtic lands. Therefore this druidic symbol had to become Christian as the Holy Grail—at once as 'baptismal font' and as 'chalice of the Last Supper,' mystically uniting beginning and end within itself.

As 'chalice of the Last Supper,' yes; but 'also as baptismal font'? – Indeed also as 'baptismal font,' for the 'baptism of blood'!

Only in this understanding does the Grail legend become intelligible, since otherwise the bloody lance and all those ceremonies which Parzival observed in astonished silence at the castle of Montsalvatsch would remain senseless and inexplicable.

The key to the deciphering of these mystically veiled ceremonies is provided by ancient Christian mystery-doctrine.

Among all peoples of antiquity, and thus among all religions, the belief in the vicarious atoning power of the sacrificial death—removing the guilt of others, appeasing the wrath of the deity—formed a firmly established dogma, which Christianity, when it displaced the old pagan cults, adopted from the teachings of heathenism, just as it adopted many other articles of belief. Indeed, Christianity could not renounce acknowledgment of such sacrificial mysteries, since it itself appears built upon the sacrifice of the Son of God for the sins of the world.

But not Christianity alone—also all other monotheistic religions recognized the merit of sacrificial death. Thus in a tragedy, performed annually on the memorial day of the 'martyr Ali' in Persia, the dying hero Ali, son-in-law of the Prophet, sings word for word:

> *"Angel of Death! I adjure you in the name of the Lord: exhaust in me, in this hour, all the sufferings which my people would have to endure. Spare me not, but have mercy on my people! Under this condition I authorize you to tear my soul from me and let me endure the most burning pain."*

Quite similarly Moses (Exod. 32:32) offers himself to Jehovah as a vicarious atonement for the apostasy of Israel. And the rabbis of the early Middle Ages proved the healing power of a righteous man's sacrificial death from Ps. 116:15:

> *"Precious in the sight of the Lord is the death of his saints."*

Isaiah 53:5 also provided a basis, from which they inferred that God smites a righteous man when He wills to heal mankind, and that for the sake of that righteous one others would be helped. Yes, more than this—the natural death of the high priest counted as atonement for the entire land, and the involuntary manslayer went unpunished (Num. 35:25–28).

All the greater, then, was the effect expected from the voluntary sacrificial death of a man distinguished by chastity and holiness, of a pure virgin, of an 'innocent' child. No religion, no people, has remained free from this idea; this is proven by the cult of Moloch and the Saturnalia, the Greek tribute of youths and maidens to the Cretan Minotaur, the myths of Andromeda, of the king's daughter consecrated to the dragon at the Drachenfels on the Rhine, Wuotan's self-sacrifice, and many, many other mythical and historical examples.

Even the early Christian mysteries were not free from human sacrifices, down into the Middle Ages, when at last a more humane outlook had to suppress these mysterious offerings. Numerous folk-tales bear witness to them, many relics still speak of them today; but since these sacrifices belonged to the mysteries, at which only the initiated were allowed to be present, only uncertain reports of them reached the people.

For this reason the tales that recount such mysteries sound very fabulous, but are nevertheless easily recognizable and interpretable.

Starting from the sacrificial death of Christ, it became a doctrine of the Church that likewise the merits of the martyrs, through their sacrificial death for the expiation of mankind's guilt, had significantly increased the treasury of salvation belonging to the community of the faithful.

This view drove many zealots of the first centuries of Christianity not only to provoke the Roman authorities into condemning them to death, but also to the most refined self-torments, to fanatical suicides in the sense of self-sacrifice, and finally to voluntary sacrificial deaths in the early Christian mysteries. Where no voluntary offering presented itself to the Christian mystagogues, they sought to obtain such by purchase, trickery, or force. Passages of Scripture such as Romans 12:1–2, 2 Timothy 4:6, Colossians 1:24, Philippians 2:17 were thought to have strengthened this doctrine of salvation.

Ignatius says in a letter to the Romans: *"I am God's wheat, and I must be ground by the teeth of wild beasts, that I may be found pure bread of Christ. Plead for me to Christ, that I may be found a sacrifice through these instruments."*

Origen writes in In Leviticus, Homily 2: *"For the Jews bled sheep, goats, bulls; for us the Son of God was slain."* This restriction of sacrifice could lead to despair; yet Christianity still has other means of expiation, for example the endurance of martyrdom. And in his Contra Celsum I. §31 Origen says: 'The voluntary death of a man is a means to avert disasters, plagues, pestilence, barrenness, and the like.'

In accordance with these teachings, to name only two examples, Saint Cyriacus is said in legend to have voluntarily offered himself to martyrdom for his brothers, and King Saint Guntram of Burgundy is said to have sacrificed himself for his people when they were afflicted with plague and famine.

But already the mystery of the Mass, even if in today's sense only symbolical, seems to point to a sacrifice, and indeed to a sacrificial meal. This becomes still clearer through a passage of the French Roman du Saint Graal. According to it, Galahad (Galcard), Boort (Baort), Perceval, and ten other knights were once in the Castle of Corbenic. Suddenly, at the hour of vespers, impenetrable darkness covered the hall, lightning flashed through the house, and mighty thunder shook it to its foundations. The ten knights fled in terror from the house; only the three named overcame their fear and waited in humility for whatever wonder the Lord would grant them to behold.

Then there descended, surrounded by heavenly light, a man in episcopal vestments, his head covered with the miter, in his hand the pastoral staff. Four angels (monks) accompanied him, and a fiery inscription above his head proclaimed: 'This is Joseph (the son of Joseph of Arimathea), the first bishop of Christendom, whom the Lord Himself raised to this dignity in the city of Sarras.'

Above the descending bishop there appeared in heavenly transfiguration the figure of the Savior upon the cross. Two angels (monks) held burning torches in their hands, while a third bore the Holy Grail, covered with a red velvet cloth, and a fourth carried the heavily bleeding lance of Longinus. Joseph now lifted the blood-red covering

from the bowl, after it had been placed before him on a table (altar) and the blood from the lance had been allowed to drip into it.

Then the bishop took from the Holy Grail a bread, blessed it and the wine contained in a golden cup. At once he saw how the bread transformed itself into a little child, while the wine became freshly bubbling blood. He slew the child and divided it into three parts. As he fell to his knees in adoration, he perceived on the paten nothing but a piece of bread, which however turned again into the flesh of the child as he placed it in his mouth. Joseph then kissed the three knights, appointed them servants of the Holy Grail, and vanished. But the Grail offered them a rich meal.

Several entirely similar legends may follow here, before conclusions are to be drawn from them. According to legend, when St. Basil once distributed the communion to the faithful, an unbeliever mingled among them and saw how the saint cut a child to pieces and distributed it among those present. The unbeliever ate a piece of flesh and drank true blood from the chalice.

In a Syrian city, a solemn divine service was held in the church. A Saracen placed himself near the altar in order to witness the Christian service. There he saw how the priest at the altar slew a little child, cut it into three parts with a knife, and laid them on the paten, while he poured the flowing blood into the chalice. Then the priest ate a piece of the child and drank of its blood, and gave also to all present to partake of the flesh and blood. The Saracen, outraged, called the priest a murderer, pointing to the faithful still chewing on the bloody flesh; but the clergyman calmly replied that this was only bread and wine, which, consecrated, had been transformed into the true flesh and true blood of Christ. He, the priest, however, saw with his bodily eyes nothing of this great mystery that had been revealed to the Saracen, for he perceived continually only bread and wine.

From the monastery of Heisterbach, Father Caesarius relates:

Among us was a monk, born at Wolmenstein Castle, named Gottschalk, who on Christmas Night read Mass at a side altar, and after the consecration held in his hands a beautiful child.

In Holy Week, Duke Wittekind of Saxony—so the legend says—put on beggar's clothes and mingled among the beggars in Emperor Charlemagne's camp, in order to reconnoiter it. On Easter Day the Emperor had Mass celebrated in his tent. Then a miracle occurred. When the priest raised the sacrament, the Duke saw in it a living child. This was noticed only by Wittekind, for all the others were accustomed to such things. He was so deeply moved that he asked for baptism—likely because he had been told that the Christian Church alone, as the 'sole saving institution,' possessed the power through the blood of the vicarious sacrifice to wash away every man's own guilt.

Another, very strangely similar sacrificial action, which occurred on the Feast of the Assumption of Mary, has this peculiarity: the priest saying Mass, to whom it fell as fortune to hold Christ in the form of a child in his hands, was able to complete the sacrifice of the Mass only with the utmost effort. This was the blessed Johannes of Fermo or of Alvernia. Barely stammering, he could utter the words hoc est enim corpus meum, then he collapsed in a faint. He had to be revived, whereupon he recovered enough to finish the sacrifice, but was then so out of his senses that he had to be carried back to the sacristy.

This proves that even in those days—days whose customs and habits we must measure against our own, lest we wholly misunderstand them—there were nevertheless priests who lacked the spiritual strength to commit such dreadful mysteries, which nonetheless belonged to their office.

If, through this small selection of examples, the ancient Christian mystery of the Mass-sacrifice has been set forth as an actual human sacrifice in early Christianity, then other moments must be added which carry us further along this track. The striking abundance of human bodies, skeletons, skulls, and other body parts claimed to come from saints, and the fact that for some saints more than one body exists, does not justify accusing the Church— as is so often done—of fraud. Such a general fraud would have been possible only if the clergy had consisted solely of irreligiously corrupt individuals, while the entire body of Christendom had been made up of blind, gullible fools, deceived in the crudest way. Such a division of the people of one age into two wholly contradictory groups is impossible, unhistorical, and unphilosophical alike.

If, on the other hand, one assumes that Christianity, when it arose, found human sacrifice present in all religions of the time, and adopted it into its own cult as a perfectly sacred consecration according to contemporary ideas—and that only with the natural softening of manners, which necessarily developed over time, did human sacrifice disappear from Christian mysteries as from other cults—then the relics explain themselves as the bodies of men sacrificed in the early Christian mysteries.

Since such voluntary sacrifices usually took place on the feast days of those saints who were the namesakes of the sacrificed, the relics of one or another martyr naturally accumulated in otherwise inexplicable quantity, and the number of saints bearing the same name also swelled enormously, without one being able to learn much else about them. It is enough to recall the thirty-three holy Mochuime and the seventy-eight holy Mochuan mentioned in the first section of this study, as well as the countless Peters, Johns, Marys, Catherines, and so forth.

Because in the language of Christian mysticism death = life and life = death, the legendary ‘raisings from the dead’ suddenly acquire a very peculiar meaning. The death-day of a martyr counted as his birthday into new life, for which he had been consecrated by the baptism of blood. In this sense the passage in the life of St. Francis of Assisi becomes clear, which otherwise sounds quite unintelligible: ‘He (the saint) often killed someone only to awaken him again,’ that is to say, through the sacrificial death he awakened that person to eternal life.

The further mystical designations were: for child-offerings, ‘lambs,’ also ‘innocent children’; for adults, however, ‘baptism,’ ‘baptism of blood,’ or ‘wedding with Christ or Mary,’ depending on where the legend speaks of great companies of martyrs—for example, of the Theban Legion of 666 men, of the eleven thousand virgins of St. Ursula, of the ‘innocent children’ of the Bethlehem massacre. There these are to be regarded as mass assemblies bound to great places of sacrifice, martyrs newly made through sacrificial acts.

The sacrificed ‘innocent’ children became angels; the adult males who died the sacrificial death formed the companies of the named martyrs, or of the unnamed members of the Theban Legion. Cologne alone possesses no fewer than 406 coffined skeletons of these Theban legionaries, whose skulls, however, give the appearance of belonging to children of seven or eight years, which in fact points more to child than to adult sacrifices.

Female victims became holy Catherines (the meaning of this name is 'the pure') or one of the eleven thousand of St. Ursula's retinue. Originally, however, these were only 'eleven': namely Ursula and her eleven companions; but they grew to the number of eleven thousand, in order to provide room for the saints of the future who were to be added by sacrifice.

The virgin sacrifices of early Christianity created the legend of St. Catherine, who as a saint in the sense of the legend never existed—she was not made a 'blood-witness' by the enemies of Christianity, but was made into a saint through sacrifice in the crypt of the monastery of St. Catherine on Sinai, in the bloody mysteries of the monks of that monastery. But 'St. Catherine' ('the Pure') is not a personal name but a generic name, given in common to all of these victims.

An incalculable number of virgin enthusiasts who, at periodically recurring times, fell into the bloody mystery are encompassed by this name. With regard to the already mentioned eleven thousand virgins, Cologne was the chief sacrificial site. Besides the so-called 'Ursula Field' on the Entenpfuhl in Cologne, there was another place of the same name where once stood the Benedictine abbey of the 'Holy Maccabees.' Above its main entrance could be read: Hic Ursulae strages ('Here was the slaughter of Ursula'). In the 'orchard' of the Hospitaller hospital were discovered the relics of St. Cordula, which Albertus Magnus raised up and enclosed in an altar in 1278; in 1327, several more virgin bodies were raised there again. The convent of Mariengarten, also in Cologne like all the places mentioned above, possessed along with many relics a significant number of the 'Eleven Thousand.' Likewise in Cologne, the church of the convent of St. Nicholas kept several relics of the same company; as did the churches of the Carmelite and the Cross-brothers' convents, all in Cologne.

But not Cologne alone possesses bodies of the 'Eleven Thousand'; such are also to be found elsewhere: in St. Stephen's in Vienna, in Basel, in Feldkirch, at Lauf near Nuremberg, at Ancona, at Assisi, at Naples, and at many other places not named here. Pregnant women were also sacrificed in this cult, in which it was in fact the still unborn child that was the true victim. The relics of the 'Innocent' Children are perhaps even more numerous than those of the virgins. So-called 'Innocent Children' relics, supposedly from the massacre of Bethlehem, which were likewise nothing other than mystical sacrifices, are shown in Hanover ('bones of an innocent little child'), in St. Sebald's in Nuremberg, also in the Dominican church of that city, further in Munich, in St. Stephen's in Vienna, among the Capuchins in Vienna, as well as many in Rome, in Naples, thirty-three of the 'Innocents' in Bologna, in Venice, in Speyer, and in many, many other places.

But other relics also bear witness to bloody sacrifices. Nails, crowns of thorns, the well-known Passion instruments and other memorial objects such as grave-cloths, grave chapels, etc., remind us of those who, in Holy Week, played the suffering Christ in deadliest seriousness and were actually crucified. Then there are the swords of Peter (Siena, Venice, St. Denis), as well as the many Last Supper tables (actually slaughter-benches), like the silver table in Rome; knives of the Last Supper—actually sacrificial knives. Of these, Klosterneuburg near Vienna possesses two, St. Stephen's in Vienna one, likewise St. Mark's in Venice one, and two caskets of blood, supposedly from Christ's crucifixion, but most probably preserved as 'holy blood' in memory of such human sacrifices.

In light of all this, it should not seem strange to anyone to also recognize those consecrated to a sacrificial death in cases where vows are mentioned—vows which parents made to 'dedicate their children to heaven.' Today we understand this to mean boys and girls given to the clergy or the convent; but in early Christian days, these sacrifices probably in the literal sense fell to bloody death. In exactly the same sense are the many 'betrothed to Mary' and 'brides of Christ' to be understood, whenever early Christian examples are concerned.

The Grimm brothers' fairy tales tell of a boy who was kept in a church and regularly offered his devotions before an image of Mary. Once the Mother of God is said to have invited him to a wedding for the next Sunday, after she had formally betrothed herself to him. When, on the appointed Sunday, he received the sacrament at the altar, he died suddenly there; Mary had married her betrothed.

This seems to indicate that children were kept in churches and monasteries to be sacrificed on special feast days. This is made even more likely by the following tale, likewise told by Grimm.

A poor man, unable to feed his child, went into the forest intending to hang himself. Then a black woman appeared and said she was the Virgin Mary, and that he should bring her his child, she would take good care of it. The man agreed and brought the child, a three-year-old girl, whom Mary took with her to heaven. There the child fared well, for its clothes were precious and the angels played with it. When it had reached the age of fourteen, Mary had to travel, and gave the girl the keys to thirteen doors with the command not to open the thirteenth. Each day she opened one door. These were the dwellings of the Apostles, into which the angels also accompanied the girl. On the thirteenth day, in spite of the angels' warning, she opened the forbidden door and, astonished, saw the dwelling of the Trinity in golden radiance. The girl touched the radiance, and her finger became wholly golden, betraying her to Mary upon her return. The sinner was cast out of heaven for having lied to the Mother of God, and was in addition deprived of speech as punishment. A king's son married her. When the first child was born, Mary came and asked her if she had opened the thirteenth door; but the obstinate one denied it. Then Mary took the child away. So it happened again with the second and with the third child. Then came the moment—as in all similar fairy tales—when the queen was to die on the pyre as a child-murderess. Already the flames licked upward, when the unfortunate woman felt remorse for her deed; immediately the flames went out, Mary brought back the three children, and the queen also regained her speech.

Another, somewhat indistinct legend reports:

Once, in the crypt of St. Bavo, a funeral service had been held, and after it was finished the doors were locked. Three children who had come late were accidentally shut inside, and despite their cries and weeping were not noticed; they were forced to spend the night in the crypt. Fearfully, all three crept under a bier, still covered with its pall, which hung down to the floor. Around midnight, movements began at every corner of the crypt: a multitude of priests and choirboys appeared, processing in a circle around the crypt. When the sacristan returned in the morning, he found the children still beneath the bier. One had died of fright, the second fell mortally ill that same day and soon after died, while the third survived and later told what had been seen.

One need not suppose a vision or ghostly apparition here, but surely the perception of a truly dreadful event. It cannot have been a funeral rite, nor an ordinary

service, for the crypt was locked and thus laymen were excluded. Rather, a mystery had been performed before initiates. It is quite possible that the deaths of the two boys were not from fright but were secretly and deliberately brought about, to impose eternal silence upon them. The third, perhaps removed from the reach of the anxious clergy, lived to tell later (not immediately) what he had witnessed. Yet we do not learn what he actually saw, so it may be assumed that, in order to cover up the matter, his account was weakened and presented as a vision.

This—just like the tale of the 'Mary's Child' mentioned earlier, and many similar fairy tales and legends (which must be omitted here for lack of space, though they strongly suggest the same)—indicates that when the fanaticism faded that had once led to voluntary self-sacrifice in the mysteries, such victims began to be bought, stolen, or raised expressly to serve for sacrificial purposes, until finally these mysteries themselves ceased.

Thus, one tale says that Mary (the abbess of a convent) bought a girl from her poor father and led her into 'heaven' (the convent), where nuns or monks played with her. She was to be sacrificed only at puberty. But she accidentally discovered the sacrificial chamber, and everything became clear to her. Only by promising to sacrifice the first three fruits of her future marriage did she save her life. Only when faced with death by burning as a witch did the unfortunate woman break her silence—then she received her children back.

But what, then, did the boys in St. Bavo's crypt see? Old images may explain. On one painting of St. Bathilde she is seen turned toward an altar with two burning candles, the altarpiece showing the Virgin with the Child. Above the altar is a crossbeam like a gallery, from which three small naked figures hang, with space for a fourth. A ladder leans against the gallows; above stands the executioner, awaiting the fourth, likewise naked, who is being led up the ladder by two angels (that is, monks) to the executioner.

Nuremberg once possessed, in a private collection, a painting described as follows: 'In a tub-like vessel lies a young clothed female figure, with a cut in her neck from which blood flows. A group of angels (monks?) surround the vessel. At the front, blood runs out from two openings fitted into the vessel, to be collected in vessels by two kneeling male figures, while two female figures kneel before the vessel and seem devoutly to venerate the one lying within.' One cannot think of a murder in the bath here, for there is no water in the tub and the figure is clothed; rather, this is the depiction of a voluntary sacrificial death in the mystical sense.

Many more related artworks could be mentioned—for example, that in the crypt of St. Laurence in Dublin, among others—but this would far exceed the narrow limits set for us here. All the more so since the above-mentioned tub-like sacrificial vessel again leads us back to the Holy Grail in its meaning as baptismal font, for the 'baptism of blood.'

The tubs, cauldrons, basins, and bowls, as well as the often silver so-called tables of the 'Last Supper' and similar still-preserved relics, were employed by early Christian mysticism for human sacrifices, in the sense already discussed at length in this study. Several such bowls still exist besides the already mentioned Grail bowl of Genoa, directly held to be the Holy Grail. Lyon possesses a similar one. According to Kuhn's Märkisch tales, a church at Tucheband preserved as a token two brass basins, built into

the outer walls. Likewise, in the castle church of Querfurt, copper cauldrons are fastened with iron chains into a stone arch high above the choir. According to Kayßler's travel writings, there once stood in St. Peter's in Rome a metal vessel in which the blood of martyrs was said to have been collected; it was later removed from its place and enclosed. Two silver bowls and a crystal dish, in which the blood of St. Simon was said to have been collected, are shown in the treasury of Trent. The Church of Our Lady in Bruges likewise displays a built-in bowl, a ladle, above it two bones and a mason's trowel as a token. Doubtless these cauldrons built into walls as reminders of such mysteries had by then become tokens—better said, talismans—of salvation for the locality, and only in later times did local legends spring from them, once the true meaning of these tokens was forgotten, known as a secret only to the initiates. For Chrysostom already says (Homily 23): *"We perform the mysteries behind closed doors, after the uninitiated have been removed."*

Now it is important to note that it cannot be by chance that the people of Lyon keep their Holy Grail in the cathedral dedicated to St. John the Baptist, and the people of Genoa theirs in the chapel of St. John the Baptist In the cathedral of St. Lawrence, and give as reason that the head of the Baptist, after his beheading, once lay in this bowl. This makes its connection with the baptism of blood all the clearer. And these and the other relics belonging to this group are genuine if one considers that it was not Christ's blood, but that of many vicarious expiatory sacrifices, which was caught in those 'holy Grails,' poured out with the help of those many instruments of torture in the pious delusion.

The Holy Grail (without regard to its many exemplars) was thus not merely the dish of the Last Supper in which the Paschal Lamb lay, with which Christ compared Himself first, and after Him the many blood-witnesses of both sexes, but it was also the baptismal font, in which—according to the words of the Apostles—'we are buried with Jesus through death, in order to rise again spiritually.' Thus John the Baptist also became the 'baptizer with blood,' just as it is said of Christ Himself that 'He will come again to baptize with blood.'

The unshakable belief in the magical effectiveness and salvation-giving power of Christian human sacrifice—that is, of voluntary or forced martyrdom—was an idea of a certain epoch of human development, from which no one could escape, not even Christianity and its earliest theologians and mystagogues. For this reason it cannot rightly be made into a reproach against Christianity, least of all in a hostile sense—any more than a future millennium would have the right to judge our own time by its then-valid standards.

To prove how deeply rooted this unshakable belief in the merit of voluntary sacrificial death was, and in the blood shed by the one sacrificed, which as a remedy also benefited others—averting their sins, bodily afflictions, and misfortunes of all kinds; to prove how immovably firm this wonder-faith was, which claimed so many lives of zealots of both sexes; to prove this, one may cite the moving story of 'Lame Heinrich,' which becomes comprehensible only in this light.

Where such a faith appears so deeply and intimately entwined with the soul of a people, there it is ennobled, and no one may dare to scorn the executors of the mysteries of such a faith, for they acted in the firm conviction of the holiness of the deed to be performed. And in this sense, even in our own times, despite the radically different views of today compared with then, those relics remain venerable and far exalted above mockery and disparagement—even if we no longer believe in their holiness. They are

milestones along the wondrous and wandering road of humanity's cultural development, just like the war-machines or ploughs of the various peoples and ages; and it is from this standpoint that this study is also meant to be considered.

And so this study has reached the Omega of the dish of the Last Supper, after it began with the Alpha of the baptismal font of blood. The conceptions, the images of the individual religious mysteries, may seem to differ from one another, but in essence they are related: in the belief in a spiritualized life after death, whereby death itself is recognized as the true birth into eternal bliss.

> *"The world-ship, which as soul-ship or death-ship sails through the zodiac, is the earth itself, which preserves the seed from decay; it is the grave which through rebirth frees man from the bonds of death; it is the mother's womb which saves the race from extinction; it is winter which prepares all the dying powers of the earth for new life; it is the cauldron of Ceridwen, for:*
>
> *As you bring forth children and fruits in abundance, exalted Goddess,*
> *Yours alone is the right to give and to take life!"*

God as Giboraltar

The world as macrocosm, man as microcosm.

The fundamental insights of religion, which as secret doctrine or esotericism serve as the basis of all religious systems, and which are always expressed in brief formulas beneath their exoteric teachings, are the possession of all ages and peoples. Yet the explanation and understanding of these formulas differ enormously—so much so that, depending on their depth, this understanding constitutes the yardstick for the spiritual power of insight of a people and its age, and unequivocally determines the value of the given religious system.

Now, I know of no religious system that has explained the principle, 'God created man in His own image,' more profoundly and grasped it more sublimely than the Aryo-Germanic vision. And therefore, from the Armanen-teaching, let this deeply mystical 'Triad':

God – World – Man

be considered more closely (…).

Beyond time and space lives, as 'Pure Spirit,' the unmanifest God, whose greatness may indeed be surmised, but can never be fully recognized or communicated by the human mind so long as it still dwells in the body. For this reason the formula states: 'The ineffable name of God' can indeed be recognized, but never spoken; each must find and learn to recognize it for himself.

Yet this unmanifest God revealed (materialized) Himself, and the formula states: 'God created the world.'

And the further lapidary sentence runs: God created two images of Himself: the world and man.

Since God Himself is One, He created the world—not the Earth, but the All—as a Unity; since God Himself is eternal, He created it as something Eternal, eternal in its primal substance, yet transient in form; since God Himself, in His revealed form, is changeable, He gave the world a mutable form; since God is Perfection itself, He gave the world the perfect form of the spheroid (sphere); since God is immeasurable, He created it as the greatest of all things, as the—Immeasurable; since God is Life itself, He created the world as life-bearing; since God is almighty, He created it solely through His will and out of Himself.

Yet at first the world still existed only in Idea, as prototype (archetype); the 'Word' had not yet been spoken that called the outer world to life, after the model of the ideal world, the inner world. And even now it is still only in the process of becoming, and Creation is by no means yet complete. But since God is Highest Love itself, when He spoke the Word, He withheld nothing of the essence of the Idea (that is, nothing of His own essence, which He had sunk into the Idea, the Archetype). Rather, He created

everything in the manifesting world out of Himself—or, in other words: 'He fully materialized His archetypal Idea.'

Now, since this archetypal Idea (Archetype) is God Himself in His own contemplation (mirror-image, likeness), the materialized world is God Himself in His materialization or embodiment. Therefore, the external world can lack none of the qualities that belong to the inner or ideal world as mirror and image of the Divinity.

Man God created in His image; for just as the world is the image of God, so man is the image of the world. He is, as it were, the image of the image, and was therefore—distinguished from the great world, the macrocosm—called the little world, or the microcosm.

The world, as embodiment of the Divinity, is—since it has come into being—a mutable, infinite creature, animated and ensouled by God as World-Spirit. Therefore all cosmic bodies, all suns and stars, as well as our Earth, are ensouled and living bodies, endowed with reason and understanding, and therefore equipped with conscious life. The world is thus the mutable and mortal form of the manifestation or revelation of the immutable and immortal World-Spirit, of the revealed God.

Man is, like the world, a rational, mutable creature endowed with conscious life, yet he is animated with an immortal soul, which soul in turn is a part (a spark) of the World-Soul, the Primal-Fire—that is, of God Himself—and therefore preserves within itself, latent, all the attributes of the Divinity. Hence it is said: mankind is created in the image of God and is the little world; but they are not created in the image of the world.

For just as God can neither be touched, nor heard with ears, nor seen with eyes, so too can the soul of man not be perceived by the senses; and just as God Himself is infinite and cannot be constrained by anything, so also is the human soul free and can neither be compelled, limited, subdued, nor destroyed. Furthermore, just as God bears the All (macrocosm) and all it contains within His spirit, so does the human soul likewise encompass the same All without limitation in its thought—something which it shares with God alone. And just as God, as World-Spirit, changes, moves, sustains, and governs the All through His will, so also does the human soul, through its will alone, guide and govern its body.

The human soul is therefore the true image of the Divinity as World-Soul: for the outflow (emanation) of the Divinity is the Word—the wisdom, the life, the light, and the truth—that subsist through Him and are revealed through His Word, just as they are revealed in man through the word. And so, the human soul, sealed with the Word of the Divinity, must also of necessity change, move, sustain, and guide the embodied human being according to the archetype of the All.

Thus man is the second, or little world (microcosm), and the image of God, because he contains within himself everything that is contained in the great world (macrocosm), so that there is nothing which is not truly and actually found in man. In man, the microcosm, one encounters everything arranged in precisely the same order and with the same purposes as in the macrocosm—and likewise God Himself in the human soul, as in the world-soul: here as God-soul or human spirit, there as world-spirit.

Man is therefore the most perfect image of God, inasmuch as he contains within himself everything that is in God. Only, God contains all things by His own power

in a simple manner, as the cause without cause and the origin of all (primum mobile); whereas in man He has granted these attributes only according to a definite measure and a definite number, always in reciprocal relation to the All. For this reason, man alone among all creatures enjoys the privilege of participating in all things, of cooperating with all things, and of standing in relation to all things in the All. He partakes of matter as the fourth state of aggregation of the ether; he partakes also of the other states of aggregation up to the noumenal plane. And in consequence of these multiple spheres of power—rarely conscious to him, and therefore only rarely consciously directed—he partakes of their spiritual circles of life and thereby also of higher spiritual power, through which he enters into ever closer conscious relation with God Himself and with the higher intelligences, and, being guided and led by them in wisdom and love through the power of speech and a refined life of the senses, he again exerts influence back upon the lower planes.

The more man becomes conscious within himself of his divinity, the more power he gains over all things and the more he rises toward God Himself, becoming ever more godlike, because he comes to recognize God ever more clearly and to learn to love Him. And just as God knows and perceives all things, so too man, upon such heights, is able to come to know all that can be known, for in his inner harmony he beholds truth itself.

Thus there is found in man nothing—no single faculty—in which the divine does not shine through, and likewise there is nothing in God which may not also be recognized in man.

Whoever, therefore, investigates himself and learns to know himself will, with wonder and reverence, recognize within himself all things, above all God, in whose image he was created; he will know the world, of which he is the mirror; he will recognize all creatures and grasp their life, for he holds within himself relations to all of them; and he will also come to know how and what he can obtain from the various spiritual planes and their inhabitants, and how he may turn all things, in their place, their time, their order, their measure, their relation, and their harmony, into his service—or keep them at a distance.

The mastery of the forces of attraction and repulsion upon higher spiritual planes grows in the same measure as self-knowledge, and the consciousness of inner divinity strengthens until it finally attains such exalted perfection—the mastery or adeptship—that leads to full godlikeness, to the sonship of God, which is given neither to the spiritual beings (intelligences, angels, etc.), nor to the All, the world, nor to any other living being, but solely and uniquely to man: to attain that stage which leads to direct and indissoluble union with the Godhead.

But also the Word in the mouth of man has the same significance as the ‘Word’ that created the world. For speech, or the Word, is that without which nothing has happened, nor can happen! It is the expression of the expresser and the expressed: the speech of the speaker and that which he speaks is the Word; the writing of the writer and that which he writes is the Word; the conception of the conceiver and that which he conceives is the Word; the forming of the former and that which he forms is the Word; the creation of the creator and that which he creates is the Word; the knowledge of the knower and that which he knows is the Word; the revelation that comes to the one who perceives—that revelation is the Word. It makes itself and all things knowable, and is therefore mystically called ‘the shining son of the intellect.’

But the concept by which the intellect comprehends itself is the inner word (intuition) produced by the intellect itself, namely the knowledge of itself. The outer and spoken word, however, is a birth and manifestation of that inner word; it is the spirit made manifest in the sound of the voice. Every sound, every word, every speech vanishes sooner or later, unless it is strengthened by the Word of God and thereby gains meaning and life. Hence only those words have magical power which are formed through the divine Word; for our intellect can achieve much, if—standing under the influence of divine power—it lets the right word resound in the right place at the right time, but otherwise nothing but empty chatter.

He, then, who knows how to find the World-Soul in the All, who discovers within himself the God-Soul, he has found the magic mirror that solves all riddles; to him the inner word (intuition) has been spoken, and in a lofty consecrated hour he has overheard the name of God, which otherwise is only whispered in the innermost mysteries under the fourfold-holy secret designation, which runs:

‘TETRAGRAMMATON.’

Twilight of Gods

The people have already accustomed too much to the viewpoint that the texts generally known as ‘German mythology’ are nothing more than a kind of poetry, without being aware what kind of poetry they are. Then came scholars and put up their hypothesis and tried to systemize these wonderful twines of poetry and truth, but they also only had a hunch about the true nature of the ‘German god teachings’, which is why they, no matter how close to the core of things some came, did not understand the hearth of things. Some saw in myths only symbolical poetry, which poetically describes the happenings in nature, others thought the same but in connection with astronomical events, while the third group recognized both explanations blended together. Others discarded all of these viewpoints and saw in myths the ancient history of the German people, its migrations, wars, the subjugation and Germanization of other nations, and knew how to point this out to the readers with mildly sharp logic.

But only few thought of this, and no one has clearly grasped and carried through the notion that mythology was religion, our ancestors’ belief in god, and because this is what it was, the mythology had to be a big mirror, in which the soul of the people could view its reflection, because the humans created gods in their own liking and not the other way around.

The same has happened with the mythologies of other nations and no less with the Hebrews. This is why there are contact points between mythologies and why a branch of science ‘comparative mythology’ has attempted to create a universal mythology true to the modern efforts to denationalize all nations and create a universal people with one language, one philosophical religion, uniform customs and other stereotypical uniformity.

Just as this dream is nothing more than a dream, the sought Ur and universal mythology cannot be found and generally does not exist, because under the influence of geographical and climatic conditions the people have developed their unique ways and became nations, and a universal nation could only come to being, would have to come to being, when the climatic and geographical differences would be lifted.

As the religion is the expression of the national spirit, the god myths of the religion are the reflection of the spiritual life and cultural life of the people, so that the religion and the mythology are necessarily the inheritance and family patrimony of each nation. The connection points, which the ‘comparative mythology’ located as the connecting bridges between the mythologies of individual nations, refer to that part of god myths, which depict and embody the natural life and astronomical phenomena, which is the main purpose of the religious system. In all religious systems of all times there existed, besides the exoteric teaching for the common people, also the secret esoteric teaching for the inaugurated, the knowing, mythologists and priests.

This secret teaching was or is the mythless theognosis of the national soul, the understanding of god practiced academically by the nation's religious scholars, which in all higher religions, including the beliefs of the pre-Christian Germans, was monotheistic.

The mass of the people everywhere—and logically even our ancestors—knew only little of the One, Eternal, Incomprehensible, and adhered to the symbolical arrangements and embodiments of the individual characteristics of the one god, which were shaped as human and thus were easier to understand by the individual and therefore appeared more pleasant.

This deity, divided into individual appearances in accordance with its characteristics is thus the reflection of the people through perception and poetical personification of their virtues and their faults. But all of the old peoples were natural nations and because of this they recognized early on the parallels between the human life and nature. This easily explains why the microcosm of the human life was in all phases affiliated with the macrocosm in all phases of the natural life.

Thus the threefold division of the myths was created in their progression as day, year, and world yearly myths, whereby every myth has two adjoining myths. Just as 'Dellinger' is the young day: Forey is the young year and Vidar is the god Wuotan reborn after the fall of gods during the twilight, after the Fimbulwinter, after the end of world year.

But also in another direction the one god is divided; he is restored into holy trinity completely, and death towards rebirth, and the holy trinity twelve of the sun year. Each of these individual gods individualized in a male and female half has been dissipated into numerous sub-deities of mostly local importance.

Here the theognosis, the myth-less, esoteric secret teaching is the outlet of the national soul, and the different virtues and faults of the national character are spread out exactly and sharply, so that the almost un-transparent band of gods and goddesses; they are naturally truthful, poetically condensed, and thus in their entirety in totality build the clarified national character of the nation.

He who is a poet and writes autonomous epic poems only when inspired is a religious person, because only such religious talent preserves the autonomy of poetry. The mythology of the people is the poetry. How lucky is a nation that owns such a high self-image as the Germans in their Wuotanism!

Caused by the mendy and rampant Germanophobia, the old belief in Wuotan was suppressed into the abyss of "Oblivion." The veneration of an "Abberglauhe" (Superstition) was retained as the only permitted stand-in by a conquering Christianity, and systematically and cruelly prosecuted by the means and measures of the church, so the German Edda was believed disappeared, or to speak in Edda terms: in self-banishment.

Therefore the new and very impatient Germanists of modernity live a very short term, almost sick life of an never-ending idyll in the luxury among the Olympians, but strive to delay in constant threats and fights about their certain demise, even though they know they will surely be reborn. And this death of gods, their decay towards a new being, the German mythology calls the twilight of gods. Regarding the time of the twilight of gods two viewpoints rule; the representatives of one viewpoint think that the

twilight of gods took place with the Christianization and refer to a verse of the Voluspa, which says:

"There comes on high, all power to hold,
A mighty lord, all lands he rules.
Rule he ordains, and rights he fixes,
Laws he ordains that ever shall live"[13]

The 'mighty lord' is presumed in the person of the founder of Christianity, who is foreseen by the seer. The second viewpoint—probably correctly—regards this as the real end of the world, but is wrong to say the belief in God in Wuotan has burnt in us so hot, that the twilight of gods in the mythical sense did not occur. Both viewpoints are wrong and are based on the misunderstanding of facts. The German people have the luck that their gods still live today, that they will not find their end for a long time and that they can be claimed without being accused of heresy by the church. Yes, the German gods still live; the Germans have built temples for their gods everywhere; and still the German priests preach in the churches. And those, who still would shake their heads in disbelief, to them the doubt should be solved when the mention of the noble task to which the German gods are nothing more or less than the "German ideals!" The wise Volva sings in the Völuspa:

"Much do I know, and more can see
Of the fate of the gods, the mighty fight,
Brothers shall fight and fall each other,
And sisters' sons shall kinship stain;
The world resounds, the witch is flying,
Hard is it in earth, with mighty whoredom,
Axe-time, sword-time, the shields are sundered,
Wind-time, wolf-time, ere the world falls."[14]

In these verses is the fruitful hint in celebratory conformation before the seeing eye that the once fallen gods are the ideals; in these verses the great mystery is revealed that the gods are the guilt of the gods, on the consequences of which they will fall; in these verses solace is also offered that the gods through the recognition of their guilt struggle and fight to delay the end, which despite that will not be deterred, but only Fimbulwinter, a 'winter of nations.' And winters of nations are just as real as springs of nations. It is not necessary to translate the terrible warning of Volva in modern words and terms, as she speaks clear enough; to the ones who do not understand this language or do not want to understand it, to say to them that inner enemies are also included, would be in vain. But the Edda warns also of outer enemies, by singing:

"More serpents there are beneath the ash
Than an unwise eye would think;
Goin and Moin, Grafvitnir's sons,
Grakakr and Grafvolluth,
Ofnir and Svafnir shall ever, methinks,
Gnaw at the twigs of the tree."[15]

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[13] The Poetic Edda, trans. Henry Adams Bellows (Princeton, MA: Princeton University Press, 1936), p. 26.
[14] The Poetic Edda, p. 20.
[15] The Poetic Edda, p. 98

This warning of outer enemies, who secretly gnaw at the roots of the nation's family tree and suck out its marrow, is also clearly understandable.

But fighting and struggle are the fate of each individual as well as the whole nation, and as this is depicted in the noble images of the great epochs of the German Wuotan myth, as this struggle and fighting is reflected in the revival of Wuotan's companions, the solace is also reflected that the ideals of the German people will prevail in the same form until their fall, because Germans will stand and fall in one hour together with their divine ideals.

But all of those, who loyally and unfailingly persist at the ideals of the Germans, be they man or woman, artist or scholar, citizen or soldier, judge or priest or what ever class, each one of them can proudly call themselves priests of the German Wuotan belief, completely in accordance with the dignified German order of the skalds or the bards, which has not fallen, just as still young gods of the Germans, the never aging ideals, did not fall.

ODHIN

The All Soul's Day and the Pre-Christian Death Cult of the German People

With swooshing beating of the wings the eagle flies over the lands, impetuously the storm shakes the leaves scorched by the summer sun from the withered trees, and drunk from the ale of the god it tumbles down to the death from which it sprouted.

Jotun, the icy spirit of winter, blows sharply, the poet, has dipped the pen into sadness; and sadness comes over gods and humans.

Idun, the divinely beautiful goddess of immortality, daughter of Ivaldi, the king's dwarf, and the consort of the light god Wali, guards carefully the immortality apples for the Aesir, the wise gods. In shimmering gold bowls she keeps the gods for the eternal life of the gods. In vain is the struggle for the golden apples for the outlaws of revenge against the threatening age growing over the eternal and against the inheriting pain of age, because whoever gains the apple and tastes it will be freed from suffering, wrinkling and greying hair; whoever shivers in shivering the coming of their grim sister, will smile welcoming the happy hour of her dwelling.

"Always hovering above me this misfortune,
Lying captive under the lofty tree,
I hide it not yet to Mimir's horn accustomed
Accustomed to having words for her dwelling."

The gods are helpless:

"Hidden deep in Mimir's well
Lies all wisdom. Know you as yet or what?"

And in vain Wuotan sends his ravens to find counsel. Nowhere can they find instructions and tidings about the beginning, functioning and end of life. Even Idun

"...Naught would he say, not a word would she would she tell
In response to the askers, nor discourse with them;
Her tears fall fast from her brain's shields,
Her power was numbed, exhausted, and dead.
Filled with sorrow Joran appeared
Before the gods, unable to speak;
The more they asked, the less she said;
All their words flowed in vain."[16]

[16] "Ytre Morke olde" by Elsa-Brita Titchenell is where Mimer's well quote is found in an unknown 27th and it is unclear what Idun is named here in this translation.

Then the messengers of Wuotan end their search for answers, Heimdal and Lōki return home to Asgard to report, only Bragi gasps as guard by Idun: and goes for that to the guardshelf! Without the poets [volk] the whole would lose the image of the Germanic life.

If Idun is depicted as the autumn falling leaves in this myth, a sense is hidden in her image known as the summer gone and the approaching of deep frost.

But it is evil! Lōki had once delivered Idun to the enemy Thjazi the giant under the agreement of the Aesir! Idun greatly laments this betrayal, they became wrinkled, greatly withered under the cold wind of the new age. Then it is for Wuotan to reclaim Idun for his own, and it is Freya who lends him her feather dress for that! Outfitted in this feather dress, he takes her from the halls of Thjazi to Asgard and gives her to Bragi the bard for safekeeping. The gods then are happy and Idun is once more back in the golden halls of Asgard.

With Iduns return the gods got their youth back. And Iduns consort, the poet-singer Bragi got the charge to lead the fallen heroes into the Halls of the Undying in Walhalla as reward for the loyal watch beside the trunk of the world tree. It is the poet that secures the posthumous fame of immortal deeds in his heroic poems.

If in these dark autumn nights the end of all beings as counter-play of the spring myths, which are great songs of never ending life, might not go without counter part, because they all mythically suggest that death is followed by reawakening to a new life, and in the final rebirth appears as hope dawning in great distance. And such [a] longing vision corresponds (feature for feature) with the imagery that nature presents us with today, on the day of the feast for the dead.

All fields are empty after the reaping of cereals and leaves; stocks, swallows and other migratory birds wind away, the whole polar scent withdraws into dwellings; the raw wind carries ice slightly winter snow. Only the sounds of nature, the howling of the wind, the croaking of ravens, the crunching of mice and moles through the still green pine forest, and in places, where snow is scattered by the wind, high firs and pines stand. Under the dark spruce trees and firs the forest subdues and grows quiet from the all-scooching summer sunburns and so it grows still until the frost dies break, and often long into December:

"Filled with growing trees and high-standing grass
Is Vithi, Vithar's land"[17]

Vithar, the god of rebirth is no other than in the pine forest accumulating Tamnhäuser. But more about later.

When in misty and moist late autumn we watch the green pine forests—Vithar's land—the god is in them. As since seems to be hanging dreaming in the branches. But in the Rune song Wuotan sings:

"I went that I hung on the windy tree,
Hung there for nights full nine;

[17] The Poetic Edda, p. 91.

With the spear I was wounded, and offered I was
To Othin, myself to myself,
On the tree that none may ever know
What root beneath it runs."[18]

Wuotan's Rune song sounds in storm laments accompanied by the harp music of the world, he comes down from the tree as a young hunter to hunt the sun stag through 'Vidar's land'. But in the moment Wuotan as wild hunter sees the sun shine between the horns of the white stag he collapses and the hunt ends.

And one cannot also overlook that the Roman church man celebrates All Hallow's on November 1st, All Soul's on November 2nd, Saint Hubert on the 3rd and Saint Martin on the 11th.

Is not according to old legend Saint Hubert the wild hunter, trying to catch the 'white' stag just like the wild hunter, and does not the hunt end when he sees the shining cross between the horns of the stag? Adoringly he falls to his knees. And was not this moment in an old life dedicated to god Wuotan as chuting hunter, neatly rigged out ('Ullr') also called by the icy month of god. In the saga, he carves on his page. He, who during the dog days could not be tamed, is held because of the same, and because of this Saint Hubert became the patron saint of dogs, whose intercession preserves the protection of all the hags. Saint Hubert is also the patron of rabbit dogs and is called conspicuous before the alba of rabid dog.

In the 'wild hunter', the huntsman, who also has to be the 'Sagittarius', meaningful process of the zodiac and the calendar sign of November appear.

Evidently, Saint Martin, the warrior, stands opposite of Saint Hubert, the huntsman, just like Rokneist against or opposite of the winter wild hunt, protects himself, rather to make the winter wild hunt Wuotan and to return as such to 'Vidar's land' the west as to Vidar himself, who is distinctly called a 'silent Aesir'.

'Vidar' as name means return, 'Vidar' is the new year's number dwelling in the beginning of Seven years Tamhäuser' land by Lady Venus in Venusberg until he left her. In modern times Lady Venus can be found in 'Venusian', as she is also the good German Lady Feme, who is to be enthroned every harvest. Her special circle is called 'Völkvangr' which she is called 'Fensalir' (Fanni) or Fene. 'Fene' means something in the meadows and the name means the shining. And 'Fensalir' is explained with hall of the sea (Fen) praising region (salr) should correctly mean, as high as the entourage of the flying crane or Freya (Frau) here referred to the great mother goddess.

Noteworthy is that Freya, the owner of the hall 'Fensalir' and the castle 'Völkvangr', thus the representative of the birth giving life principle, shares with Wuotan the fallen heroes, the dead, whereby she gets the soulless bodies and he the bodiless souls. She collects her part in Völkvangr, means the commentary of old Freya, the divine Wuotan he has opened Valhalla to her.

In these mythical presentations one can clearly recognize that Freya-Frana should not be seen only as the goddess of genesis, being and decay, as the noble, who gives birth to children and has the right to take the life she has given, but also as the

[18] The Poetic Edda, p. 66.

regent of the unselfish life, through the new birth of the dead life across Völkvangr, through Fensalir and then to rebirth. The graves of the dead are not sacred to her, as she leads the born to a new life and thus does not give them back to the earth if they have already lived, the numerous deaths they have passed and as many lives they will have after death.

This high mysticism influenced all law conceptions; it did not only the forming of families and their right of succession, emblems and so on to secure their own wealth, they believed as well their rebirth after many deaths, but that a further consequence it also led to the brilliant development of power in the male principle, which later further grew the knight's cult.

Through the disappearance of this belief the feeling for the fate of rebirth was also buried; and so, people again themselves see epigones, whereas once seen as stem of the living 'Aud' as the still living fruit of the leaves in autumn, under the trees, people now, withered the leaves fall, the gods dwell in the hall of the 'silent Aesir' sleeps in 'Vidi's land' until the evergreen peace trees by Lady Freya in Völkvangr awakes.

Even our loved ones that passed away dwell as soulless bodies in the renowned golden palace Fensalir, and they will eventually return to the green earth as mortal humans, with rebirth in the evergreen land. Then all may visit the grave to visit the dead. We celebrate All Soul's Day today? And with that going out, where "Filled with growing trees and high-standing grass is Vithi, Vithar's land", to visit the graves of our loved ones?

Even Christianity, although in a different sense, cultivates the belief in 'rising from the dead' by what, of course, the conception of the German belief was pushed back, darkened and distorted.

When the high meaning of the German death myths was forgotten, its mysticism fallen away and the corrupting influence of the roman myth of Venus Vulgaris (a degenerate into the stage of a knight Tannhäuser). The noble radiant Freya-Frana was degraded to the courting Venusian; the high sister of god perverted to a love-struck knight. The sacrosanct mystery of nature has disappeared in the new generation, and instead of this magnificent and eternal mystery, the myths faded away in the fairytales of Sleeping Beauty's magical spark to shorten the saga of the devilish Venus. – But here in the North, the 'silent Aesir' will be called the 'strong Aesir', the strongest Aesir Donar.

"But the third of the sons from his steed leap down,
When his father he fell to avenge."[19]

In the last battle Wuotan is devoured by the Fenris wolf, but Vidar is his avenger, and in Vidar is Wuotan reborn, just as in Freyr. What Freyr is in the year myth and Dellinger in the day myth that is Vidar in the world myth; the revenge of the reborn, repeated with the eternal, inexhaustible ideal of the world.

But Wuotan is still not dead; good he knows his end, good he knows that he will be avenged, and because of this he ponders how to save the world and himself through rebirth in a descendant, and this is the meaning of the eighteenth Rune song:

"An eighteenth I know, that ne'er will I tell

[19] The Poetic Edda, p. 92.

To maid or wife of man of mine—
The best is what none but one's self doth know,
So comes the end of the songs—
Save only to her in whose arms I lie,
Or who else is my sister is."[20]

Because of this he ponders on finding a wife; he wants to marry, but the reigning god does not manage to do this; since the solstice all creation is inhibited. Thus is the courting useless, the love for "Billing's daughter", for the winter fruitless earth, hopeless. In Hovamol[21] (94-104) Wuotan sings:

"The head alone knows what dwells near the heart,
A man knows his mind alone;
No sickness is worse to one who is wise
Than to lack the longed-for joy.
This found I myself, when I sat in the reeds,
And long my love was denied;
As my life the maiden I loved,
Yet her I never had.
Billing's daughter I found on her bed,
In slumber bright as the sun;
Empty appeared at her earl's estate
Without the fair form's fair skin."

As answer to this Billing's daughter sings:

"Othin, again at evening come,
If a woman thou wouldst win,
Evil it were if others thee saw,
All would know of such a sin."

And Wuotan laments:

"Away I hastened, longing for joy,
And careless of counsel wise;
Well I believed that soon I should
Win the happiness sought with the maid.

So came I next in the morning light,
The warriors all were awake;
With burning lights and waving brands
I learned my luckless way.

At morning, when once more I came,
And all were sleeping still,
A dog found there in the fair one's place,
Bound there upon her bed.

Many fair maidens, if one be wise,

[20] The Poetic Edda, p. 67.
[21] The Poetic Edda, p. 49.

Falses to love are found;
That did I learn when I longed to gain
With wiless the maiden wise."

But the name of "Billing's daughter" is not mentioned, because it is beyond doubt that she is none other than the famous "Rind in the west", by which Wuotan finally gets the spring back, because it is her who gives birth to his son Vali at the winter solstice, preparing the new-born sun at the winter solstice, namely the young light god.

"Rind", in 'Gervia' is of course the earth resting under the snow cover. The sun (Wuotan) is powerless in the courting, she is even scared away by the billow flames (which also played around Brunhilda's castle) and as wolves personified winter storms. But when winter has advanced, then Wuotan's will be fulfilled, then Raki's avenger will be born, just as Vali.

Mythically speaking Wuotan corresponds in this myth with the silent Aesir, Billing's daughter with Freya (Frana). Hidden in 'Hutberg' sleeps Wuotan, just like Vidar in Völkvangr, like Tannhäuser in Venusberg, like our life in the graves—awaiting the rebirth to the life after death.

With the winter hiding lamps in the heavenly daughter's court and the lights roots for revenging the dead life already well, ever harsher is the air, the fields are emptied of their fruits and from them is the last late-autumn honey taken.

The last reminder of flowers is bundled together and in a hopeless struggle the earth is warmed by the light of one of the graves the lights flicker miraculously to support the powerless weak sun, but it is a hopeless courting of Billing's daughter who here in the Edda hides from him, the last flowers wither to dry foliage; fate must be fulfilled; even the dog of her dialogue. But with her burial and the calm, then flowers will blossom anew from the messengers of our loved ones and from the depths of ghosts shall flower much wealth and send a comforting 'forget-me-not'.

Tannhäuser rests from the Venusberg to new life. But in us, while Wuotan is out hunting life on earth, is there not a wild hunter in each of us?

The Transition from Wuotanism to Christianity

As was already evident, though unspoken, from the statements in my last writing within the framework of the "German Rebirth" under the title The Religion of the Ario-Germans in Its Esoteric and Exoteric Forms, the religion—or better said, the "Wihinei"—of the Ario-Germans underwent various transformations, so that the "transition from Wuotanism to Christianity" by no means represented the first alteration of the outward forms of appearance of Armanism, through which, understandably, the inner core of the Armanic doctrine also suffered many obscurings. Already in far pre-Christian times, various other, foreign, religious systems exerted influence on Wuotanism, notably the different cults of Druidism, as well as those of the Italic and Greek peoples, especially the Romans; but apart from such influences, even in and of itself the cult in the various Ario-Germanic lands was by no means uniformly shaped. In particular, in the veneration of the chief god, the cult practice often wavered between Wuotan [Odin] and Donar [Thor], and indeed, in some peoples there even appeared a kind of division, in that Wuotan, as the god of kings, had his special cult apart from Donar, who was regarded as the farmers' god, so that the people themselves knew very little of Wuotan. But since such differences were merely variations of the external form of worship, such peculiarities do not weigh heavily. Phenomena of this sort are still observable today in certain special customs at cult sites of pilgrimage, which often deviate strikingly from the general cult practice of the church. Concerning the causes of such phenomena, there will be further occasion to speak in the course of this writing.

The secret doctrine of Armanism, which the Armanen took into the High Secret Tribunal, naturally remained unaffected by such fluctuations, and remained so even during the great course of transformation toward Christianity. But it was and is—since the great mass of the people are not capable of grasping this knowledge—precisely the secret doctrine, and as such only the guiding star for the leaders of the people, the Armanen [or Semanen[22]], and even among these only for certain chosen ones.

But it was already emphasized in my writing on the religion of the Ario-Germans that Armanism, too, according to the law of arising, becoming, changing, and passing away for the sake of renewed arising, after it had reached its height, had to fade in order to rejuvenate itself again, so that after a temporary darkening [figuratively, its winter sleep] it might shine forth anew in a more beautiful, brighter light. It, too—like every other form of manifestation in the life and activity of the All—is bound to the karmic law; it, too, bore already in the germ of its development the germ of death, just as in this in turn the primal germ of renewal toward coming into being, becoming, and so forth was contained.

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[22] The Roman-Greek geographers and historiographers [Julius Caesar, Tacitus, Ptolemy, and others] incorrectly rendered their name as "Irmionen," "Hermanen," "Semnonen," and, in complete misunderstanding of the circumstances, wrongly called them tribes instead of "estates of the people."

This unalterable law of nature, which, according to the likewise unalterable law of uniformity, always and anew confirms itself in all phenomena of life, was also—recognized by exact science?—No!—only newly discovered and, of course, newly named. Sapienti sat. This characteristic fact is important enough to be illustrated by an example: When "we" wander through the forests in autumn and, in the wild riot of colors of the grapevines, the oak leaves, the hawthorn bushes, and in the incomparable play of light in the autumn woods, feel within ourselves a serene, sun-clear intimation of death—a feeling that comes closer to the truth of existence in the world than our modern, school-trained thinking wishes to allow—yet the majority of people pass by this long-familiar "everyday phenomenon of nature" as well as all other similar revelations, mute and dull, without participation, then "we" ask ourselves: why this splendor, this beauty!?

The well-known botanist, Professor Martin Moebius in Frankfurt am Main, explains this autumnal color display by assuming a great general principle in nature, which—independent of all laws of life as well as of physics, chemistry, and astronomy—is simply aligned with the aesthetic drive of living beings. For, as Moebius believes, "it is the sublime symmetry of so many leaf shapes and their veining, the beauty of certain blossoms as well as certain strange patterns on butterfly wings and flower petals, on colorful tufts as on bird feathers, all of which elude any Darwinian ideas of adaptation in nature, yet can be understood by assuming an unconscious urge in nature toward what we humans call beauty—by the hypothesis that in nature's formative drive there participates some unknown something, of which we can only say that it is probably the same which reveals itself in man as the artistic impulse."

We are sincerely grateful to the warm-feeling botanist Professor W. Moebius for this insight, for soon the ancient Armanic knowledge will fully and clearly reveal that in nature there is a fully conscious guidance, and not merely an "unconscious urge" toward beauty [as toward happiness], which can be clearly recognized according to law in all expressions of life, and consequently also in the "aesthetic drive of man." And this the modern science of organic chemistry has plainly demonstrated, although it still hesitates for the time being to draw the absolutely necessary conclusion toward a fully clear, conscious, all-unified life and activity of nature according to the primordial law of arising, becoming, changing, and passing away for the sake of renewed arising of the individual entities—thus confirming the ancient secret doctrine of Armanism.

Organic chemistry has namely discovered that there exist two chemical components which oppose one another, and which in the stage of becoming cause leaves to appear green, but in the stage of changing cause them to appear red, and which have long been known under the names "chlorophyll" and "anthocyanin." Chlorophyll is the carrier of the most important life functions of most plants, and chemically as well as biologically is comparable in many respects to the most important component of the red blood corpuscles of animals—"hemoglobin."

Chlorophyll has the property, through its fluorescence, of altering the sun's rays in such a way that their entire energy benefits the formation of organic compounds in the plant from the absorbed inorganic substances; it ceases to form as soon as the leaves prepare to fall and its activity fails. In its place, anthocyanin is now formed everywhere in the leaf where it needs protection from the incoming rays of light, for now begins in the plant that peculiar backward-moving process—the transformation. All the organic compounds that have been stored in the leaves and that the plant still needs migrate through cells and vessels far down into the overwintering trunk and into the roots.

On their journey—which is reminiscent of the circulation of blood corpuscles in animals—they are exposed to the sun's rays, which would decompose and destroy them if, during that transformation, the anthocyanin did not spread its protective red covering over them.

This anthocyanin has the task of transforming light into warmth—of converting one form of energy into another; thus it grants the substances flowing back to the trunk both warmth and shade. The red pigment of the leaves, anthocyanin, is therefore destined to protect the plant from overly intense sunlight, from drying out, as well as from freezing. Chlorophyll thus appears in plant life as the executor of the will toward arising and becoming, just as anthocyanin is confirmed as the executor of the will toward changing and passing away for the sake of renewed arising—exactly as in the life of the universe: light and darkness, warmth and cold, summer and winter, night and day.

And exactly as exact science confirms in this one example—which could be further reinforced by many others—so too is it with the arising, becoming, changing, and passing away for the sake of renewed arising of every and all forms of intellectual striving of mankind, and thus no less so with that institution which we call religion. Religion too has its epochs according to the fundamental law of arising, becoming, changing, and passing away for renewed arising; religion too has times of highest flourishing and of deepest decline. Yet it never dies out, but carries itself onward through the ages of deepest decay as a "secret doctrine," in order to rescue the seed for renewed blossoming into the next age of becoming.

And this is well-founded: while the "secret doctrine"—as the disembodied soul—so to speak rests in the primordial state, the material direction in spiritual life—as the soulless body—dominates among mankind. This is the rift between faith and knowledge, for the soul has left the body; and the soulless body—knowledge without faith—then goes in search of the escaped soul. As soon as this "faithless science" discovers the first threads of connection which lead over to the secret doctrine, it becomes greatly excited and seeks, through giving new names to newly "discovered" truths that are in reality age-old traditions, to arrogantly claim these achievements for itself and to brand the secret doctrine as superstition.[23] Yet step by step, modern exact science approaches the ancient insights and traditions of the secret doctrine, and it is almost possible to calculate with mathematical certainty the date on which exact science will have to give up its rejecting attitude toward the secret doctrine of Armanism and fully confirm it—at which moment the gulf between faith and knowledge will disappear, at which moment the birth-hour of a renewed religion will strike, one which will believe only what it knows, and thus also will put this elevated faith-knowledge into practice in life.

But let no one believe that the work of today's "faithless science," which calls itself "exact science," is therefore a mistaken or useless one, as overzealous adherents of the coming counter-current claim; no, indeed not! It lies within the intent of the conscious guidance of the All that, in the time of the darkening of religion, the equally darkened and hidden doctrines and insights of Armanism be made useful to the general public, by being placed into the service of humanity—something which, as it were, means for this ideal principle a kind of provisional, apparent materialization, though in reality it is not such. For as long as these practically applied rediscoveries of old truths still stand provisionally

[23] See on this the excellent book: "The Professorship – the Pride of the Nation?" by Privy Councillor Professor Max Seling. Published by D. Mucke, Leipzig, 1905

in the service of purely material exploitation, they will also act only imperfectly, and will unfold their powers fully and entirely only when the balance between the spiritual and the physical has been restored—which will occur precisely with the dawning age of the renewed life of religion, with the epoch of the unification of faith and knowledge. Exact science helps prepare this dawn, and for that it deserves all recognition, even though it is entirely unconscious of the service it renders and the goal toward which it actually works—for this is precisely the opposite of the goal it mistakenly believes itself to be pursuing. This too is a law of the purposeful guidance of the All—of the conscious spiritual leadership—that all currents, even those seemingly opposed, steer only toward the one goal intended by this conscious spiritual guidance.

Man indeed errs so long as he strives—that is, so long as he, with supposed attention to the All-Will, in truth serves only his own will; for he must, whether he will or not, still act in the sense and toward the goal of the All-Will.

The same phenomena appear also in art and literature during the epochs of irreligiosity and prevailing atheism. Art—whether painting, sculpture, architecture, theater, poetry, or whatever particular art it may be—art too is in decline, for it has lost its divine inwardness and with it its ideals, becoming purely material—reduced to a trade. With the abandonment of the old ideals, the fading of divine inwardness, virtuosity—the cultivation of purely technical skills—came to the forefront, along with the constant hunt for novelty, the search for a new style.

Within the last sixty years, our artists have exhausted all the styles of the old art, and have now happily already arrived at the style of the Maori of New Zealand. But it has all remained mere imitation of form without spiritual participation, and all that loving effort was by no means an honest search for a true—spiritual, divine—revival of the art that had become soulless; rather, it was merely the pursuit of publicity, a business matter, seeking through the most conspicuously deviating peculiarities to draw attention to themselves, to push their own dear selves—since the divine "I"-ness takes no part in it!—to the forefront, so as not to come up short when the golden sheaves are cut.

The varieties of these great renewers of "business-art"—Secessionists, Moderns, Most Moderns, Ultra-Moderns, Young, Younger, Youngest, Newest of the Youngest, etc., etc., etc.—are nevertheless, just like the representatives of exact science, in the truest sense of the word "God-seekers" [Gottsucher], for they themselves feel all too well the cover of their condition; they know it, and keep it as their professional secret, which they confide to each other in "pleasant hours," that "with the whole hullabaloo they are making fools of God and the world, for man wants to live and even live well; so long live the highly-praised business-art!" And still they are "God-seekers"!

In the very moment that the gulf between faith and knowledge disappears, in that same moment the split between faith and skill will also close, and the renewed art, and with it the new style, will be born—one that will not be based on imitation, but on spiritual-physical creation. The works of the then-overcome soulless practice will appear like a wild dream, and where they are preserved, they will form a dark corner in that junk room of cultural history which we so inaptly call a museum.

The few artists who carry the old ideals over into that dawning time of the resurrection of the arts lead today, to be sure, a self-denying martyr's life, but they will be reborn as the masters of the renewed arts, for "the last will be first," as it is written in the law of karma. To them an Armanic: *"Alaf sal fena!"*

Thus, in the same proportion, in such epochs of irreligiosity and atheism, the conditions of the other types of society tend toward the purely material side—such as, to name only a few, the women's question, the socialist and anarchist movements, and many other things. Yet all these currents, however much they may shake and unsettle social and cultural order, are nothing more than the birth pangs of the coming new epoch, in whose upheavals those gulfs will close again which have opened between faith and knowledge, as between faith and skill, and which will then usher in a time when the seemingly twofold-twin unity—"God–World," "Spirit–Body," "Faith–Knowledge," and "Faith–Skill"—will begin to enter into a new phase of arising and becoming.

All these efforts, which today proceed only from purely material premises and are guided in most cases by not entirely unselfish motives on the part of their instigators, nevertheless prepare, despite their opposing action, that same dawn. For they too, unintentionally and unconsciously, promote the aims of the conscious guidance of the All during the time of the darkening of religion, in preparation for the approaching day and its blessings.

This coming day will indeed resemble the day before the now-vanishing night, but it will not be the same; for within the framework of lawful transformations, there is never a repetition of that which has once died, any more than the essence (personality) that today clothes an individuality corresponds to the same essence which clothed that individuality in its last incarnation before its last death. Just as the individuality remains unchanged, the same, throughout the entire duration of creation, so too does its particular personality change with each renewed reincarnation—and in exactly the same way, each new cycle of time changes its outward form of appearance, which gives it its special character by which it is noticeably distinguished from both its predecessors and its successors.

If until now only "the religion" and never "the religions" has been spoken of, this is entirely deliberate; for there is only one religion, "the Wihinei," namely the "secret doctrine of Armanism," which underlies, has underlain, and will underlie without any exception all other existing, past, and future religions. For this reason, all those "religions" are nothing more than "religion-systems." Such religion-systems, falsely called religions, have always been founded by contemporaries for contemporaries, by kinsmen for kinsmen, in such a way as corresponded to the needs of the time and the people, and they never had the purpose—according to the intentions of their respective founders—of forming a universal world religion, which could exist only in an esoteric form, never in an exoteric manifestation.

Since an esoteric world religion can only become possible and necessary in a still very distant future cycle of time, and since for long ages to come exoteric religion-systems will remain indispensable—because, apart from the individualities within a people, the various peoples still find themselves on very different levels of comprehension and understanding, to which the respective exoteric religion-systems must be adapted—therefore today and for a long time to come the exoteric religion-systems, in their most varied stages of development, are necessary, so that, ever more perfected, they may at last reach the highest stage of development, which is precisely the esoteric religion—or, better said, the esoteric Wihinei itself.

In this gradual ascent of the development of the exoteric religion-systems to the height of the esoteric Wihinei—which is as old as mankind itself, but only as the secret

doctrine or Armanism is the property of a few favored ones—there naturally comes into effect, as has been said repeatedly, the law of arising, becoming, changing, and passing away for renewed arising, in the form of a time-cycle in the spiral (like a winding staircase) toward the next level or epoch. Thus each epoch (cycle, round, ring, etc.) has its own particular exoteric religion-system, which, together with this cycle, notes its arising, its founding, its becoming (its high point), its changing (a stiffening into form, dogma), and finally its passing away for renewed arising (its extinction, the time of irreligiosity, atheism).

Religious and cultural history offers, in thousands of examples, the observational and confirmatory material for this. But since these time-cycles often mutually influence one another, because many of them of differing type, significance, and duration interlock, there thereby arises a very manifold fabric, which at first glance may appear just as confused and irregular as it is possible to imagine, but which the calm and reflective observer can easily disentangle into its individual magical currents, and whose divinely artistic interweaving carries him away to astonished admiration.

After these necessary introductory considerations on the laws of development and decay—which make the strict lawfulness in all events in the life of the All as well as in the life of each individual soul clearly recognizable—we may now proceed to the description and interpretation of the events themselves which introduced and carried out the transition from Wuotanism to Christianity.

In the storms of the more than five-hundred-year struggle of Ario-Germanic strength with Roman cunning, in the time from the year 15 BCE to the year 488 CE, the Ario-Germanic worldview, as well as its religious system, "Wuotanism," suffered its severest shock—its most dangerous wounding. Seemingly, the power of the existing worldview proved no longer equal to the circumstances of the time; for, in the disintegrating whirlpools of this epoch, the loyalty- and truth-oriented spirit of the Germanic people—nurtured by the Armanen—succumbed to the glittering arts of seduction and deception of the Romans, and the people gradually lost confidence in their gods, and thus in themselves.

This confidence was all the more shaken when the people became aware of how at first sporadically, later ever more frequently, their princes—at first out of necessity and self-preservation, but later already out of vanity, self-interest, and finally from degrading greed—forgot their duty, broke treaties and oaths, and ultimately, sometimes in unconscious, sometimes even in fully conscious treachery against people, tribe, and even their own family, betrayed themselves. The momentary, apparent external successes deceived them and their people over the incalculable harm they had conjured up—harm which struck them and their people in karmic chains[24] centuries, even millennia, in advance.

The princes, however, were themselves Armanen—knowers—and thus their example had just as sobering and destructive an effect on the people itself. Added to this was that one of the most important institutions of the old Ario-Germanic Rita[25] was gravely shaken and, in the course of this half-millennium, almost completely fell into

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[24] See more on karma, karmic chains, and the karmic law, as well as on the interpretation of the name "Germanic," in my work The Religion of the Ario-Germans in Its Esoteric and Exoteric Forms

[25] The Rita of the Ario-Germans,

oblivion. One of the three branches of Yggdrasil began to wither, as an Stalde [Armane] lamented.

From primeval days, the Ario-Germanic people had been divided into three estates—the three branches of Yggdrasil—namely into the Ing-fo-onen, the Armanen (or "Semannen"), and the Ijt-fo-onen[26].

The Ing-fo-onen were the settled families, and their eldest (in modern terms, the majorat lord) administered the family property. All members of the people had to be Ing-fo-onen, the king not excepted, for the Ing-fo-onen formed the nurturing estate.

The Armanen or Semannen were the knowers—the learned, priests, and judges in one person. They had to be Ing-fo-onen and were not permitted to leave this estate. As all princes and kings were Armanen, the Armanen estate was thus the cradle of the primal nobility, as this was the cradle of the high nobility. Initially, Armanentum, and thus also nobility, was bound only to the individual person and became hereditary only later. They formed the teaching estate.

The Ijt-fo-onen were the surplus-born, who had to emigrate when the family property or the Allmende—the people's property, namely the land—could no longer support them. Then, in a ritually ordered manner, they set out under the leadership of a duke and several counts at the Easter festival to acquire land (Sezession), having sacrificed their old name (ver sacrum) and received a new one, under which they now entered history as a people. They founded new kingdoms as colonies, and only when they had made themselves independent from their motherland did the duke assume the royal title. They formed the traveling estate.

The enormous human consumption of the half-millennium of Roman wars soon transformed the traveling estate into a warrior estate, in the sense of our present-day military class. The Ijt-fo-onen became "Rahakater"[27], namely vengeance-fighters, from whom later developed the saga- and song-famous "Recken" [warriors], and later still the Landsknechte, until they reached their end in the Reisläufer at the close of the 16th century.

Through this transformation of the traveling estate into the warrior estate, the surplus-born—ritually and purposefully trained for colonial purposes—were wasted for war purposes. Soon, the Ijt-fo-onen also formed, even in the Roman army, standing mercenary troops in the service of foreign powers (Gentes Aemanorum, Gentes Martomanorum, Gentes Nuadorum, etc.—similar to today's notorious Foreign Legions). As these surplus-born soon grew to prefer the unrestrained mercenary life over the serious work of lasting colonial building, they, for many centuries, became at the cost of Ario-Germanic national strength the cultural fertilizer for foreign peoples hostile to Germandom.

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[26] More on this in the two volumes of the "Guido-List Library," No. 2 The Armanenschaft of the Ario-Germans and No. 4 The Tribal Names of Germania and Their Interpretation. The Roman-Greek writers incorrectly designated these estates as tribes.

[27] Rahakater, from "raha" = revenge; "kater" = fighters, warriors. — Recke, from "raha," "rehe" = revenge, thus: "avenger." — Reisläufer, that is, those who "ran off on the journey," i.e., emigrants. Landsknechte, servants recruited from the land, mercenaries; not Lanzknechte, for they bore no lances—the knightly weapon—but only spears and halberds.

Then, when Reislaufen ceased, they did indeed turn again to emigration—but by then the Rita had been forgotten. And so, instead of founding colonies, hundreds of thousands emigrate annually from all Ario-Germanic lands to America, Africa, and Australia—not to build new realms, but to perish in the individual struggle for existence within foreign nations, thereby strengthening these nations with Ario-Germanic blood for the common struggle against the Ario-Germans.

That is the withered branch on the World Ash Yggdrasil. To make it green again would be one of the most important and noblest tasks of emigration societies and of the state in general.

By far the greater part of the Ario-Germanic colonies from pre-Roman times was lost because the replenishment ceased—thus the possessions of the Arim, the Baltic lands, North Africa, even central and northern Italy and Spain[28]. In their place, Roman colonies advanced into the very heart of Germania, alienating the people's spirit and property. No less came from the east Slavs, Mongols, and Mongoloids, who in an entirely similar way—though in different form—damaged Germania. For:

> *"More worms than foolish knaves, they say, lie under the earth, and ever gnaw at the root-branches of the World-Tree."*
>
> (Edda, Grímnismál).

It is very noteworthy that the name "Aryan," attested as primeval both through language and through symbols, appears in the various tribal names of Germania only in many circumlocutions[29], but nowhere up to the fifth century of our era is it to be found as a fundamental element in the tribal names of Germania. This is easily explained by the fact that all Ario-Germanic peoples knew and felt themselves to be Aryans, and, leaving the self-evident unspoken, in their many particular names they emphasized only what was distinguishing—just as, for example, today we also do not emphasize in name form our belonging to a particular race, because we likewise leave the self-evident unmentioned.

Now, however, in the fifth century there suddenly appears a tribal name in which the designation "Aryan" is emphasized with deliberate intent—namely, the tribal name of the "Ripuarier" (Ripuarian Franks)—and, almost at the same time, their other name, "Franken" (Franks). Their territory lay on the right bank of the Rhine between the Frisians and the Wemanen, and later extended over to the left bank of the Rhine as far as the Moselle. They first appear as Provincia Ripuarorum, also as Ducatum et Pagum Ripuarorum, and Ravenna's geographer of the seventh century [published by Jacob Gronovius in 1698] designates them as Francia Rhenienses, while Jordanes—around 450—renders the name in mangled form as "Riparioli." Their laws, known as "Salic Law," are based on the Lex Ripuarium from the middle of the sixth century, as well as on the "Capitularies of King Dagobert" [628–639].

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[28] During the Crusades, the crusaders, to their no small astonishment, found German-speaking tribes in Palestine, and during Emperor Charles V's expedition to Tunis, the Berber tribes welcomed the Germans as their relatives. In both of these cases, ancient remnants of old Ario-Germanic colonies from such Ijt-fo-onen expeditions are to be recognized. And many similar examples could still be produced, particularly in ancient Egypt, Persia, and India, where they can be traced.

[29] For more on this, see: The Tribal Names and Their Interpretation

The name "Ripuarier," wrongly derived from riva = "riverbank," led to the assumption that they were "riverbank Aryans," which is undoubtedly an error—for no people has ever been named after a riverbank, since there can be no people not settled by some kind of bank. And why, for the sake of such a nonsensical triviality, should the concept "Aryan" have been emphasized by name here for the very first time? The reason lies much deeper, for the name speaks clearly enough: ripa means "to separate"; ripu, "the separated one"; thus the "Ripuarier" are those who separated themselves from Aryandom—those who detached themselves from Aryan law and Aryan faith when they adopted Roman law and Roman faith—Christianity.

They had already for centuries, as a Roman province, been Romanized and weaned both from Aryan law and from Aryan faith—Wuotanism. After the collapse of the Roman Empire, they were seized with the desire to take up Rome's inheritance—a desire for power and domination that prepared the way for the aims later realized by Charlemagne, the "slayer of the Saxons" (slactenaere). Therefore, they called themselves "the Free" (Franken)—meaning: free from the Aryan Rita. For this reason, their "Armanen" likewise suddenly appear as "Salier" (Heilsleute—people of salvation), and thus appeared the "Salic Law," which, though still based on the old Aryan Rita, already meant separation from it. Here, therefore, the inclusion of the concept "Aryan" in the newly created name "Ripu-Arier" was justified and significant, and that is why we find it here first.

No event in the course of ethnographic history comes unprepared, and thus the catastrophe which the age of Karl [Charlemagne] represents was also prepared by the secession of the Franks from the Aryan League. This, in turn, created the condition for the possibility of the rise of France, the formation of the French language, the downfall of the Latkobarden [Longobards], the severe weakening of the Germanic peoples on the Pyrenean, the Apennine, and the Balkan peninsulas, as well as—directly—the downfall of Wuotanism itself and all its sorrowful consequences.

Just as this separation from the Aryan League also caused the departure of the Frankish Armanen from it and their renaming as Salier, so too did a similar split occur among the Armanen in the still provisionally united other Ario-Germanic ethnic groups.

Even among these, the admirers of Rome soon formed a powerful faction, and the adherents of the old Rita became more and more of a minority—soon to such an extent that they were forced to form secret societies in order to place the old Aryan Rita, the old Aryan law, and the old Aryan Wihinei into the "High Secret Ban."

Thus arose the secret societies of the Feme, the "Kalander," and others besides: the former to protect the native law and Rita, the latter to place the old Aryan Wihinei into the "High Secret Ban." That company of Armanen of the old, true school, who preserved the law, called themselves the "Belonging-Together," the Feme [in Dutch even today the word veeme means the guild or fraternity of a craft, i.e., the "belonging-together"] or the Femanen[30].

These preserved the old Aryan Rita, especially according to the one principle "that every Ario-German is a free man, and must be neither the lord nor the serf of any other Ario-German." They held the old, uncommanded Things at the old holy Thing sites,

[30] See more on this in my work: The Religion of the Ario-Germans in Its Esoteric and Exoteric Forms

the ancient sacred assemblies, and when it later became no longer possible to hold them publicly "in the shining of the sun," they did so "in secret" at midnight at the abandoned Thing sites, or in other remote places in the forest darkness, kept strictly secret and marked for those who willed it with a red cross. Hence the many red crosses in lonely forest spots, in field and place names.[31]

The other branch of the Armanenschaft, which had dedicated itself to the preservation of the old Aryan Wihinei, at first to keep it alive, then—when it could no longer withstand the onslaught of the new era—strove to carry the old Ario-Germanic Wihinei over into Christianity, called itself the "Kalander" and its secret language and secret symbolism the "Kala."

It is absolutely necessary here to go into the word and meaning of the term "Kala" and all derivations and secondary concepts drawn from it, in order to explain what follows.

The root word tal gives rise to the concepts of: bare, naked (tahl), to speak, to call, to cry, to fall, to turn, to twist (talun, hence kaldunen = entrails), source, keel, prow, etc.; and, combined with fa, "to form," hence Stalde [la-tal-de], "the poet." It also means "time" in the figurative sense, as "that which turns" or "that which changes," along with numerous other derivations and branch formations.[32]

With reference to the meaning of "turning" and "changing," a few examples may broaden the view. From talun comes the concept Kalauer as the designation for "wordplay by twisting the sense"; likewise the clawan of the Anglo-Saxons, which the English still have today in clown, and regard as their inalienable national property—though the word and concept are of purely Ario-Germanic origin. No less does the High German word Kalander, in the meaning of all that which by "talen"—i.e., "turning," "changing," "altering"—changes itself, belong to the same word stem; to this also belongs the ancient "pointer-calendar," which, similar to the dial of a clock, was a disc with an adjustable pointer [from which later developed the clock face] to indicate the "change" of time by "Kalung," i.e., turning of the pointer.

To purists of language it may be noted that the good German word Kalander (not Kalender) is perfectly correct inherited property of our Ario-Germanic German language and has nothing to do with the Latin calendis, which indeed sprouted from the same root, and that they may lay aside their unsightly neologism Zeitweiser in the same place where their equally overzealous forebears about a hundred years ago had to store away, along with other linguistic monstrosities, the neologism Riechwurm, because they wanted to derive the good German word Nase from the Latin naso.

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[31] See more on this in: Guido-von-List Library, Nos. 2, 3, and 5, where the origin and meaning of the Armanenschaft of the Aryans, the Heme, the Roland columns, etc., and especially the "red crosses" (Ruothfreuze), are dealt with in detail

[32] In Sanskrit, likewise a daughter language of the Aryan original language, tal means "time" and kali means a time-layer or era [tal = time, li ([y]) = course], thus "time-course," i.e., a time-section, an era. From this, for example, Kali-Yuga—the religious era of the Buddhists; the black, or rather dark, goddess of death "Kali," etc. In Finnish, according to ancient Ario-Germanic traditions, the great mythical epic of the Finns is called Kalewala, i.e., "the death of the time," "the end." The national epic of the Estonians is called, with the same name meaning, Kalewi-poeg. Likewise, the sacred bird of Indian mythology is called Kali-Hamja, with reference to the world egg [cf. Leda with the swan]. Such corroborating examples could be greatly multiplied, but these may suffice.

Thank God that our Aryan ancestors, long before there was any Latin language at all, not only knew how to determine the time, but also possessed the Kalander without having to wait for its Latin naming. Much else surprising could be shown here, but only one more word shall be brought in—and in fact reclaimed from French appropriation—namely Calembourg.

As is well known, the Calembourg is understood in exactly the same sense as the Kalauer, as a witty play with twisted—"turned"—words. It is purely German and, reversed, is simply Stalenburg or Stalenberg, by which is meant not a mountain (height) or a castle (structure), but a Berge (covering, concealment). Thus the concept Kalenberg (Calembourg) means a sense concealed or "twisted" by distortion of the word's meaning.

We shall return later to the "Kalenberge" and other "Kala-places." As we have seen above, the meaning of the word Kalander is "that which changes through talen (turning, changing)," and consequently the meaning of the word Kalander is the designation for those concealed Armanen who, through disguise, seemed to be other than they were—namely, Christians instead of Wuotanists or heathens.

These Kalander brotherhoods, as they were called throughout the entire Middle Ages, later—like all similar bodies descending from the Armanen, which we shall come to speak of later—completely forgot their original purpose and aim. By the sixteenth century they were already regarded as purely Christian fraternities, and today their name is interpreted entirely incorrectly.

It is wrongly assumed that the name Kaland, Caland, or Calend derives from the clergy of a chapter or parish gathering on the first day or the first Monday of each month (Latin: calenda). Even today in some parts of Germany this expression is used for regular pastoral conferences. In the Middle Ages, societies of men and women, clergy and laypeople, who met under the supervision of the bishop to secure for their members an honorable burial, memorial masses, and—along with common devotions—also any necessary aid to relatives, were called Kaland societies (Kalandsgesellschaften), Kaland brotherhoods (Kalandsbrüderschaften), their members Kaland brothers (Kalandsbrüder) or also Kaland lords (Aalandsherren, Latin: Fratres Calendarii), and their meetings simply Kaland. The earliest is mentioned around 1220 in the monastery of Ottenberg. Soon they are found throughout Germany, in Switzerland, in Hungary, in France, and in Sweden.

In Reformation times, in Protestant lands, the Kaland brotherhoods were mostly dissolved and their often considerable wealth given to other charitable foundations. As late as the beginning of the nineteenth century there still existed a Kaland brotherhood in Brilon in the Archdiocese of Cologne.[33]

Their origin, however, can be safely placed at the beginning of the fifth or, at the earliest, the middle of the fourth century, and indeed in approximately the same period when the name of the "Ripu-Arier" arose and Christianity began to take root in Germany.

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[33] Short illustration of the Kaland. By Martin Blumberg, Chemnitz in Saxony, 1721 Leudfeld. Antiquarian Gröning. — Reysler, Antiquitates Septentrionales et Celticae, p. 359. — Beckmann, Anhaltische Geschichte, VI. 4.

The already mentioned intention of the Franks to lay claim to the inheritance of Rome after the collapse of its world-power position, and to extend their domination over the rest of Germania and, if possible, over the whole of Europe—supported by their organization inherited from the Romans, which had been maintained by the Roman provincials who had remained in the land and by the natives influenced by them—found in the Frankish kings the most suitable representatives and promoters.

In the course of the five-hundred-year Roman rule on the left bank of the Rhine (Provincia Germania), Germans and Romans there had learned to live together in one state, intermixed, and fused with each other—though not evenly, not everywhere, and by no means completely, but still in such a way that institutions and ways of life adapted to, influenced, or balanced one another.

The result was that the Germans—the later Franks, the Ripuarier—adopted Christianity in its Roman form, while, conversely, the Romans who remained in the land took up the rural and warlike way of life of the [Frankish] Germans. In this now-forming Frankish realm, Cologne was the capital, and from there radiated the first attempts to win the rest of Germania for Christianity.

In other parts of Germania, similar attempts were made, but with only small or no success, because Roman ways had not penetrated so deeply into the people there and still met with strong resistance in the national feeling and thinking. Thus we learn [for example, from the Vita Sancti Severini by the abbot Eugippius at the end of the fifth century] that in the eastern lands on the Danube, in the town of Favianis [today Mautern on the Danube, Lower Austria], lived Saint Severin, who, however—not as was mistakenly assumed—busied himself there with spreading Christianity as its apostle, but confined himself to consoling and protecting the provincials in the Danube lands who had been abandoned by Rome.

Very noteworthy and instructive is the self-confident conduct of the noble Rugian queen Gisa in her royal castle of Stein [today a prison] near Krems [today Krems an der Donau], toward the presumption of Severin, who, for this reason, just like Eugippius, speaks very ill of her and took the liberty of attributing to her all sorts of suspicious and bad qualities.

And strangely enough, precisely in those places where the first planting grounds of Roman Christianity are attested, we also find the "Kaland" and the "Kala-places"—for example, in Paris, with its Church of Our Lady (Notre Dame) and its patron saint Geneviève [from whom later came the convent of Saint Bathilde, called "Cala"].

In Cologne, the "Old Holy Cologne," there was a Kaland brotherhood in Brilon, and near Vienna we find the Kahlenberg, once called the "Beizoberg" (mons cetius), with that ancient Rahlenberger village, the "Kalenderberg" near Mödling [Wedl = Mädchen; there was a holy site there for prophetesses of salvation[34]].

Further, to name only a few more "Kala" places: the castle of "Calenberg" in Hanover, of which—remarkably enough—the same veil-legend is told as of the Kahlenberg near Vienna; "Kala" in the district of Roda [sic] in the Duchy of Saxony-Altenburg; "Kalau" or "Calau," district town in Lower Lusatia; "Kalberg" near Danzig; "Stallendorf" in Währen; "Kallenbrunn" in Lower Austria; then in Germany: "Calbe an

[34] Guido von List: Germanic-Mythological Landscape Images

der Milde," "Calbe an der Saale," "Calcar," "Callies," "Calvörde," "Calw," "Gallehuus," "Geilenkirchen," "Seilenau," "Gelenau," "Geldern," "Gelnhausen," "Gelgenkirchen," "Kalt," "Kalanderberg" near Chur, "Kall," "Stalle," "Stallies," "Kaltennordheim," "Sahlgrub," "-furth," "-deibt," "Stolberg," "Stolmar," "Stolbermoor," "Kolbity," and—along with many other "Kala" places—the "Kalte Aue" [concealed nook, i.e., cave, hiding place] on the Schneeberg near Vienna.

All these place names point to locations where Kaland groups once existed, and the legends still existing at most of these places point to a "veiling" of meaning—since without this they are incomprehensible, and become even more incomprehensible through the urge to link them to historical events or personalities. For they are nothing other than the "concealers and hiders of mysterious truths through distortion of word and meaning," hence correctly named "Kalenberge.".

A very special group among these Kalenberge is formed by the Calvarienberge ("Calvary Hills"), existing in their hundreds—indeed, in their thousands. These are, as is well known, usually small isolated hills, often also artificially heaped up, which bear at the top the crucifix, flanked by the two crosses of the thieves and the statues of Mary and John, and to which leads the so-called Way of the Cross (Kreuzweg) with its "Fourteen Stations of Christ's Passion." These Calvarienberge are imitations of Golgotha, intended to present the work of redemption of Christ in plastic form before the eyes of the faithful.

In most cases—and in the provably old Calvarienberge without exception—we have before us ancient Germanic Hutberge (watch-hills) or Tumuli (burial mounds, "Lehberge," "Hünenbetten," "Hünengräber," etc.) which, by the establishment of such Christian places of veneration, were meant to be taken away from the Wuotanist cult. The name has hitherto been misleadingly explained as "place of the skull" (from the Latin calvaria = skull) in order to conceal its real meaning.

This meaning rests on kal [Kala] = transformation and varjan = to protect; thus, in sense: "protected in transformation." That is to say, the old Hutberg was preserved from destruction or defamation by being—seemingly!—transformed into a Christian sanctuary. To the knowing one, through the Kala, the designation Calvarienberg conveyed what such hills were meant to signify to "him."

Now, it was a well-known "Armanen art" to conceal truths behind ambiguous words, the deciphering of which was possible only to the initiated—through the sacred mystery language, the Ur-language, according to fixed rules—this art being likewise called Kala. Given the original meaning of the Kalander, which has already been explained, there is no longer any question of what secrets the Kala had to conceal, in order to preserve them for the knowing ones until a more favorable time. The sagas and legendary accounts of the "Kahlenberg" near Vienna give the desired solution here, as well as the key to deciphering all other legends of "Kala" places, insofar as such have become known.

Before the year 1337—at which time the Leopoldsberg was already called Kahlenberg [though it is not possible to establish from documents exactly when this renaming took place]—two men are mentioned in connection with this Kahlenberg, both of whom belong among the many enigmatic figures of the Middle Ages who have resisted all previous attempts at interpretation. Their well-known names are: "Wigand of Theben, the Pfaffe (priest) of the Kahlenberg" and "Otto Neidhart Fuchs, called the Bauernfeind (enemy of peasants)!" The scholar Sebastian Münster already names the

former in his famous Cosmographia [Basel, 1564, p. 974] as "the strange priest and pastor of the Calenberg of whom people all over Germany know to tell," though it has never been possible to prove his historical personality—which, as will be shown, remains impossible along the usual research paths.

The other, the court jester of Duke Otto the Merry—whose beautiful tomb is on the outer wall of St. Stephen's Cathedral in Vienna—is indeed proven as a historical personage; yet much that is mysterious hides behind his legendary figure, so that the assumption is not unfounded that these two designations refer to one and the same person, and that "Wigand of Theben, the Pfaffe of the Kahlenberg" was only the cover-name of Otto Neidhart Fuchs, which he may have used on certain occasions. To make this understandable, we must look further.

The name "Wigand" is resolved according to the Kala as "consecrated to another." The seemingly place-name "Theben," wrongly referred to Theben on the Danube (which can never be shown to have been Wigand's home), actually means Wuotanism—more precisely, Armanism—in a similar way as today the term "church" designates Christianity. Thus the name "Wigand of Theben" meant "he who is consecrated to the other faith, whose faith will rise again." This becomes even clearer through the addition "Pfaffe of the Kahlenberg," by which is not meant a Christian priest, as is proved by the many "Pfaffenberge" which designate exclusively Wuotanist sacred sites and watch-hills.

The term Pfaffe, from the Ur-words fa (pa, pfa) and fe, meaning "the spiritually begetting one," designates the Armane as Wuotan's priest—here chiefly as a "Kalander." Later, when the original sense of the word was already obscured, the term was applied in its literal sense to Catholic clergy as Burgpfaffe, Weßpfaffe, etc., but was generally used not—if not exactly in a mocking sense—then certainly in a less respectful way than the word Priester.

The Pfaffe in the original sense is thus the Wuotan priest (heathen priest, Baal's priest, Stalde, bard), and here, as "Pfaffe of the Kahlenberg," is to be regarded as the "concealed guardian of Wuotanism and director of its passing away for the sake of renewed arising," in which capacity he, in cleverly twisted—"veiled"—words and actions (Schwänke), according to the Kala law, maintained, concealed, and thus preserved for later generations the doctrine, customs, and history of Wuotanism. Certainly, not all anecdotes attributed to him today are truly from him, and even the authentic ones are often distorted; but to the knowing one, after deeper effort, it soon becomes easy here too to separate the wheat from the chaff.

For this reason, the seat of this [Wuotan] Pfaffe, the old Armanic sacred site on the "Leopoldsberg" (mons Cetius), was appropriately enough called "Kalenberg" when Wuotanism was suppressed—because it "concealed in veiling" what was no longer publicly recognized, or rather, no longer permitted to be recognized, but was nevertheless secretly still cultivated by all.

In this sense all the legends of the Kahlenberg become understandable—indeed, according to the Kala law, in triple interpretation. The first is that which we know today by tradition, calculated to mislead the opponents of Wuotanism [as all genuine fairy tales and sagas are] and whose sense is apparent from the wording.

The second interpretation, in the exoteric sense for the believing people, is calculated in the sense of *"Wuotanism as a religious system,"* and hides behind the deceptive historical personalities and events portrayals of Wuotanism. For example, in the veil-legend, the historical Margravine Agnes of Babenberg represents the goddess Iduna, from whom the veil (the foliage of the trees) is robbed by storms in autumn, but which she regains in spring after seven months [the Margravine received it back after seven years].

The third interpretation, in the deep esoteric sense for the school of the knowing, in the sense of the *"Wihinei or secret doctrine of the Armanen,"* hides behind the veil-legend the high mystery of arising, becoming, changing, passing away, and renewed arising. The veil of the Margravine, the veil of the goddess, is for the knowing one the outwardly perceptible form of the secret doctrine—the religious system—which comes and blows away, while the inner part—the Wihinei—remains eternally enduring. The regained veil after seven months or seven winters—the dark interval between death and rebirth—is the new outward form of a renewed, reborn religious system, which, according to the prophecy, should be the old one (the recovered veil), but which resembles it only insofar as the esoteric appears in a new exoteric garb adapted to the needs of the time.

Exactly the same gradations are offered by the "Violet Festival" (Veilchenfest), which is historically attested from the Kahlenberg in the year 1337, thanks to its tragicomic outcome. Otto Neidhart Fuchs, the court jester of Duke Otto the Merry, found the first violet, covered it with his hat as a token of taking possession, and hurried to court to have it greeted by the duke. Ancient custom demanded that the first violet be picked by a pure maiden. When the court arrived at the spot and the dance around the violet was to begin, Otto Neidhart Fuchs lifted the hat but found, instead of the violet, the place befouled in a less fragrant manner. The duke, believing his jester had played an overly daring prank, grew angry; but the jester grew even angrier, ran furiously toward the Kahlenberg village, where he found peasants who had tied his violet to a pole and were dancing around it. Grimly he fell upon them with drawn sword and slew some of them—hence his nickname "Bauernfeind" (enemy of peasants).

The first interpretation of this custom, following the preceding example of the veil legend, sees the ceremonial bringing-in of the first violet as a folk festival in which the duke, with his court, took part. The peasants, however, for some reason wanted to celebrate it among themselves, which caused the disastrous outcome. This Violet Festival is nothing other than the spring festival celebrated everywhere, which even today still remains in memory, symbolized by the name "March violet," meant to give expression to the joy over the reawakening of nature.

The second, exoteric interpretation for the people believing in the Wuotanist sense finds in the violet the symbol of the youthful Earth Goddess, as she is inflamed with love for the young Sun God, and through this consecration ceremony dedicates her own human love to this divine couple. The violet (Veigel) was consecrated to the youthful Earth Goddess (Freya, Ostara, Giperahta, Genoveva, Gerda, etc.), and therefore it was considered as a blessing-greeting from the life-giving goddess for the most beautiful maiden, and for the same blessing's sake, the dance was performed in a turning, love-awakening circle around the first violet; for—through the turning[35]) [triskelion] in

[35] For more on this symbolism and its secret signs, see: Guido-von-List Library No. 5, The Pictorial Script of the Ario-Germans

the thundercloud, the lightning—the heavenly procreative fire [ᛋᛋᛁ]—is produced, just as through the "turning" of the Yule log's "axle" in the Yule nave "Embla," the flickering flame—the earthly procreative fire—is generated; and in the mystical equation, for this reason the "turning of the dance" was regarded as a magically potent stirring of love—the human procreative fire—into a sacred act of worship in Wuotanism.

From this understanding it also becomes clear why the Church condemned dancing, as well as the "flutes and fiddles that invite to dance," and exhorted to abstinence.

The third, esoteric interpretation for the knowing lies here too in the name, for Veigel, like "Feine," "Fane," "Faninr" [fanny], etc., are name-forms that derive from the root fa [Veigel = fei-ge-el = "God-gives-fire"]. With reference to the Ur-Fyr, the divine procreative fire—namely God as Creator of All [☉]—Armanism recognized the essence of humanity's task in the continual ennobled further-development of man, to breed a noble race, so that through this, mankind would become ever more godlike and thus more capable of bringing to fulfillment on Earth the creative works of God, since dominion over the Earth has been granted to man, along with all rights, but also along with all duties.

This esotericism proved itself to be the "true wisdom" ethically—inasmuch as it premised the welfare of the people and the welfare of posterity on the fortunate guidance of sensuality, and thereby could effectively counter all aberrations which had carried the degenerate Romans to the most sincere astonishment.[36] The "true wisdom" promoted everything lawful in natural life as well as in the life of the people [cf. Ist-fo-onentum and its determination toward colonization], and continually sought to ennoble it and to direct it into such paths as promised a happy development of the people's future; whereas the "false wisdom"—modern morality—through a misunderstood restriction of the natural laws of development, produces only hypocrisy and directs the natural drives into unnatural paths, since these can never be restrained or even suppressed

If now Wiegand of Theben, the priest of Stahlemberg — who, through his cover name, is inseparably linked with the Zaisenberg (Mons Cetius) transformed into the Aahlenberg, and who, in the legends — not nearly all of which have been mentioned or interpreted here — has shown himself completely grown together with it — then one must be compelled to the conclusion that this Wiegand of Theben could not possibly have been a single individual. The name must not have been a personal name, but rather an official title, belonging to an entire long line of successive individuals — much like the titles "Pope," "King," "Grand Master," and so forth — who, over the course of centuries, took this splendid structure of administration, according to the old, well-tested rules of the Stahlemberg and the Armanen, into the High Secret Ban. Such a vast undertaking would far exceed the capabilities of a single person. One of those from the long line of "Wiegands" may have been the "merry councillor," id est, the "court jester" of the

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[36] Compare Tacitus' Germania and others. But one should especially note that a Catholic bishop bestowed the highest praise on the Arian Vandals, and it is important to remind our contemporaries of this as often as possible. It was the Bishop of Vercelli, today's Vercelli, Sabianus, a contemporary of the Vandals, who wrote in his letters on the government of God: *"There is no virtue in which we Romans surpass the Vandals. We despise them as heretics [because they were Arians], and yet they surpass us in fear of God. God sets them, the Vandals, over us, to discipline the most immoral peoples through the most morally pure." "Where the Goths rule, no one is immoral except the Romans; where the Vandals rule, even the Romans have become chaste!"*

cheerful Otto — namely Otto Nitharth Fuchs, called "the Peasants' Enemy" — although, understandably, no documentary proof of this can be provided. For those who had taken Armanism into the High Secret Ban likely had more than one reason not to let their high secret be dragged about as a burden, in gaudy decorative script, on the back of a dead donkey through the archives. They knew a far more excellent guardian of their secrecy, from whom they could be certain it would be revealed at the right time — and this faithful guardian is none other than our dear German mother tongue itself.

If, therefore, those like the former "Wiegands of Theben, the priests of the Kalenberge"[37] had taken the old-Armanic "Situlih" into the High Secret Ban and—yielding to the overpowering current of the age—through the "Rala" transplanted their true wisdom to more suitable times, unfolding their high art while being laughed at by their contemporaries as "fools" or at most as "merry councillors," then it went no better or worse for them than it does for their kindred in spirit and conviction, as well as brothers in suffering, of today—those who are dismissed with the same pitying smile as madmen, or at best as people not worthy of being taken seriously. The old-Armanic "Situlih" will therefore likely have to be carried over into a more distant future, one hopefully capable of being educated to better understanding, so that it may then finally recognize the "Situlih" as that which is truly "moral," and consign today's "bare morality" to an anticipated future cabinet of curiosities for the history of unculture, with the due measure of appreciation.

If one now brings together what has been said about the "Rolands-Brotherhoods" and the "Priests of the Kalenberge," and considers that these reports come from a comparatively very late time—namely from the years 1220 and 1337—a time when those institutions were already approaching their end, while their origin must be placed at least seven or eight centuries earlier, then it follows that the transition from Wuotanism to Christianity was by no means sudden and in no way to be considered completed with the general baptism of a region's inhabitants. Rather, it proceeded very slowly and was nowhere fully completed; more often it stagnated and froze in an unfinished state. It further follows that the key to understanding how, over the course of that time, the teachings and customs of Wuotanism merged with those of Christianity lies precisely in the work of those "Rolanders" and their schools. For their system of the "Rala" served to weave together those transitions in teaching, custom, and cult in a manner both faithful to the word and faithful to the sense.

A not inconsiderable piece of evidence for what has just been said—and for what is yet to be reported—may be the letter of Pope Gregory I the Great (590–604) to Abbot Mellitus of Canterbury, in which he wrote:

> *"Tell Augustine[38] of the conviction I have reached after long reflection regarding the conversion of the English: namely, that the heathen temples among that people are by no means to be destroyed, but only the idols in them annihilated; that the buildings be sprinkled with holy water, altars built, and relics placed within. For if those temples are well built, they must be transformed from the worship of false gods to the worship of the*

[37] These still include "Till Eulenspiegel," the "Pfaffe Amis," and many other fools and merry councillors, as well as other so-called "humorists of the Middle Ages," who can only be properly understood through the "Rala," to which there will likely be an opportunity to return later. For the present purpose, only one example could be selected.
[38] Apostle of the English.

true God, so that the people, seeing that their churches are not destroyed, may put away error from their hearts, recognize the true God, and gather all the more gladly in the places where they have been accustomed to assemble. And whereas the people are accustomed, in their sacrifices to idols, to slaughter many oxen, this custom must also be transformed into some sort of Christian festivity. Thus, on the day of the church's dedication, or on the memorial day of the holy martyrs whose relics are laid therein, they shall make huts of branches around the former temples and celebrate the festival with religious feasts. They are no longer to sacrifice animals to the devil, but slaughter them for food in praise of God, giving thanks to the giver of all things for their sustenance—so that, retaining some outward joys, they may the more readily be led to inward joys. For it is without doubt impossible to cut away everything from rough minds at once; and as he who wishes to ascend to the highest height comes step by step, and not in leaps, so too in this matter."

These few words reveal the entire plan by which, on the Roman side, the transition from Wuotanism to Christianity was sought and carried out—until other means came into play. This foundational plan of Christianization was not intended for Britain alone, but served for the time being as the guiding rule for Christian missionaries in all lands, and naturally also in Wuotanic Germania.

Thus one also finds those striking similarities in the articles of faith, in the customs, and in the legends of the Catholic Church with the teachings, customs, myths, and sagas of Wuotanism and its mythical personifications—no less in the yearly festivals, their names, and numerous other usages. This was by no means the work of the Christian missionaries, but the work of the Armanic "Rolanders," who, after seeing these missionaries victorious, set down those forms and names on a thoroughly scientific basis in order to preserve and keep alive the essence of Armanism even within the new form of the Christian religious system.

For this reason we everywhere see the "Stalanden" composed of priests and laymen, men and women—for they were originally, if the expression be permitted, the "Wuotanic priestly colleges," consisting of men (Armanen, Stalden, Bards) and women (Wibrunen, Hag-Athisen, Walen, and Heilstättinnen). The Christian priests—at first even the Roman apostles themselves—were in a certain sense the pupils, and only in the course of time did the "Rolanders" become purely Christian brotherhoods, after the Armanic traditions had been suppressed. This is also why the Catholic bishop is always, in his own person, the head of each "Rolande."

Even the comparison of the Christian concept of divinity and its trinity with the Armanic and Wuotanic concept of divinity yields the first piece of evidence for the Rolander art of fusion. The widespread erroneous assumption that the doctrine of the Trinity of God was first imparted to the Germans through Christianity and its Roman missionaries is incorrect, for—as we already know[39]—the knowledge of the primordial holy Trinity, and that in far more manifold aspects than Christianity offers, was the original property of the Armanic Wihinei. With reference to what was said in this collection, German Rebirth, on "The Religion of the Ario-Germans," etc., it should be remembered that the "Great Spirit," the unknown and unnamed God, as pure spirit, did not reveal Himself, but in His first revelation (first Logos, the God-Soul) He is the All-

[39] See the author's The Religion of the Ario-Germans, etc., of this collection

Father, creator of the worlds. In His second revelation, as Earth-Spirit, He is Wuotan, who was likewise designated as All-Father whenever it concerned the gods and men of our earth-system. In relation to the world-creating All-Father, however, Wuotan is His Son. After the dissolution of matter into pure spirit, Wuotan, like the All-Father, returns again into the Ur and both are again one in Surtur, the Spirit of Salvation. This Trinity corresponds exactly to the Christian Trinity of God the Father, God the Son, God the Holy Spirit. In that writing it was also demonstrated how, like the organic branching in plant life, each member of an Armanic Trinity in language, order, faith, and custom brings forth a subsequent trinity. Thus, in the second divine stage, the second Logos, in Wuotan, is rooted the further trinity "Sar-Infahnr-Tridi" or "Wuotan-Donar-Loki," which encompasses our sensory world; and this trinity finds its counterpart in Christianity in the "Three Holy Kings," to which we will later return.

It should only be further recalled that in each of these various trinities under consideration here—[with only two exceptions, which will be explained later]—the third personality is always portrayed as black, in order to indicate the dark, the mysterious of the Ur or the "Ur-state." For the first person is the symbol of arising, the second that of becoming, and the third that of passing away into renewed arising, thus the symbol of death.

The masculine divine Trinity in Christianity is complemented by the Marian trinity. But since Christianity recognizes only the one triune God (Trinity) and no other "gods," it had to replace these with "angels" and "saints." Now, to bring the mother of Jesus—whose name in Hebrew, or more precisely in Aramaic, is Mirjam, and who is revered by Roman Christians as more than a goddess, yet officially only as "Saint Mary"—closer to the feelings and understanding of the Wuotanists who had converted to Christianity, the very name Maria itself served as a bridge. This name is purely Aryan-Germanic and, according to the root words (ma-ri), means "defender of generation," which was reinterpreted as "increaser of grace." The Egyptian Ma is just as Aryan as the Indian Maja; indeed, in Sweden the mother of Jesus is still called Maja.

In Bavaria, folk tradition—more accurately, folk belief[40]—still knows the three Moja (Waja), meaning three Marys, in which popular memory points not to the trinity in the Marian cult, nor to the three Marys of the Gospel, but to the three Norns. They also live on in legend, myth, and fairy tale as the "three sisters," "three daughters," "three virgins," "three nuns," "three princesses," "three queens," etc. This already indicates that, in extra-ecclesiastical popular belief (which is not "superstition" but the folk-developed continuation of church belief), the mother of Jesus was placed within the order of the Wuotanist trinity. From the strictly church-dogmatic point of view, this was also done quite deliberately, corresponding exactly to the Armanic triple staging of arising, becoming, and passing away (passing into renewed arising).

These three special groups in the Marian cult can be recognized in the designations of Mary as "Virgin Mary" (Freya, Ostara), as "Mother Mary" or "Mother of God" (Frouwa, Frigga), and as "Sorrowful Mary" or "Black Mary" (Fria, Helia). This threefold Marian cult corresponds exactly to the Norn trinity, and especially to the high mystery of Frouwa or Frigga, in whose trinity Freya–Frigga–Fria or Frena–Frouwa–Selia

[40] One quite rightly calls it 'Aberglaube,' that is, 'counter-belief,' since the word 'aber' actually means 'against,' namely the opposition to a first premise. Only the disparaging misuse of the word 'Aberglaube' today associates with it the meaning of a foolish, unfounded belief—a meaning that did not yet cling to it when the word first arose.

the same pattern is present—something also evident from their sacred or healing symbols (attributes, hieroglyphs).

These clearly meaningful sacred signs are, for the Virgin Mary, those of Freya—namely, the moon, the serpent beneath her foot, the white robe, and the blue mantle; for Mother Mary, as signs of motherhood, the infant Jesus, the red robe, and the blue mantle—signs of Frouwa or Frigga; and for the Sorrowful Mother of God, the "Black Mary," in older depictions with a black mantle holding the body of Jesus in her lap—a remembrance of the dark Helia or the death goddess Fria. Only in relatively recent depictions is the Sorrowful Mother given the blue mantle, when the ancient mythic memories had already faded.

Mary as a representative death goddess is also repeatedly shown as a dark-skinned woman holding an equally dark child—thus on the famous miraculous image of Częstochowa, as well as on the devotional images in Alten-Dettingen, Brünn, Vienna, and other places—thereby fully entering the cult of a death goddess "who brings forth children and fruits in the afterworld, and therefore alone possesses the right to give and take life." For this reason, in judging and ranking the miraculous power of a pilgrimage image of Mary, the popular mind often gives preference to the "Black" Mary over the others, assuming that she possesses the greatest power to free suffering humanity from all earthly misery.

This popular instinct judges quite rightly in the Wuotanist sense, for death frees from all suffering of the human body by freeing the soul from it. However, death must come as a gift from the deity if it is to work as a blessing; voluntarily chosen death (suicide) is a curse, for it preempts the intentions of fate without knowing them, destroying its beneficent effects and turning them into the most grievous harm.

Just as in pre-Christian Wuotanism the All- or World-Spirit All-Father stood behind Wuotan-All-Father as Sun-Spirit, and Wuotan-All-Father as Sun-Spirit stood behind Donar, the thunder and harvest god—since for the people the more comprehensible divine personification appeared as the helpful and thus more important deity—so too in Christianity do we see the figure of God the Father recede into the background, while God the Son, namely Jesus, the Heliand or Salvator, moves entirely to the forefront of divine worship.

It is important to see how the figure of Jesus, in the evangelical account, was adapted to the Wuotanist sensibility of the Germans. The key to this adaptation was naturally the earthly ministry of Jesus—his historical activity—presented in a way the Germans could understand, bringing it closer to their feeling so that it did not seem too foreign in spirit or origin. The first to undertake this task in Germany was an Old Saxon Skop (Stalde), who, in his younger years, had practiced the Armanic heroic song in the style of the Stalden, but in his old age retired to a monastery and composed the Heliand.

It is beyond doubt that he was one of the "Kalander" already described above. Commissioned by Louis the Pious, he created a popular poem entirely in the style of the familiar heroic lays, intended for recitation at public assemblies, in order to guide Stalden poetry into Christian channels. Accordingly, this poem—entirely in the sense of the Rala and the method of the Kalander—rests on a broad Wuotanist foundation, is often interwoven with purely Wuotanist-mythological elements, and presents Jesus himself in this sense and form.

The dwelling of hell is the abode of demons, hostile spirits are vile creatures, the Norns appear, and upon Jesus' shoulder at his baptism sits the dove, just as on Wuotan's shoulder sit the two ravens. Thus, feeling with the soul of the people and consciously applying these outward signs, he transfers the story of Jesus from the Oriental world into the Germanic, from a distant antiquity into the age of his own contemporaries, and thus also transfers the landscapes and customs of the Near East into his own North German wooded lowlands.

But this woodland is no longer the "Asian woodland," but already the realm of the devil; and every place, whether great or small, is a fortress—thus Bethlehem, Rome, or Jerusalem. The shepherds to whom the angel announces Jesus' birth are tending horses. Jesus himself is a warlord in the full Germanic sense; he is prince, ruler, lord of service, "the mighty Christ," and his disciples are his following retinue. All who join him are heroes, warriors, knights; and where he preaches to the people according to the Gospel, there the Heliand acts as a rich king who enforces his will as such.

The relationship of the Heliand to his disciples is that of a king to his men, and theirs to him that of vassals, whose highest duty is loyalty of service. In meeting this duty they fall far short—and to present this in a way understandable to his service-proud Saxons caused the good Skop some head-scratching. But he knew how to help himself, saying: "It was not the fault of the prince alone that they abandoned the Son of God; long beforehand it had been foretold by the word of the prophetess that it must so happen, and thus they could not avoid it."

In the same way, he excuses Peter's denial of Jesus—a failure his loyal Saxon heart could hardly forgive—by again saying, "Peter had no power over his words, for so it had to be, as foreseen by Him who rules over the race of men in our world." He admits that Peter was overcome by fear and his courage weakened, but saves him by portraying his bitter repentance, so that again the mysterious counsel of God's will may prevail, which always leads mankind to salvation through the greatest suffering.

In this way, Peter, through his own experience, was to learn mercy, so that when, as the highest prince, he ruled over God's house, he would mercifully remit both guilt and atonement to men. Earlier, however, the Skop had depicted Peter as a sword-ready warrior, who draws his blade for Jesus. And here the fighting-spirited Saxon Stalde shows himself—for it is not enough that Peter only cut off the ear of the servant; no, the blow had to be truer to Saxon style, splitting the head so that brain and ear remained in the skull, and blood gushed forth.

And how does he portray Jesus himself? In his youth already "the dear little man," "most powerful among men"; yet he omits his Jewish descent to soften it as much as possible [the monk Otfried also omits it—more on this later], and likewise omits the entry on a donkey, which, as a king's mount, seemed too undignified for his Saxons to mention. Instead, he has Jesus gather his company of disciples, to whom he is a generous, mild prince, the most powerful of men, lord, best and dearest of kings and sons.

He performs great wonders, frees men from grievous afflictions cast upon them by evil beings, feeds the poor, promises the mightiest protection for all times to come, and teaches men in gentle words from a high mountain peak as the shepherd of the land, as the Lord of nations. But the little royal throne offered to him in Israel he refuses—it is too small for him, the Lord of all men, of all nations, whom he himself created.

Just as the Kalander Stalde omits or alters events in the Gospel narrative, he does the same with Jesus' teachings when he fears they would not please his people. Thus he leaves out the injunctions concerning celibacy, knowing they could not be integrated into Germanic views; likewise, he wisely avoids presenting to his compatriots the teaching to "turn the other cheek" or to give one's cloak to him who takes one's coat, or to love one's enemies.

He also omits the Gospel passage where Jesus tells a disciple to follow him without first burying his father (Matt. 8:21–22), as this demand was far too contrary to Germanic notions.

It is clear that this Stalde's aim was to give the Germans a new heroism—one that saw its highest task in mastering one's desires, fulfilling sanctifying teachings, acting helpfully, working in devotion to God, and patiently bearing fate. Therefore he presented the "suffering Jesus" as a model to imitate.

Thus, in his depiction, Jesus bravely goes to suffering and death like a hero. For this reason he softens Jesus' mental anguish in Gethsemane compared with the Gospel: he still depicts Jesus' sorrow, but the words "Father, let this cup pass from me" are not spoken by the Heliand in the consciousness of his divine dignity; instead, the Kalander Skop has him say: "If mankind cannot otherwise be saved, and I must give up the dear life for the children of men in dreadful pains, then may Thy will be done… Look not to the welfare of my flesh, for I must fulfill Thy wise will."

And the cross, which the German did not yet know as an instrument of execution, he simply calls "gallows"—just as the Aramaic Golgatha simply means "place of the gallows." When the Skop still includes the cry from the cross ("Why hast Thou forsaken me!"), he is far from letting his hearers think Jesus felt "forsaken by God"—something, as a priest of the Armanic Wihinei, he must have found unthinkable—but interprets it rather as Jesus feeling "forsaken by men," a reading by which the poet sought and achieved the greatest effect.

In the same high tone, he depicts the mother of Jesus as the most beautiful of women; she alone seeks the missing Jesus (Luke 2:48) in the temple among the scribes, while Joseph remains unmarried and is not mentioned at all. Thus the whole story of Jesus is raised into a loftier, more exalted realm than that of everyday human life, and likewise all persons deemed worthy to act in the presence of the noble king are elevated, and this exaltation is extended to the very setting of the events: Egypt becomes the delightful green meadow, the most blessed and noble land, and the Nile the most magnificent of rivers.

A counterpart to the Skald's Hall composition of the Heliand is the Gospel Book of the monk Otfrid, which arose at roughly the same time and belongs to the last third of the ninth century, pursuing the same purpose but with different means.

If the author of the Heliand was a skald and thus a Kalander, Otfrid was a monk, a scholar in the Roman-ecclesiastical sense. He worked on his Gospel Book as a Roman-ecclesiastical scholar and not as a poet of the people, and although he—being a Ripuarian—used the German language, which he, in accordance with his education, mastered excellently, even introducing the end rhyme here and there for the first time, he was already far too removed from Wuotanism as well as from Germandom to be able to speak to the people in the way the author of the Heliand could.

Also, as a Ripuarian, he was naturally no Kalander. Nevertheless, as a Rhenish Frank, he wished to glorify his people, in whose Frankish dialect he wrote, and placed them on equal footing with the Greeks and Romans. Otfrid, however, is no poet—only a scholastic; his presentations always turn into sermons and tire through the formulaic interpretations and applications of the Bible and the Gospels. Because he was no Kalander, he avoided all connections to Wuotanism.

Yet even Otfrid, in his Gospel Book, depicts events entirely in a manner adapted to contemporary Frankish conditions—regarding persons and their ranks, regarding landscapes and places with their customs. Still, in Otfrid the Ripuarian monk, Germanic blood was alive enough that, similar to the Heliand's skald, he found it necessary in certain Gospel events to adapt them to Germanic feeling; but he did so as a theologian, not as a skald.

He lets the disciples flee because they were unarmed and a whole host stood against them; and Peter, unarmed, fighting for his Lord and Master, pushes into the midst of the armed men—yet in vain; this is meant to soften judgment against his later denials. That Jesus, as God, withstood the temptations of Satan was, for Otfrid, no difficult problem: Jesus is God—His humanity is only external. The monk Otfrid completely lacks understanding for the concept of temptation. If Jesus is God Himself, who can at any moment create bread for Himself, to whom the whole world already belongs—what then could the foolish devil hope to accomplish with his temptation?

Had the devil known who Jesus truly was, he would have refrained from tempting Him; but Satan could not comprehend how Jesus could be sinless as a man and yet remain sinless in this world of sin. Satan still hoped that it might be only an appearance deceiving him and therefore dared the temptation. Since Otfrid did not understand the Incarnation—the God-Manhood of Jesus—and saw in Jesus always only God Himself, he knew nothing to do with Jesus' soul-struggle in Gethsemane; how could a God despair? He therefore leaves this event unmentioned.

And this emphasis on the divinity in Jesus and the merely external, apparent humanity of the Son of God finally also leads Otfrid to conclude that Jesus' words on the Cross—"My God, why have You forsaken me!"—should be taken, as in the Heliand, not as referring to inner abandonment by God, but to outward abandonment by men.

Otfrid, like the poet of the Heliand, omits passages that seem questionable to him—though to a far greater extent than the latter—and here one can see how the theologian proceeded with shrewder calculation than the bolder skald, who dared to say some things the other would not.

The difference between the two compositions is clear: the Heliand is a folk-poem understandable to everyone, while the Gospel Book is a learned composition for the theologically educated; in the Heliand, the poet hides himself entirely behind his work and his hero, while in the Gospel Book the author stands beside his hero, preaching and dogmatizing.

The commonality of both works is the heroism of Jesus, as that of a people's king for His people, for whom He dies, winning them victory.

The juxtaposition of these two treatments of the same subject—one by a Kalander-skald, the other by a Roman-ecclesiastical dogmatist—shows clearly how Wuotanism and Christianity united through interweaving; but this example also already clearly allows one to sense the coming strains that the Roman-minded Ripuarian clergy began to provoke, as, carried by the Ripuarian spirit, they fostered and cultivated Ripuarian-Frankish ambitions for supremacy in Germania, thereby calling forth that second bloody era of transition from Wuotanism to Christianity—a subject to which this treatise will later return.

The same echoes of Wuotanism in the exoteric sense as of the Armanic Wihinei in the esoteric sense are found in the legends of almost all old church saints and in the customs of the people who venerate them. Very noteworthy in this respect is the legend of the "Three Holy Kings," of whom the only source [Gospel of Matthew 2:1] knows neither names, nor the number three, nor royal dignity; it speaks there only of wise men [magicians] from the East in an indefinite plurality. Only later did their number develop into a triad, just as their names now also appeared, and since they were now destined to be transformed into the three wandering ases "Wuotan–Donar–Loki," the royal dignity was bestowed upon them, since people believed one could only humanize gods in the form of kings. Their names are therefore also Germanic—namely Gastibor, Melichari, and Balthajahar—which today have been worn down into the familiar forms Caspar, Melchior, and Balthasar.[41] It is telling that in this triad the third is also imagined as a "black man" and appears depicted as a "Moorish king," thus again as the "dark one" symbolizing death. Epiphany itself marks, in Catholic countries, the start of carnival; which is nothing other than the ancient Aryan festival of the origin of mankind. The festival name Fasching comes from the root word fa, which means to arise, beget, make, etc., and the other root word ing, which means descendant; thus the term "Fasching" simply denotes "begetting of descendants." The "Hasnacht" is the begetting night, and "fasten" is the cessation of begetting. This great festival of the origin of mankind, which directly followed the great festival of the origin of the All with Yule at its center, stands opposite to the equally sacred festival of dissolution, opening the festival of rebirth, which the Church celebrates as "All Souls" and "All Saints." And here appears the reef which the Kalander could not avoid, and which brought the Church's festival reckoning into wavering.

Although in the early Church the day of Jesus' birth was unknown, this old, pre-Germanic Christianity took both his birthday and his day of death to be March 25, in the symbolic interpretation of Christ's own words, in which he described himself as the Alpha and the Omega. The first missionaries of Roman Christianity in Germania then sought—just as already mentioned—together with the Kalander, to bring the Christian festival calendar into as much agreement as possible with the Wuotanic one, in order to define the three holy times of Wuotanism also in Christianity as Christian feast days. They even carried out this task with admirable ingenuity—except in the case of Jesus' day of death, which according to Wuotanic festival reckoning should have been placed on the feast of All Saints, as the commemoration of Wuotan's sacrificial death ("I know how I hung on the wind-swept tree, I myself to myself consecrated"), but this would have

[41] These names are also Rala: Gastibor: gajt [tajt] – enclosed; ibor [ebor, ebur – boar, etc.] – birth, arising; thus: concealed, hidden arising. – Melichari: melich – gradual, little by little; ar – sun; ri – to grow; thus: gradual growth of the sun. – Balthajahar: bal – sun; tha – stand, to be still; jahar – to burn, to scorch [Sahara]; thus: "the sun's stand of burning," the "sun's death."

contradicted the definite statement that Jesus' death took place before the Passover in Jerusalem. Therefore, an attempt was made to celebrate the resurrection feast of Ostara—at which Wuotan returns from the underworld with his disembodied souls to the human world—at the same time as the great death festival of the deity. Christ indeed rises after three days from death, entirely in the Wuotanic sense as the conqueror of death, but the mystical death, celebrated in Holy Week, interrupts the ripening and blossoming of young life, whereas if Holy Week had been celebrated in the season of the All Souls and All Saints festivals, it would have had the greatest effect. There the mystical circle would have been closed. Instead of this, one notices everywhere the forced arrangements, which can only with difficulty be made to agree: thus, the birth of Jesus or of the young Sun God on December 24 (winter solstice) and the conquest of death through the return of life in spring—that is, through Wuotan's return with his soul host for rebirth, thus the resurrection of the dead—Easter (spring equinox, Ostara). Christianity could only fill the gap here with the feast of the Annunciation to Mary, and celebrate the resurrection of Christ as the conquest of death. To remain true to the Gospel, Christ's Ascension had to be inserted before Pentecost, whereas this should be celebrated at the summer solstice, not in mid or early May. Indeed, the Pentecost feast agrees again in time and name with the Wuotanic festival calendar as the Christian feast of the "outpouring of the Holy Spirit," yet it could only imperfectly replace the marriage of the Earth Goddess with the Rain God—especially since the outpouring of the Holy Spirit, which appeared in the form of fiery tongues, could only be made to agree with Wuotanic views by force. True, John the Baptist is now set in place of Balder at the solstice, and the Assumption of Mary (Freyja's ascent to heaven) is celebrated, and on September 8, Mary's birth. Here again the likeness is restored to the celestial virgin [♍] with the ear of grain (Freyja, Isis, Ceres, Astraea), who reappears three weeks later with the scales [♎] in her hand. Just as at the spring equinox St. George (serpent) is celebrated, so at the autumn equinox St. Michael (dragon), who again holds the scales like Forseti in the Mikliþing. Now comes All Souls and All Saints, the sacrificial death day of Wuotan—but the Church could only celebrate the general feast of the dead, and was forced to strip it of all that was divine, since it was compelled to shift its deep mystery into the Easter season.

If now this merging of the Christian with the Wuotanic festival calendar was only an imperfect one due to insurmountable difficulties, its arrangement in detail was an outright artistic creation, which shall here be followed in broad outline.

Each of the three great main festivals—Christmas [Coming into Being], Easter and Pentecost [Becoming], Solstice, All Souls and All Saints [Changing, Passing Away toward Renewed Arising]—was again divided into three sections, each of which in turn symbolized Coming into Being, Becoming, and Changing, and was separated from the next festival period by a festless time—which, in a certain sense, indicated the "primordial state"—leading over into the next feast.

Thus, the main feast of the year, the Great Festival of Coming into Being, which we know as "Christmas," shows its preliminary feasts of coming into being, its main festival period, and its subsequent festival period. The first of the preparatory feast days is to be recognized as November 23, since with this day the old rune calendar begins winter, and with it the month Hillingmanoth.

In order to make the following listings clearer and to provide the necessary explanations briefly and without many words, it may be permitted to choose the calendar form and to arrange everything schematically.

Festival Calendar of the Hilling-Month

A. Preparation Days

23 November, Laubris, Clemens.

Interpretation of the name: “clem” = compulsion; “men[42]” = man; i.e.: “Compulsion man” = Winter giant, Death. — Legend [the key words printed in spaced type]: “With an anchor around his neck he was thrown into the sea, angels built him a marble church in the sea.” Explanation of the legend: Anchor — “an” = at, in, with; “tar” = enclose, firm, i.e.: firmly enclosed; Neck — “hal” = salvation; “se” = sun: sun-salvation. — Sea = “lagu”: law. — Marble: “mar” = to increase; “mor” = death: death-increasing. — Church: “kerke” = “far” = enclose; “ke” = can, strong: strongly enclosed; closed, prison. — Solution: “The Compulsion man [Winter giant, Death] firmly encloses the sun-salvation through the law of the ever-increasing death in his power [kerke = prison].” The rune calendar begins winter with “Clemens Day,” and places alongside the anchor Ullr’s bow. Ullr = the changing spirit [god]; Bow = ybe = aub = ujf = cule = spirit [divine knowing]. The Winter giant is here represented ecclesiastically by St. Clemens Romanus.

25 November, Laubris, Katharina.

Interpretation: “kath” = struggle; “rein” = pure: Pure fighter = sun, sun-woman, sun goddess. — Her wheel is the sun wheel, the sun’s course. Therefore, she is invoked to let the sun shine and to let the rain pass away. Weather sayings: 1. “Kathrein stops the fiddles, after which the weather will be likewise.” 2. “As the weather is on Kathrein, so will January be.” 3. “If Kathrein keeps frost away, one wades long through wet and mud.” 4. “Kathrein stops fiddles and pipes.” [See Advent below].

30 November, Laubris, Andreas.

Interpretation: “an” = at, in, with; “dre” = turning, change, transformation; “as” = mouth, rule, beginning; an-dre-as: “At the beginning of the changes of the rule,” thus: Beginning of the Hilling Month [Hilling = sanctification; Month = “man” = moon, “noth” = compulsion: moon’s compulsion, month]. The sanctification of Andrew’s Day begins already on the evening before, as folk belief ascribes to it the power to bring about great changes in all life situations. Therefore, Andrew’s Night is one of those nights in which a person has one free question to ask fate. It is celebrated like the Rauhnächte, although it is not counted among them.

1 December, Hilling Month, Eligius.

Interpretation: “el-li-gi”: “el” = god-fire, primal fire; “li” = light; “gi” = give; i.e. The primal fire, God, will give the light again. — Legend and its interpretation: “The horse of Eligius was lamed by a witch. Eligius took the bewitched horse’s leg out of its body, forged it whole, and set it back on, and pinched the witch on the nose with the glowing tongs to punish her.” Symbolic interpretation: “The light-giving fire god’s [Wuotan’s] steed Sleipnir is lame because the time of his rejuvenation has not yet come.

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[42] “men” is also to be read as “moon,” then it means: Compulsion moon, compulsion month.

The lame foot [fos = begetting] is the hampered arising and becoming in nature; the pinch on the nose, the removal of the hindrance. Therefore, 'Eligius' is the patron saint of smiths, especially of goldsmiths, because of the horse, and 'Eligius Day' is the festival of smiths.

4 December, Hilling Month, Barbara.

Interpretation: "Bar-ba-ra", "bar" = life; "ra" = bring forth: "Bringing forth all life." This is the old Ario-Germanic Norn and fate cult ecclesiastically reinterpreted. The trinity of Norns is Christianized as the three holy virgins "Barbara, Margaret, and Katharina," which are summed up in the saying: "St. Barbara with the tower, St. Margaret with the worm, St. Katharina with the wheel, are in heaven the fairest maidens." These symbols — tower, worm, wheel — resolve as follows: "Tower": turn = to turn, to arise, thus: "Urda," the first Norn. "Worm," i.e. dragon: "bu" = there; "ra" = bring forth, beget; "ta" = cease: end of begetting. Margaret crushes the dragon's head with her foot [like the Virgin Mary, like St. Gereon, i.e. Geryon = return, etc.], i.e. removal of the hindrance to arising, thus the freed becoming: hence "Werdandi," the second Norn. — "Wheel": Ruoth, Rod, Rau. The wheel has three meanings: 1. Sunrise, birth, growth, ascent, etc., 2. Sun's course, law, rule, becoming, etc., 3. Sunset, judgment, dying, striving for rebirth, decay, rejection, rotting, etc., and thus it is the hieroglyph of the third Norn, who holds judgment, the — Schuld [guilt/debt]. The dry staff of Pope Urban, which he showed to Tannhäuser and told him he could no more forgive his sins than that staff could ever green again, but which nevertheless greened, is the Barbara branch, sold in all churches on Barbara's Day as an oracle of re-greening fortune.

6 December, Hilling Month, Nikolaus.

Interpretation: "nil" = incline, sleep, death; "ol" = spirit; "ia" = life; "us" = out: "The death-sleep of the spiritual life is ended," the spiritual life returns. Therefore, he comes riding on the white steed, therefore horseshoes of his steed are walled into St. Nicholas' churches and his sacrificial breads are horseshoe-shaped, namely "kipfel" or "beugel." Therefore, Nicholas is the patron of guilds and journeymen's fraternities, because, as the returning Wuotan, he breaks the winter watch, and therefore he is also the patron saint of sailors, as he frees river and sea from ice as the nix-father Nikuder.

13 December, Hilling Month, Lucia.

Interpretation: Lux = light. According to legend, she was thrown into fire for her faith, but it could not harm her, because light, the sun, cannot burn. That fire is "Wafurlohi," the death-fire [funeral fire], which glows around the "Sindarberg," the "mountains of the dead," which consumes the disembodied body, but cannot harm the bodiless soul, the "light"; it is the same Wafurlohi that glows around Brunhild's bed, through which Baldur [Siegfried] rides on his steed Grani, thereby extinguishing it. The evening and morning red are its symbol, which, as the "strong fence," nightly blaze around Walhall [the realm of the dead] to protect the gods from the assault of the giant powers, of matter. Lucia is thus the sun-woman, she is Brunhild, the sleeping sun-bride of Siegfried. "St. Lucia makes the light grow."

17 December, Hilling Month, Lazarus.

Interpretation: La-za-rus: life-beget-come forth, i.e. “The life pressing toward birth wants to come forth.” The “seven Nidel nights” before Christmas begin, the preparation week [“nid” = envy, grudging, hindrance; “el” = god’s fire; “ji-bi-un” = sun’s distress]. They are the seven powers with which the sun struggles for its rebirth against the death ban [Urban], in which struggle people are to aid it. Symbolic foods as hieroglyphs: “Nidel” = clotted cream; “Rudel” as a flour dish has the same meaning and relation as sacrificial food as “Nidel”; poppy = admonition [from moon, moon ancestors, mananen, mahnen], noodle = Nidel, i.e. Nidel admonition; thus “poppy noodles” are a sacred food before and at Christmas. Therefore, the “poppy mortar” is an oracle device for “lot-casting,” as it is a tool for preparing the sacred food.

18 December, Hilling Month.

The church celebrates the commemoration of the expectation of Jesus’ birth by Mary. The churchly connection of this day to the Wuotanist “Nidel nights” is evident, and the Advent intention is even more clearly expressed. Advent: Church preparation time for Jesus’ birth. There are four Advent Sundays, because the fourfold coming [adventus] of Jesus is taught: 1. Into the flesh; 2. To death; 3. To judgment; 4. Into the heart of man. The fourth Sunday and Wednesday before Christmas is called “Rorate,” on which days the hymn “Drop down, ye heavens, the righteous” is sung.

Kala: “ad” “vent” = at the turning. — “Ro-ra-te” = Right-Set-Beget; thus: “At the turn of the arising begotten right.” Symbolic sacred foods: “Rorate sausages”: sausage “urkraft” = primal arising; in relation to “Ro-ra-te”: “Primal arising of the arising begotten right,” i.e. “The eternally unchanging God-Spirit in the newly gained form of appearance.” — Advent sow: “Schwein” = ju-ine = gewinnen = gain, luck; — “Sau” = ja-afe = beget yield; “Ferkel” = uarchel, i.e.: “uar,” “or” = descendants; “ad” = bring forth; thus: increase of descendants, of marriage blessing. Hence the concepts of the lucky pig, the lucky sow, and the lucky piglet, and thus sacrificial and consecrated food. Children born on the 1st Advent Sunday are clair-sighted, i.e. mediumistically gifted and clairvoyant. The three Advent Thursdays, also called “Applin nights,” “Knocking nights,” coincide in some places also with the “Giving nights” and other local special feasts, such as “Farmers’ Nicholas,” the “Frau feast animal,” and the like, which would, however, lead too far into detail to discuss here.

B. The Main Festival Time and its Secondary Festival Days

The Rauhnights and the "Twelve Days". Leaving aside all other fore- and after-festivals of Christmas, the most important of the accompanying and subsidiary festivals are the so-called "Twelve Days" and the inseparably connected Rauhnights, which give the Hillingmanoth its special position among all other annual festivals, but which in turn have been far too little appreciated, indeed have remained almost entirely misunderstood.

The "Twelve Days" are divided into two halves: the six days[43] from 25 to 30 December, and the other six days from 1 to 6 January. 31 December [Sylvester] therefore does not belong to the Twelve Days, for it is the "cleft in time" which, as the "Now," as "Present," symbolically separates the "Ur" (origin) and ushers in what is to come, insofar as the spiritual, the divine, is separated from the material or worldly, and the past from the future — and at the same time connects them again.

For this reason all fore- and accompanying festivals up to and including 30 December, as the sixth day of the Twelve Days, are dedicated to the remembrance of the world's begetting through the materialisation of the deity, i.e., to the Ur, the mystical past, while all festivals following after that "cleft in time" are consecrated to "human begetting," i.e., the future.

This becomes even clearer when one looks more closely at the four Rauhnights and considers that the first three of them are consecrated to the Ur in its familiar three-stage division, while the fourth is mystically intended to usher in the future. The first three Rauhnights fall between 20/21 December, 24/25 December, and 31 December/1 January, while the fourth Rauhnight falls between 5/6 January.

Through their shared high sanctity they testify to the special holiness of the feast days they precede, but through the special cult tied to each individual Rauhnight they again show their own special salvific meaning.

The first Rauhnight, or "Thomas Night," celebrates the great mystery of the begetting of the young sun-son, the arising to new being of the sun and thus of the cosmos and all life. The familiar customs and folk beliefs attached to Thomas Night are easily explained by this meaning.

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[43] Regarding the "six days" – "sex tag" – a reminder of what I pointed out in my earlier work on the religion of the Ario-Germans in the section on the "Mysticism of Numbers" under "sex" [sexual], which here, in the same sense, underlies those "six days" as "sex-days." The first six days of the Twelve Nights were dedicated to the remembrance of the creation of the world or the creation of the All; the second six days of the Twelve to that of the creation of mankind. And the fact that the "Great New Year," which falls on the "sixth" day of the new year, coincides precisely with the opening of Carnival, only becomes truly significant when one understands that this sixth day, as "sex day," stands at the head of this festival season. This is also connected with the Carnival streamer (Faschings-trapfen), that well-known consecration object, whose name is formed from the two ancient root words "tar" and "ap": "tar" – enclosed; "ap" – to turn, round [apple], movement [wave], life; thus: "enclosed life," which will now, in the festival times, break through. Wherever one listens in our German mother tongue, it speaks to us in meaningful images as the truest poet's language, richer in flowers than the much-overpraised language of the Orient! – Germans, learn at last to understand your mother tongue!

The second Rauhnight, the "Great Mother Night" or the actual "Christmas," celebrates the great mystery of the birth of the young sun-son and thus already his being, becoming, and ruling, like all life in the cosmos — again something clearly reflected in the customs and beliefs of the people.

The third Rauhnight, "Sylvester Night," which adjoins directly to the aforementioned "cleft in time," refers to "change," to "passing over into rebirth," to the entering of the deity into human life [the third Logos] as well as into the life of the cosmos, in whose eternal change the idea of constant rebirth in unbroken becoming and passing into new becoming of form is realised as eternal being. This is why the third Rauhnight stands directly at the boundary between divine and worldly, between the Ur and becoming into the future — at the "cleft in time" — to make conscious the overreaching of the divine into the human world. The gods lie behind us as the Ur, like the old year; the new time, the future, lies before us — prepared by the gods who, as fate, guide the future, which we ourselves — as "Germans" — have to shape. We are called, as helpers of the deity, to complete its work of creation, and to make the earth, given to us as our dwelling — Midgard, Wanenheim — as habitable and pleasant as possible.

In eternal rebirth we have been our own ancestors, just as we will be our own descendants, and therefore we reap as our descendants always fortune or misfortune according as we, as our own ancestors, have striven for good or evil or left it undone. This is the doctrine of passing into rebirth, of the development of karma, which the third Rauhnight symbolically expresses and thereby grounds beyond doubt the certainty that in the cosmos there is no death in the sense of total annihilation, but rather that we ourselves, as individuality in the deity, as its rays, consciously live eternally — eternally without beginning or end — subject only to the change of the manifestation form of our being [personality].

The fourth Rauhnight, the "Gi-Perchta Night," belongs to the future, to humanity, in consistent recognition of the symbolic meaning which this fourth night offers. It is consecrated to the "life-giving Perchta" and thus ushers in Fasching [fas-ing], i.e., the festival time of "human begetting," which follows the festival time of "sun-god arising" and of "world-begetting" [creation of the world].

— The name "Rauhnight" comes neither from rauch (smoke) nor from rauh (rough), but from "ro," i.e., right, salvation, and denoted that high concept of the Ario-Germanic religious and legal understanding which united heavenly and earthly law and all salvation in the single word "Rau," and which Armanism, like its religious system Wuotanism, fused most intimately into knowledge, action, and faith — so that the Ario-German knew not only what he believed, but also enacted through his deeds what he knew and believed. Thus he did not merely profess his Wihinei as a doctrine with empty words, but practised it in the fullest sense of the word through his doing and refraining in life.

The Rauhnights, as oracle nights[44], differ in that in Thomas Night (and also in Andreas Night) the question to fate is simply "Oh?"; in Christmas Night, "Who?"; and in Sylvester Night, "How?" — while Perchta Night no longer answers oracle questions, for it — i.e., the time it ushers in — is to realise the steadily intensifying oracles of the first three Rauhnights.

21 December, Hilling Month: Thomas. First Rauhnight.

Interpretation: "tho-mas": "tho" = do; "mas" = share, measure, etc., thus "Do according to measure" or "Share in the doing." What this means becomes clear in light of the feast and even clearer when one remembers that from that root "mas" comes the term Messe for the Catholic sacrificial service, and not — as is deliberately misleadingly claimed — from the phrase concio est missa. In the English word Christmas that root "mas" is still used in the same sense, and thus means not "Christ mass" in the modern understanding, but consistently "Share in Christ." It has exactly the same meaning in Offiziersmesse (officers' mess), Werkma(h)l (work meal), and other similar terms for an expanded share for those entitled — as, e.g., "Leipziger Messe."

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[44] In these Rauhnächte as "Twelve Nights," the "luck- and wager-games" naturally also had great significance, in particular the ancient Germanic dice game, but also the card games, board games, and rule-based games. About the card game, Director Friedrich Fischbach (Wiesbaden) writes in his highly interesting commemorative publication for the Gutenberg Celebration 1900: Origin of Gutenberg's Letters (Mainz Publishing Institute, 1900):
"In my [Fischbach's] possession is an Alexandrian fabric from the 3rd to 4th century, whose pattern proves that our card suits were then sacred symbols. A look at the ornaments of the fire altar shows that we are dealing with the altar plate, the ivy leaf, and the cross transformed into a trefoil [clover]. The Egyptian hieroglyph that means the Tree of Life [Yggdrasil] became a stylized spear, a pike; the card suit we call 'clubs' (Treff) is replaced on old German cards by the acorn; our 'diamonds' (carreau) are replaced by bells; likewise the ivy leaf by hearts. The highest-value card is AB [Ace – God]. The card with the ninefold holy fire-plate (see below on the nine fire-mothers, etc.) has special power for exchanging. Wuotan and Freya are King and Queen; the Bauer [Jack] is Thor, who not only protects the farmers but often wanders around disguised as a servant." – From this also derives the origin of fortune-telling by "turning up the cards."

The meritorious Germanist Dr. Franz Winterstein in Kassel published in Westermann's Monatshefte (1907, No. 12) a valuable illustrated essay titled: An Ancient German Game: Globe and Hammer Game, from which the following is taken:
"The Globe and Hammer Game belonged to the regular entertainments on the long winter evenings and was gladly played by young and old, especially at Christmastime. Its main area of distribution was, and still is, according to all indications, the Low Saxon culture region from the northwest to the northeast of Germany. [Southern Germany, and even Vienna, also knew it well from earlier times, as may be noted here only in passing; it is spread over all of Germania!] This is also indicated [namely toward Wuotanism] by the prominent position in the game of the 'white horse,' namely the 'Schleifner' [Sleipnir] of Wuotan. The hammer is Donar's weapon, the 'Walmer' (Mjölnir), and the inn (sometimes called the tavern) is the heavenly hall 'Walhall,' in which Wuotan's guests, the Einherjar, are splendidly entertained, and which receives tribute from mortals. In the game rules, the offerings to the All-Father are still clearly recognizable; here they are the game tokens, presented to his representative, the white horse. Whoever overreaches must pay the reckoning in Walhall, except for the holder of the white horse card. In the main, however, the game concerns an originally established contest between Wuotan and Donar, a verbal duel before the fortress of the gods. In place of the verbal contest between Wuotan and Donar, there came [in the age of the calendar] the contest between Hammer and Globe, between the old and new faiths, between Wuotanism and Christianity, and the eventual union of both in the card 'Hammer and Globe.' This union gave the game the name 'Globe and Hammer Game,' which before may well have been called 'Horse and Hammer Game' or simply 'Hammer Game.'"

24 December, Hilling Month: Adam and Eve. Christmas. Second Rauhnight.

That the feast commemorating the first human pair falls together with the "Great Mother Night" of the cosmos proves that this night was consecrated not only ecclesiastically to the memory of Jesus' birth, but to the arising of the entire cosmos — as has been repeatedly stressed. Adam and Eve are here set as stand-ins for Ask and Embla, the first parents, which leads us directly to the Ario-Germanic tree and forest cult, to which the still-customary Christmas tree owes its origin.

Everyone knows the homely figure of the white-bearded little man with the snow-covered hood, carrying under his arm a snow-laden fir, smiling so cozily from shop windows at Christmas time — but few know his name; they are content to call him "Weihnachtsmann," not knowing that he represents the returning god Vithar, who comes forth from his "wooded dwelling land" as the herald of "rebirth."

This wooded dwelling land is the Asiatic "forest land," for the arising-salvation lay in the forest, and also the ash Yggdrasil is a forest-tree — a ruling tree! — just as the earth is the symbol of the first-created man. And the nine woods or trees which, as the "fire mothers," formed the altar slab from which the tenth — the earth! — as fire father, produced the first spark, the first flame — these too are forest trees, and the ninth of the altar slab was the "fir"[45] [Tan-ne = do, give birth]. Wherever we look back into the myth-remote times of Ario-Germanentum, we meet the sacred forest — the divine ruling! — the altar-tree cult. Hence the old Germanic, pre-Christian custom of placing a fir before the farm gate on Christmas Eve, hung with gifts of love, studded with lights of life. And also the master of the house himself would place such a fir before his own gate, dedicating it as an offering to the passing gods. From these two occasions developed the custom of the Christmas tree, which finally exchanged its place before the gate for that in the hall, which it still occupies today and — hopefully — will keep forever. It is an error to claim that the Christmas tree only came into vogue in the 17th century, merely because it was not mentioned earlier — as something self-evident — until it began to arouse offence as a "heathen custom," thus attracting observation and becoming a subject of description. In this way it was transformed into a "Christ tree" without, however, having undergone any change in its innermost essence. The "fire from nine kinds of wood," which plays such a prominent role in this second Rauhnight, is only fully explained through the altar slab for generating the holy Christmas fire.

25 December, Hilling Month: Christmas Day.

Interpretation: Heiland, i.e., "Seliand." Esoteric meaning: "hel" = hidden, concealed; "and" = the other — i.e., the other sun-god, namely Froh or Balder, is concealed within him. Exoteric meaning: "hel" = death; "iand" = turner, other, conqueror; i.e., the conqueror of death in the Christian sense. Since the "Kalander" could not manage to bring Jesus' life and passion story into harmony with that of Balder, they called Jesus Heliand[46], namely the "concealed other," and alongside this other "sun-god" they let a new "sun-hero" arise, onto whom they humanised the god-myth — while taking the latter together with the Wihinei into the "High Secret Eight." Thus arose the hero saga. That is

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[45] The ash (ask = arising) as a fire-drill is the "fire-father." The nine fire-mothers [nine mothers of Heimdall] are: Alder (yrla = seething life), Oak (eok = lawful excitation), Pine (forat = fire excitation), Birch (biark = enclosed life), Willow (uid = law), Yew (ybe, ube, auf = knowledge, spirit), Spruce (filte = act of begetting), Beech (bote = bearer, provider, assembler, producer), Fir (tan-ne = to do, to give birth).

[46] Also "Salvator": "jal" = salvation; "vator" = father, begetter; thus: Father or begetter of salvation, an epithet of Wuotan, who, as the second Logos, is also the Son of God.

why we see alongside the sun-god "Balder" the sun-hero "Siegfried" awakening, and all the other Æsir and Ásynjur, Vanir and goddesses, etc., being sagawise humanised, while the god-myth gradually seemed to pass into oblivion. All these hero names, however, conceal the god names — as shown here only with one example. Balder, formed from the root words bal-da-ur, resolves into "sun-to-the-Ur," and Siegfried, from the root words ji-gi-frid, gives "sun-go-death" — both names thus stating the mythic law that all sons of the sun are fated to a near death. "Christmas Day" or "Seliand's Day" celebrates the young sun-god as child, i.e., in his arising, both in Christianity and in Wuotanism.

26 December, Hilling Month: Stephen.

Interpretation: "ste" = stand; "fan" = beget; thus: "Standing begetting," i.e., "standing life again." Yesterday the reborn Balder or Froh [Froh = lord, the glorious one, the joyful one] was still a child; today he is already a man and ready for battle. He mounts his steed to ride into combat. All that is told of Balder's, Froh's, Vali's, Phol's steed appears transferred onto Stephen's horse, although according to Christian legend he could never have been associated with horses. Therefore he is the "horse saint," and today the church holds the oat blessing. In St. Pölten in Lower Austria in the Middle Ages, a "tithe of oats" called Wuotfuator was paid to the church. Wuotfuator, i.e., rage-father, storm-father, is an epithet of Wuotan, and this oat tithe was formerly an offering to the storm god, later transferred to the church.

27 December, Hilling Month: John the Evangelist.

Interpretation: "Johans": "jo" = fire; "hans" = Æsir, ruler; thus: the fire-ruling Æsir, the judge, the changer. Balder has defeated the winter or death-giant, and the Æsir now prepare his funeral pyre. To John the Baptist [24 June, Brachet] here stands opposed John the Fire-Baptist — just as to the lindworm [water, George, on 24 April, Easter month] stands opposed the fire-dragon, St. Michael, on 29 September — for conquering water [ice] is winter, death, while conquering fire, which melts the ice, is life. But the saviour-god always becomes the destruction-god, or vice versa, so fire is also death when it evaporates water [spiritualises it!], just as cold gives life again when it condenses vapours in clouds into water. [The spiritual materialises, as shown with the first Logos.] But the effects are not the same, for while fire as death leads to spiritualisation, water as death [ice] leads to the stiffest materialisation, which sooner or later must give way to fire or spiritualisation. Thus in all cases the deciding or judging factor is the fire-spirit, the primal fire. Therefore today, on the third feast day, the reborn sun-god is the changer into rebirth, the judge, the purifier who baptises with fire. This is why the unbidden Thing fell on John's Day, why it was a day of judgment.

It may be fitting here to insert a characteristic example which, though not directly part of our subject, shows clearly how Rala was more widely used to interpret customs in order to preserve Armanist wisdom in Christian guise. This wisdom says: "Six weeks [sex uaken = sexual activity, arising] and three days [tritac = begetting-deed: becoming] must a wagon-wheel [wagenrad = acting rightly, i.e., right-doing] have lain in the dung-pit [bad condition, death-sleep], which today was thrown into the fire [fyr], and the 'judgment meal' could last only as long as wheel and hub [birth-carrier, hence navel] took to burn to ash [sap = arising; ash symbolically the salvation sign of re-arising, hence the 'ashing' in church on Ash Wednesday]." The symbolic solution of this custom reads: "Arising, becoming, changing to passing led to death-sleep, but the primal fire lets the birth-carrier arise anew." Closely connected to this is also the "Yule-Night": "Jul" = spirit; "Rad" = right, salvation, etc.; thus: the right spirit, spiritual salvation, and the concept "to jul" = to spiritualise, de-materialise, deify, a spiritual act turning away from the materially everyday, an act of worship.

28 December, Hillingmanoth. Innocent Children.

Today Wuotanism, like the old Church, observed a bloody mystery of real human sacrifice, namely child sacrifices, which, however, had already been replaced by symbolic bread offerings by the pre-Christian Germans[47].

In the Church, the so-called "compulsory mass" (Zwingmesse) was maintained as that sacrificial mass, which, however, was celebrated only for the inner mystery grades and otherwise kept strictly secret. It was only with the Reformation era that it ceased, although it can still be historically traced—as a "black" or "devil's mass" in the sense of "black magic"—up to the time of the French Revolution.

Cologne had its own cemetery for innocent children, and indeed, the relics of the "Three Holy Kings" are remains of such sacrificial victims, since the skeletons were proven to have come from children no older than six years. For the present purposes, this brief remark shall suffice.

31 December, Hillingmanoth: Sylvester. "Gap in Time," "The Now"; Third Rauhnacht.

Rala: "sil-fes-ter": "sil" = goal; "fes" = beget; "ter" = "tern," "tarn" [tarnhut = camouflage cap] = conceal; thus: "The begetting-goal concealed [hidden]."

The gap in time separates and unites Ur and Ur, namely the past and the future, through the "Now," which is why the instrument that shows us the "Now" is called the "clock" (Uhr).

1 January, Hartung: Telemachus.

Rala: "tel" = earth; "em" [am] = mother; "at" = act, bring about; "os" = mouth, opening, to emerge; thus: "The earth as mother brings about the emergence [of new life]." Hence the custom of wishing one another good fortune for a good beginning; hence eating fish ["fi" [fa] = beget; "ist" [ast] = coming into being; thus: making something come into being, beginning]; eating pig's head[48] [see Advent; eating Lebzelten = "leeb" = life; "zel" = heal; "ten" = hold; thus: sustaining life and health, well-being]; drinking mead ["meoth" = me = increase; oth = ob = spirit; to increase the spirit, stimulate it], to increase the spirit, etc.

2 January, Hartung: Macarius.

Rala: "ma" = increase; "kar" = enclosed; "ri" = grow; "us" = os = mouth, opening, emerge; thus: "The still enclosed increase [of the harvest, yield, gain, etc.] will grow forth."

3 January, Hartung: Genovefa.

Rala: "Ge-no-ve-fa": "ge" = give; "no" = bear; "ve" = beget; "fa" = beget; i.e.: "The giving, bearing, manifoldly begetting one"—namely the All-Mother Earth.

The Earth goddess [Freya], who now transforms herself from her wintry form [Fria, Helia, Chrimhild] into her summery form [Frouwa, Brunhild], from the goddess of

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[47] For more on this: "Guido-List-Bücherei No. 2: From the Armanenschaft of the Ario-Germans" and a later planned volume for this library: "The Legend of the Holy Grail and its Kalic Interpretation."

[48] Sau = produce yield; "Rüsel" (ruozzen): ruo = rau = law, salvation; "zen" = sun; thus: "sun-salvation."

death into the bride of the sun and goddess of life, appears concealed in the Genovefa saga, in which her entire myth is masterfully preserved. As the Earth goddess once more received by her husband, the sun god, she is the "Nehalennia" [ne = bear; "hal" = heal; "en" = at, to, etc.; "ia," "je" = time]—"the bearer of healing for the approaching [spring] time"—entering in the carnival procession [far = wagon; naval = shaft] who initiates the general begetting season, the Carnival[49]. [Second interpretation: "far" = enclosed; "na" = birth; "ual" = from all; thus: "the all-birth enclosed in the essence of her being."] As such she received high veneration, particularly as the protective goddess of communities, which then retained her in later Christian reinterpretation as their patroness, e.g. Geneva, Paris, and others. Yet she is not Peratha [Bertha] herself, but only her forerunner.

5 January, Hartung: Telesphorus, Fourth Rauhnacht. Giperahtanaht, Perchtennacht.

Rala: "Tel-as-phor-us": "tel" = earth; "as" = mouth, opening, emergence; "phor" = fyr, ur-fyr, sun; "us" = mouth, opening, emergence; thus: "The divine sun-fire opens the earth for bringing forth." But with this fourth Rauhnacht, as already said, after the divine mysteries have been celebrated, the mystery of the human mysteries begins—the festival of the deity appearing in humanity [revelation of the third Logos]; therefore this night is considered the introduction of a new era, which is why the following day is also called the Great New Year.

6 January, Hartung: Epiphania, Three Kings, Peratha.

The high festival "of the deity appearing in humanity" [third Logos] was reinterpreted as "the feast of the appearance of Jesus among men" [Titus II, 11] under the name "Epiphania," whose name in the Rala as "Epifana" means nothing other than "to beget descendants," which coincides with the name and Rala of Carnival as already shown above.

Of the Three Holy Kings we have already spoken above; here we only need to mention their star, through which the kalic formula "tri funig steor" is formed, which resolves: "in the turning [of time] begetting returns."

Further to be added is the kalic resolution of their gifts of homage—frankincense [röfels], myrrh [Wyrhen = defend], and gold [or]—which yields: coming into being, becoming, and Ur, namely returning into the Ur; or if "or" is taken as "descendants," then the resolution is: coming into being and defending the lineage. Likewise the other names of the Three Kings—"Ator" = impulse, becoming; "Cator" = return; and "Beratores" = prepare descendants—are of meaningful importance when one considers that today the Asen and Asinnen—the gods and goddesses of life—return and make their entrance.

Peratha, the Glorious, is the weaver, the spinner, in modern High German: Bertha. She sits today on her feast day in women's churches behind the altar and spins; one may hear the whirring of her spinning wheel, but one does not see her. Christianity, although it sought to replace her with Mary, Queen of Heaven, could not banish her from the church, and had to tolerate her behind the altar that was once consecrated to her, and which she still occupies today, though under another name; for she is and remains Peratha, the Glorious, the Queen of Heaven, the increaser of all becoming, of all grace!

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[49] The Church misleadingly interpreted the term "Carnival" from "carne" = meat, "vale" = farewell; as "farewell to meat dishes" on account of the approaching fast.

C. After-Festivals and Concluding Festivals

January 7, Hartung:

Balentin. Kala: Balentin, Wieland, Voland, Noland: "uol" = spirit; "and" = the other: "The other spirit," namely the Ario-Germanic god taken into the "High Hidden Realm"; hence used by Christianity for the name of the devil: "Master Voland."

January 20, Hartung:

Fabian and Sebastian. Rala: "fa" = to beget; "bi" = by; "ian," "jan" = time: time of begetting; — "Je" = sun as begetter; "bas" = householder; "ti" = to hold; "jan" = time: household time; i.e., after the feasts, to once again tend to the household in order to increase its blessing. That is why folk belief says: "Sebastian cuts the last Christmas candle;" i.e., the feast and banquet times are over, now work begins again.

January 23, Hartung: Marriage of Mary. The return of the deity that grants increase is thus clearly indicated.

January 25, Hartung: Conversion of Paul — is clearly to be understood as referring to the conversion of the German people, who were to be transformed from a Saul into a Paul.

The actual conclusion of this festive season is again formed by three days: "Rose Monday," "Shrove Tuesday," and "Ash Wednesday." Rose Monday, named after the mystical rose (rosa mystica), the ancient symbol of union, was the day of betrothal, of the bridal purchase, and Shrove Tuesday was considered the day of the wedding. But Shrove Tuesday is also tied to other customs that reveal it as "Fasching-thingstag," namely "Fasching Court Day." Of the numerous customs connected with this, only two will be mentioned here.

In Cologne, it was the custom on this day to entertain the "old maids," there called "Möna"[50], serving them mocking pastries, among which the well-known "nun's farts" (Nonnenfürzchen) or "cream puffs" could not be absent. The original meaning of the name of this pastry says, in paraphrase, as much as "useless thing." In Vienna, the custom still exists today, practiced annually during the Shrove Tuesday parades, in which a replica of St. Stephen's Tower is carried along on a cart, while splendid caricatures of spinsterly figures seem to be energetically washing [scrubbing] it with lye and pumice. People laugh and say: "On Shrove Tuesday the old maids must scrub [scour] St. Stephen's Tower." Why this must be done, however, no one knows, and the why has never occurred to anyone to investigate. This too is pure Rala, which in the fossilized double meaning of the "sound-words" preserved a secondary tradition, behind which the exoteric interpretation and the esoteric solution are concealed.

The sound-words in that ancient Viennese tradition run: "Fasching-Dienstag — alte Jungfern — Stephans-Turm — reiben"; i.e., rendered back: "Sajing thingstag möna sta fa thurn ri ban" and means: "Begetting Court Day. To the non-begetters, to those who

[50] Möna from "Mönat" or "mönajt"; "mön" = moon, man, bender; "at" or "ajt" [3rd word-step] reversed, annihilated, thus: unfruitful. The same word also means "wünnich" [unmanly], "wönd" [emasculated], without needing to be derived from the Latin "monadhus," since the Ario-Germanic original language possesses the same primal, rhyme-, root-, and stem-words as Latin, and the older language is of the same origin.

constantly hinder begetting, death shall grow." This points to a begetting tribunal that existed in primordial times, which condemned the unfit for procreation to death, since the production of capable offspring was regarded as a religious duty. In the course of time, killing ceased, but those unfortunates fell into a condition bordering on slavery, being deprived of all human rights and regarded and treated only as objects. From such a condition of contempt arose the disparaging expression for a human being in the neuter, namely the insulting designation: "the" person (das Mensch).

It is noteworthy that regularly all kinds of folk opinions, tales, and customs were tied to old churches and cathedrals, since all old churches, especially "domes" [cathedrals], grew out of Halga-Domen of Wuotan. They therefore also all have their devil legends, for the devil is precisely the begetter who once had his sanctuary in the dome, and whom Christianity transformed from the bright sun god into the dark prince of the "depth" (Tiefe). And here is found the esoteric interpretation of the scrubbing of St. Stephen's Tower by the old maids: "All life in coming into being, becoming, changing, and passing away to be reborn is divine; therefore all and any hindrance is demonic, and thus the former is the 'Good,' the latter the 'Evil,' and so all the unfruitful, whether man or woman, should be eliminated to make space for the fruitful."

To Shrove Tuesday also belong all the legends and customs that center around the "Minne castles" [women's Halga-domes, in Christian times: Churches of Our Dear Lady], the "courts of love," the "Venus mountains," etc., as well as the legend of the Venus Lady [Frau Venus] in the Hörselberg and in the other Venus mountains, of which Lower Austria alone possesses three, which are still today designated on maps as Venus mountains. The Tannhäuser legend begins on Shrove Tuesday and ends on All Souls' Day, but all these legends can only reveal their true meaning through the Kala.

"Ash Wednesday" was the old "Aftentag," namely the "foundation day" of the new household of the young couple married the day before, hence "ajt" = coming into being. The Church today celebrates the "Ashing" which is performed at the high altar, as the priest marks the sign of the cross on the forehead of the faithful with ashes, saying: "Man, you are from ash and you will return to ash!" That is again Rala! "Asche" [ash] is indeed "destruction" in the third root-step, but in the first it is "coming into being," for there is no destruction, only a passing away to be reborn. And the cross is still today the ancient sign of increase [+, plus, more], and the priest therefore speaks the truth, for behind his words, meant to remind of death, is concealed the esoteric solution, which says: *"Man! You are from ash [Aft = ash, first man, Yggdrasil = world ash, tree of mankind, tree of knowledge!], you are yourself ash, you will always remain ash through the sign of life, the cross!"*

With consideration for the limited space available to us for the present discussion, it is not possible to address the other festival times as extensively as the "Festival of the Birth of the Gods, of All, and of Mankind," and it shall only be mentioned that they all passed into Christianity under their old Wuotanist names, the latter adapting itself as far as possible to Wuotanist forms and norms. Thus, we still celebrate the "Ostara" festival [Os – mouth, opening, origin, in reference to as – Æsir, in the spiritual sense; tar – turning, generating in the physical sense; thus: origin of renewed earthly life through sun-godly generative power from Mother Earth] under the old Armanic name, although Christianity no longer celebrates the divine wedding, and even had to insert a death festival in its place, only then to celebrate the "Resurrection" as the

victory over death. Likewise “Pfingsten” [Pentecost], which was already mentioned above.

It remains here only to briefly note some very particular feast days in their meaning, since our attention will need to be given to the “speaking signs” [attributes, hieroglyphs, symbols] in the sense of the Kala, which often seem to stand in very puzzling relation to the respective saints depicted. Thus, on 21 October, the feast of Saint Ursula is celebrated, whom the people quite rightly call “Sint Urfula” [not “Saint”]; this too is Kala and resolves as “eternal primal salvation” [hint ur fala]. Saint Gertrude, who throughout the Middle Ages was invoked by the dying for the granting of a “blessed primal state” [saligen Urständ], is depicted with a staff upon which a mouse climbs upward. Kala says: mouse-staff (ma-us sta-fa): “ma” – increase; “us” – out; “sta” – standing [third word stage, thus standing still]; “fa” – generation; thus: “standstill of generation,” i.e., death. Therefore, the mouse is a death-animal, i.e., a creature announcing death.

The concealed meaning of the name Gertraut or Gertrud [gere – returning, turning back; traut – turning] cancels out the death symbol, for the name says: return, thus rebirth. Gertrud is therefore the soul-guide through the “Urständ,” through the state of death between dying and being born, just as Saint Ursula with her [11,000] virgins, the mothers of the future. The number 11,000 is Kala: einlif-tusunt: ein = the One, God[51]; lif = course, life; tusunt = to enclose, to conceal; thus: “to conceal the divine or spiritual life [in the Ur or the Urständ].”

Similarly, Saint Gereon [ger – turning; ri = arising, growing; on – man; “man of the returning arising”] is, as already shown, a patron of rebirth, as are many others, e.g., Maurice, Kastor, etc.

In Wuotanism, “rebirth” was thought of as especially glorious for those who had prepared their salvation in life itself and, through good works—namely, those that promoted development—had thereby acquired for themselves their “own soul-treasure.” This is directly connected with the Christian belief in the “resurrection of the flesh,” as well as with the “state of sanctity” [communion of saints]. The most certain way to attain the state of sanctity is through martyrdom—as both Church and Wuotanism teach—which leads directly to union with God.

Both religious systems mean by this the “self-sacrifice of an effective life,” which does not shy away, for the sake of what is recognized as good and worth striving for, from enduring all renunciations and persecutions, even death itself, without cowardly concessions or recantations—even if this death is to be met on the battlefield or on the scaffold. These blood-witnesses, whom the Church calls “martyrs” and Wuotanism calls “Einherier,” are the “communion of saints.” Only later misunderstanding—both in Wuotanism and in Christianity—believed that a battlefield death or martyr’s death alone was enough to reach that state, whereas it is in fact only the not strictly necessary final stone of an entire life that was led in the state of sanctity or “grace of God” as a “self-sacrifice.”

The state of sanctity, or being in the “grace of God,” consists simply in always feeling, thinking, and acting in a good, promoting sense within the sphere of one’s power, and in refraining from, or preventing, anything evil that might hinder development.

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[51] See Religion of the Ario-Germanen

Whoever fearlessly aligns his actions and omissions with this, and bravely withstands all hostility, thereby dedicates his life as a self-sacrifice to divine purposes, and thus stands in the state of divine grace or sanctity, and at death enters into the Godhead—even without the martyr's crown.

It was only later Christianity that increasingly obscured the teaching of the "resurrection in the flesh," which the Church today applies only to the "Last Judgment." Though this lies outside the scope of our discussion, it may be mentioned comparatively that peoples who maintain the belief—or rather the knowledge!—of reincarnation are unconquerable, because they know that they themselves will become their own descendants, and thus know that in the future they will be as they have prepared themselves through their present actions and omissions. For this reason, they would never dare to utter the ugly phrase "après nous le déluge!" The conduct of the Japanese in the recent East Asian war and their successes showed the astonished, over-Christianized Germanic peoples what power lies in that knowledge-belief in rebirth, to which the Japanese still adhere today. They simply did not fear death, because they know that it cannot kill them—for they will be born again!.

To heroism in life, whether it led to martyrdom or death in battle or not—since it could also end through slow starvation, which the so-called humane age of the present inflicts upon those inconvenient heroes of spirit by cutting them off from all means of living [because today fuel would be far too expensive!]—there stands in contrast the "straw-death," or rather the "straw-life," which is also what is meant by the image of the "straw-death." Mistakenly, the "straw-death" was taken to mean the death in a sickbed, but this is false. The straw-death is the death after a uselessly wasted life, for "straw" = tra means: empty, hollow, without fruit; and since such a wasted life is likewise fruitless and empty like straw, it is itself a death, and thus: "straw-death."

Those, therefore, who die the straw-death do not come to Valhalla as Einherier, nor into Heaven as saints or the blessed, but are reborn under circumstances that will compel them to lead a heroic life in order to gain the state of holiness that every human being must attain, since Armanism does not recognize an eternal damnation. Both the promised joys of Heaven or Valhalla and the sufferings of the other places of soul-abode are fulfilled during the next reincarnation—and even during several of them—here in the human world in renewed human bodies, but not as reward or punishment, rather as effects of self-created causes according to the unalterable karmic law[52].

Therefore, the Christian Heaven, the Christian Purgatory, and the Christian Hell are to be sought and found here on earth, in the midst of us living, without being bound to outward splendor or outward poverty.

From what has been presented so far—though it is far from having fully brought forth everything, for which more volumes would be necessary than the few sheets here allowed—there has nonetheless been given a sufficiently comprehensive picture of how, in the era of the first Christianization, the founders of Roman Christianity, united with the Armanic Kalanders, strove to steer the religious system of Wuotanism, on the basis of the wisdom of Armanism, into the other system of Christianity and to merge the two together.

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[52] Religion of the Ario-Germanen

It has been shown that those Germans who undertook this task joined together in the form of a brotherhood called the "Kalanders," and outwardly—apparently—professed loyalty to Christianity, but inwardly had taken Armanism into the "High Secret Eight." Indeed, from many indications it is clear that the lower Armanic grades, and even the common folk from old habit, continued to preserve the religious system of Wuotanism in secret as a counter- or "superstition," and only outwardly professed themselves to be Christians.

However, it was not only the Armanen acting as "Kalanders" who thus concealed and continued Armanism and Wuotanism, but the same was done by the other Armanic groups, which here, according to the particular sides of their special activity, must also receive the necessary attention in order to survey and comprehend the interlocking of the entire organization[53].

And the Armanen were arranged into three groups according to Origin [Coming-into-Being], Becoming [Being], and Changing [Passing over into New Coming-into-Being]; and the "Skalds" formed the first, the "Heralds" the second, and the "Femanen" the third order-group [not stage or grade], with each group containing within itself a three-step order according to degrees of knowledge. By this strictly applied ordering, the "Kalanders" are thus to be counted in the third order-group, the Feme, for they had to administer the "Court," the "Judgment" [Roden], i.e., to direct the processes of Changing, even though—as already mentioned—all groups and subgroups of the Armanen class, each in their own way, took an equal share in these processes. The "Skalden" were concerned with spiritual matters: with language, poetry, and science. The "Heralds" with the fine arts and the art of governance, and the "Femanen" with law and justice. Accordingly, we are to recognize in the "Kalanderskalden" those poets who, poetically following the rules of the Sala, reshaped the divine myths into heroic sagas or into saints' legends, and coined the necessary new names for the "Germanic-Christian cult."

The "Heroldschaft" (hearldry) as "Kaland-Heralds" likewise, according to the rules of the Rala, created artworks—whether on the shields of heraldic lords or other paintings [as painters], in buildings [as master builders or carpenters], in sculptures of stone [sculptors], or wood [woodcarvers]—since they too had to disguise Wuotanic depictions under Christian outward form. Finally, it was the "Femanenschaft" as "Kalandsherren" who maintained the Ario-Germanic Rita customs and in the High Secret Eight long protected the Ario-German from Roman [In-]justice, which was expressed in the formula spoken by the "Femgraf" when opening the Thing: "I command Right and forbid Wrong." Since he commanded Ario-Germanic law, his prohibition was aimed at Roman law, which he called "Wrong."

In this structure, the "Kalanders" worked together for several centuries, jointly building that admirable framework in which the old teaching appeared almost unchanged in new dress—and the whole transformation might have taken place peacefully, had not, in the eighth century, a new era of violent and bloody Romanization broken in, whose goal was to eradicate the remnants of the Wuotan cult with fire and sword, with torture and the executioner's axe.

Formerly, through peaceful agreement—quite in the spirit of the letter above quoted from Pope Gregory I the Great [590–604]—some Halgadome had become

[53] Armanenschaft of the Ario-Germans

Christian cathedrals, churches, or monasteries, and the Roman clerics had united with the Kalanders in joint work. Now, force took the place of negotiation; the Halgadome—which were usually very wealthy—were confiscated by princes[54], and in their abandoned buildings at least a monastery was established. The faithful Armanen fled or hid—in the heath—if they did not perish by the executioner's hand. The Halgadomsschulen, some of which might rightly have claimed the title of "High School," as they indeed bore it, in the sense of our universities, were closed, and all of Germania was systematically den-schooled—a process I have reported on in detail in my work on the Armanen class of the Aryans. What meaning could the few monastery schools have, with their paltry Latin instruction, which served only to supply the demand for clerics![55]

The Armanen who remained faithful to the Rita as to Armanism withdrew into strictly closed secret societies, which had their points of contact in the "Kalanders" as long as these were still secure, though even there they were compelled to guard their secret with the utmost caution under outward Christian forms, and finally—one need only recall the priests of the Kahlenberg, Eulenspiegel, etc.—to practice their work under the cap of the fool's bells, pretending to be harmless jesters in public.

In the Feme, which was kept entirely free from Christian influence, they still had their last refuge, but this too fell to Romanization when the Archbishop of Cologne, as Duke of Westphalia, succeeded in the 13th century—being a Ripuarian!—in securing supervision over the Feme.

Yet still Armanism smoldered under the ashes; the Armanic Skalden still lived and worked in the secretly maintained "Skaldenorden," as in the old Bauhütten [craft lodges] and the secret guilds of the "Heroldzünfte."

It is instructive to examine those secret refuges of Armanism more closely than has hitherto been done, in order to grasp and appreciate their significance and lasting effect down to our own day.

According to an art-saga of the Nuremberg Meistersinger, which surely reports the full truth, though transmitted to us only as a legend, "twelve old masters" petitioned Emperor Otto I to be allowed to practice the Meistersang in the old form. The Emperor referred them to the Pope, who summoned them, rejected their request, and handed them over as heretics to the living fire.

In these "twelve old masters" we are without doubt to recognize Armanic Skalden, who might well have hoped from Emperor Otto I, as the first Saxon emperor, that—after the Frankish, namely Ripuarian, dynasty[56] of Karl the Great, the Saxon-slayer

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[54] Exactly the same fate befell the Catholic monasteries at the time of the Reformation; they too were dissolved, their property was seized by the princes, and only a very small fraction of it was used for the new Protestant Church. Indeed, it is likely that the alluring prospect of confiscating church property gave the Reformation movement no small degree of additional momentum.

[55] Anyone who wishes to learn more about the details of the bloody second era of the Christianization of Germania should obtain the worthwhile little book Der Tempel zu Rethra und seine Zeit by P. Wigaloïs, published by G. Simons, Berlin-Mariendorf, 1907 [1 Mark], since describing these events lies outside the limits of our presentation, though they usefully complement it.

[56] I am very well aware that the Carolingians were "Walloons" and not Ripuarian Franks, but they were kings of the Ripuarian people and, as such, constituted the Ripuarian dynasty.

[Slachtenaere], had lost power in Germany—he would show himself favorable to their endeavor; but here they were mistaken.

Despite this impossibility at the time, for political reasons, of openly granting such a beginning, the Skaldenorden nevertheless continued in secret "High Secret Eight," though it too outwardly adopted Christian forms, while inwardly inspired by the Armanic spirit, and later appeared Romanized to the public as the "Minne-singers' Order."

This order had faithfully preserved the old Ario-Germanic heroic songs in High Secret Eight, for otherwise it would not have been possible for the Minnesängers to suddenly appear with the old heroic songs adapted to Christian sense; for now began the era of the great national epics—the Nibelungenlied, Gudrun, and many lesser epics—all without exception old Wuotanic heroic songs in Christian disguise.

How else but by faithful guarding and cultivation in High Secret Eight could it have been possible to bring all these ancient materials suddenly to light again, when centuries had passed between their first composition in the form of heroic songs [which may be set around the 5th century] after their transformation from still older divine songs?

For over six hundred years these old heroic songs, born from the divine songs, were secretly and orally transmitted, until they now received their renewed reworking in Christian form!

But the authors of those great and fine epics were still masters in the Kala, for these now Christianized old Wuotanic heroic songs of this era become understandable in many parts only through proper solving and reading according to Kala. Some seem sheer nonsense without such solving, as for example the "Kolandslied" or the song "Lohengrin, the Knight with the Swan."

The former is exactly the opposite of what has hitherto been understood—namely, it is no praise of Karl the Great, the Saxon-slayer, but a battle-cry of the Feme against him; and "Lohengrin" is likewise a song of praise to the Feme, from which we learn that Walther von der Vogelweide was the Grand Master of the Feme.

The smooth surface meaning deceives! How could knightly!! Minnesängers have entered into a contest in which the loser was to end shamefully by the executioner's hand on the scaffold!?

And since the Feme was the last refuge of Ario-Germanic wisdom, Ario-Germanic Rita, Ario-Germanic law, the old Wuotan faith and the new Roman church faith are always personified and set against one another in such works. The outward verbal sense is secondary; only in the disguised conceptual sense lies the kernel, which was calculated for the knowing.

Herein lay the poet's mastery in handling the Rala, even shaping the outer verbal sense so that it appeared seemingly credible. The Lohengrin song is a pupil's work—a master would have mastered the Kala better.

But after the completion of that mighty spiritual labor, Minnesang quickly declined, for even while it seemed to flourish, its decay was already complete, and its successor, the Meistersang, was strangled in the formula frame before it was even born.

Nevertheless, a few have laboriously dragged themselves through the centuries to our own day—misunderstood and mocked—and will continue to drag themselves into the future, as pitied fools or ridiculed idealists, to carry their spiritual treasure across into a brighter, more beautiful future. They have simply been born too soon—but they will be reborn as the masters of the future! **Hail to them, to their and our future!**

As for the "Bauhütten" ("lodges")—that other group of Armanen which took the Armanismus into their "High Secret Eight" and, at the very least, preserved it in their misunderstood symbols and certain equally misunderstood teachings down into our own day—one must, right from the outset, take a stand against a great error when considering and describing them.

Already the letter from Pope Gregory I, the Great (590–604), quoted above, speaks of pagan or idol temples as existing solid structures, and an early medieval poem contains the description of a heroic battle in which the skald uses the word-picture: "You know well how it is when Wodan [Wuotan] hacks at his church gates"—a vivid image for the sword-work of his warriors. These and still more similar pieces of evidence testify that the Germans were quite familiar with wooden and stone buildings even before the seventh century. Old wall remains of fortresses and halgadoms (holy sanctuaries) dating back to times before our era, found in regions where the Romans had never come, attest that the Germans already more than two thousand years ago knew and practiced building with dressed stone.

The writer of these lines himself discovered, on the Hohenstein near Rothenkreuz in Bohemia, well-preserved ruins of a halgadom, and on the Schatzberg near Iglau, a prehistoric fortress constructed of ashlar blocks—both stone buildings clearly of at least two thousand years' age. The unfortunately too-early-deceased archaeologist Dr. Hans Hauer of Vienna likewise discovered a Wuotan temple in Lower Austria, which he described to me orally as follows:

> *"It is a well-preserved square building, still under roof and gable, standing free on all sides, with one low entrance door in each of the four fronts, and above each a large window. The doors are oriented precisely toward the four cardinal points, but so low that anyone entering—before the sanctuary—was compelled to bow while passing through. The interior space is completely empty."*

Where this extremely important structure stands, my late friend did not disclose, as he planned further research and eventual publication on it, and I, out of understandable restraint, refrained from further questions as to its location.

The square form is noteworthy, since Wuotan temples—also the one on the Hohenstein, which is an upper-level building with two doors set on the axis—were usually round buildings, or rather still are today. For it is beyond doubt that all the round chapels now called Karner ("ossuaries"), which formerly served as Taufkirchen ("baptisteries"), are in fact Christianized Wuotan temples. According to the arrangement of Pope Gregory—because they were well built—they were not torn down, but consecrated to the Christian God, after the "idol images" (as Gregory says) or the simulacra (as Tacitus calls them)—i.e., the clearly symbolic sacred signs of Wuotanism—were removed and probably destroyed.

Lower Austria, Moravia, Bohemia, Styria, Bavaria, and so forth still preserve many of these today in ecclesiastical use. And curiously, most of them display sculptural work which, despite all forced interpretations, will not fit into the framework of Christian symbolism, wherefore one has resorted to the easy "explanation" that they were "joke carvings" made by the artists to poke fun at patrons and the like. Such a notion needs no serious refutation.

If one compares these often artfully executed bronze works and other sculptures from prehistoric grave finds—which today scholars already "dare" to ascribe to our Ariogermanic forebears—and considers that these finds, in inventiveness of form, skill of execution, and technical handling, prove that sculpture was already quite familiar to our prehistoric ancestors, there is no reason whatever to deny that such artistic abilities were present before, during, and shortly after the time of the Roman invasion of Germania. All the less so as all these puzzling works can be very simply and naturally explained and read from the hieroglyphics of Armanismus. More than that! Even in these works the Law of Kala is clearly expressed—that law which contains the threefold interpretations already discussed above in connection with the legends of the Rahlenberg near Vienna. This Kala of building symbolism passed into the Middle Ages and reached its highest artistic development in the so-called Gothic style, so that every Gothic structure—especially every Gothic cathedral—from the foundation stone up to the pinnacle or the rose window of the tower, speaks a clear language. Sadly, this is no longer understood today, for it has only recently been rediscovered by me.

When, in new Gothic churches—such as the Votive Church in Vienna—the "unity of the tracery" is praised as a virtue over medieval buildings, this is a misunderstanding. For the old master deliberately gave each window, etc., different tracery, each of which concealed in its special pattern an Armanic key-thought, condensed through the Kala, so that the entire proud structure became a Kala-hidden revelation of the Armanic Wihinei. This latter had been taken by the Bauhütte into the "High Secret Eight" and faithfully transmitted for centuries in their poems of stone and brick, in the rock-solid inner conviction that through such Memnon structures they were speaking to future generations—generations in whose time the veiling band of foreign suggestion would at last have fallen from men's senses.

After the third era of persecution—still bloodier than that under Charles the Great, the Saxon-slayer, which will be spoken of again at the end of this work—when all national feeling and thought had been struck down into the sleep of death, and Gothic art began to fade, the last remnants of the Armanen from the building lodges of masons and stonecutters gathered together and formed the "lodges of the free or freed masons." They withdrew entirely from operative masonry and dedicated themselves solely to "spiritual masonry" within their strictly closed circles, preserving there all their inherited teachings, customs, symbols, and other secret knowledge.

In 1717, the four building lodges that still remained in London united to form the first "Freemason Lodge." German secret fraternities of "free masons" adopted the same forms, and following the English model, they began calling their "lodges" by the same name. But today, the spirit of Armanism has completely disappeared from Freemasonry—both English and German. It has become not only entirely international but, even more significantly, has degenerated into a satrapy of the Alliance Israélite.

Freemasonry still plays with the old inherited teachings, customs, and symbols—together with their Kala, degrees, and secret signs—without truly knowing

what to do with them. For today's brethren they are soulless husks, unsolvable riddles, incompatible with the Orientalism with which they are now being "revitalized." That is why the supposed secret of Freemasonry is simply that it no longer has any secret in the sense of Armanism, while its present "secret"—though rather transparent—hides behind the suggestive phrase Alliance Israélite. Actum ut supra!

To the old Freemasons—up to the middle of the 19th century—thanks must be given for their faithful preservation of the secret knowledge taken into the Hohe Heimliche Acht, which for them may have been a more or less misunderstood body of teaching, but which, without them, would have been completely lost. Now, however—since the key has been found—it comes alive again. The old building lodges likewise deserve thanks for their death-defying watch over the secret knowledge, which they preserved in their works for an age that now seems to be at the end of the era of materialism—an age that will hopefully soon give way, like a far-reaching "Twilight of the Idols," to a purer and brighter dawn of the spirit.

In vain will the curious search the extensive literature on art, art history, styles, etc., for confirmation of what has just been said. It is therefore my deepest pleasure to point to a new, groundbreaking work by the royal chief teacher of building science, Mr. B. Hanstmann of Magdeburg[57], who must also be counted among the Seers and Knowers. In his book, he brought forth in word and image previously unimagined insights in the field of "building symbolism."

Equally, Director Friedrich Fischbach of Wiesbaden has been one of the first to step forward with courage in explaining such symbols, as can be seen from his numerous—though unfortunately much too little known and appreciated—books and writings, which are here warmly recommended (Publisher L. A. Kittler in Leipzig; request prospectuses).

Just as the "building lodge," with its many offshoots, has preserved Armanic secret knowledge down to our own time, so too have the "heraldic fraternities" in their many branches—though in a different form of Kala. They have preserved the entire picture-script [hieroglyphics] of the Armanen intact and almost undamaged to the present day. Their direct descendants, the modern heraldists, still employ this picture-script in coats of arms—though without knowing its true meaning, which it has been my fortune to decipher and read.

Faithfully, they too have guarded their Armanic lore, withstanding many dangers, and they have likewise preserved and hidden their secret knowledge in cryptic images, to be deciphered and used in brighter times.

To this group also belonged the first three great knightly orders: the Teutonic Knights, the Knights Hospitaller (Maltesers), and the Templars. Whoever reads the Templar trials as one who knows (as an Armane) will find that the many riddles are riddles no more; he will at once see that the knightly brethren were also Kalander.

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[57] Professor B. Hanftmann, Architect B.D.A.: "Hessian Timber Constructions", contributions to the history of the West German house and timber construction, to accompany L. Bidel's: "Hessian Timber Constructions". With 119 illustrations and a map sketch. Marburg an der Lahn, 1907. N. G. Elwert's Publishing House. 4°, XVIII, 200 pages. Price: paperback 10 marks, bound 11.50 marks.

Here lies the origin of the so-called Maltese Cross, whose figure consists of two opposed hooked-crosses—this most ancient Wuotanist sign of salvation (Fyrfos, Thor's Hammer)—which here was transformed into the Christian cross worn on the breast of the order's knights, and which still forms the basic type of almost all modern orders' decorations.

Here also arises the opportunity to address the origin of the Christian cross and the crucifix, to show how the cross was "converted" into the sign of the cross—a transformation in which the Kalanden, as already shown in the example of the Maltese Cross, took part..

The simple upright cross + with four equal arms was the pan-Aryan sign of increase (plus), to which the Roman-Christian missionaries opposed the Latin cross with a lengthened lower arm †[58]. The cross in a circle ⊕ was the sign of the court (Femkreuz), originally opposed to Roman ambitions, but soon also appearing as adopted from the church, particularly to replace the hooked-cross 卐—which the clergy fought as a "heathen cross"—with a form similar enough to drive it out. This struggle soon produced special cross-forms in which the hooked-cross was hidden.

It is understandable that the early Christians, when the so-called cross was still a despised instrument of execution and thus a badge of shame, refused to depict the crucifixion of Jesus and for centuries stubbornly avoided representing it in art. We have seen the same in the Heliand and in Otfrid's Evangelienbuch, where both authors struggled to describe the death of Jesus and its circumstances in such a way that would not offend unprejudiced hearts, yet still produce the impression of the sublime-divine that they wished to evoke.

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[58] Detailed information can be found in my writings: "The Secret of the Runes", "Armanenschaft of the Aryans", and in the following publications of the Guido von List Society in Vienna. Likewise in my work "The Religion of the Ariogermanen etc.", published within the framework of this collection.

The same difficulty faced the evangelists centuries earlier among peoples who had been won to Christianity before the Germans. The earliest images of Christ are therefore those of the “Good Shepherd” or the Lamb (Agnus Dei), and only in the 4th century are these combined with the cross—placing the lamb at its base, or Christ’s bust above it or at the crossing point. It is not until the 5th century that Christ appears nailed to the cross with four nails, yet still not dying—his head held upright, more symbolic than naturalistic. Between 424–460, a crucifixion scene appears on the wooden doors of St. Sabina in Rome; of similar age is the ivory relief in the British Museum. Only in the 6th century do such depictions become realistic, showing a dying or dead Jesus, as in the Syriac manuscript of Rabula in Florence’s Laurentian Library and in the crucifixion image from the Pallium Pontificum of Achmim in Egypt. But even then, not everywhere was Christ shown dead—for the Germans could not easily accept a “dying god” in so realistic a way. Even if “Wuotan sacrificed himself,” this was a mystical act without human compulsion.

The interferences of the “Kalands” grew ever weaker, the foundations which they had given to Roman churchdom in Germania became more and more obscured and faded, and so we soon see the “Black Mother of God” displaced and overgrown by the “Sorrowful Mother of God,” and only a few pilgrimage sites still stubbornly clung to their old, traditional images and customs. In exactly the same way, with other newly emerging or otherwise renewed old trinities of saints, the old relationship to the triad “Coming into Being, Becoming, Changing” was obscured or forgotten, so that in the trinities: Margaret, Catherine, Barbara; Fides, Spes, Charitas; and others, the third no longer appeared dark [as a Moorish woman] but bright like the others. Numerous new saints also emerged who no longer had anything to do with the Kalands. Roman churchdom remained victorious on all fronts and now set about forcibly destroying the last remnants of the dwindling Armanendom.

As the influence of the Kalanders became weaker and weaker, the foundations which these had given to the Roman church in Germany increasingly decayed and faded and so we also soon came to see the "Black Mother of God" being displaced and overcome by the "Sorrowful Mother of God." and in only a few places of pilgrimage tenaciously held onto their ancient traditional images and customs, Completely in the same spirit, the ancient connection to triplicy emerged linked to other newly arising or otherwise renewed ancient triads of saints: "Arising, becoming, transforming" obscured or forgotten, so that with the triad: Margaret, Catherine, Barbara; Fides, Spc, Charitas and others, the third one no longer appeared as being dark (as a Moor), but rather as light as the others are. So too do numerous new saints emerge who in no way have any connection with Kala. Roman ecclesiastical practice remained the victor in every regard and set about violently destroying the last remnants of shrinking Arnanendom.

In the organic cooperation of the three great Armanic groups — the guilds of stonemasons, the building lodges with the heralds’ guilds, and the Femane guild under the leadership of the Kalands — these had not only prepared and guided the transitional forms and norms from Wuotanism to Christianity, but, alongside many other successes, they had also accomplished the not-to-be-overestimated great feat of having wrested from the ascetic-minded, life-denying and thus woman-hostile Church, in the eleventh century, the cult of Our Lady, or Marian cult, and thereby won for the Armanic deification of woman, and thus also for the civil free position of woman, Christian recognition and sanctification. From this standpoint, the historical development of the Christian women’s cult is particularly noteworthy, and so here the most important dates shall be given in brief overview.

From the fourth to the fifth century, the question of Mary's virginity stood at the center of church disputes, which in the fifth century was more precisely determined by the title question of whether she was "Christ-bearer" or "God-bearer," and settled by the church's sanction of the latter term. In the sixth century, the feast of Candlemas ("Mariä Lichtmeß") was adopted for Armanic reasons; then the feast of the Annunciation of Mary [Iduna, Swallow] and the Visitation of Mary [blessing journeys of Frouwa]. In the eighth century, the Assumption of Mary [Freyja with the chariot of cats]. In the eleventh century, Saturday of every week was dedicated ecclesiastically to "Our Dear Lady" [as it had been sacred to Frouwa since ancient times], when Pope Urban II in 1095 decreed a Saturday office for St. Mary in all monasteries. Thus, the women's cult steadily intensified into the mystical, which ought to have led to full recognition of the female priesthood of Wuotanism even within the Church — but the Church strove to prevent this by attempting to bring the mysticism of the Marian cult back into the realistic through the insertion of new Marian feasts.

A number of Marian feast days came into adoption that particularly strongly emphasized the feminine-human characteristics [Mary's Betrothal, Nativity, Presentation, Conception, etc.], and older Marian feasts [Candlemas as Mary's Purification, etc.] were adapted accordingly. This kept the sought-after recognition of female priesthood from advancing beyond the half-priesthood of the nunnery. But not content with this, the Church wished to remove the question once and for all, even for the future, and therefore moved immediately from a defensive stance to direct attack — which it skillfully concealed — by using the pretext of the persecution of heretics to direct its main blow against the cultic, mediumistic nature of Germanic women. By this means, papist Rome unleashed upon Germania, like an all-scorching simoom, the hereditary hatred against Ario-Germanendom which it had inherited as testament from Caesarean Rome, thus bringing a fearful and terrifying end to all aspirations of the Germanic woman to attain the priesthood, as well as to any further development of the women's cult into the mystical-divine.

If one regards the witch persecutions from this viewpoint, as persecutions of heretics, that most gruesome chapter of all cultural development in mankind's history appears in an especially glaring light of terror — for it shows all too clearly that the life-denying and thus woman-hostile Church, in order to defend itself against the threat of a female priesthood, resorted to such diabolical means as the world's history offers no second, nor even a remotely similar, example of[59].

In consequence of the Roman Church's own truly imposing consistency, it did not stop with this step but, in the process, also fanned the struggle over clerical marriage in Catholicism; the victory of celibacy in the eleventh century was the self-evident result of all these efforts, whose ultimate goal was a rigid hierarchy and complete sole dominion of papal Rome over all mankind.

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[59] significant — and until now far too little noted — is the fact that the witch trial distinguished between "witchcraft" and "sorcery" in that, in the former case, it sentenced to "living fire," while in the latter only to "simple beheading." This clearly proves that the Church, behind the witch, sought to destroy the most dangerous enemy of the ascetic doctrine, namely the woman endowed with mediumistic ability — the woman predestined by the deity itself to be a priestess — since male witches appeared only very rarely in the witch trials. Every witch was, naturally, in the view of the witch-masters, also a sorceress, whereas a sorceress was not necessarily always also a witch. That alone gives cause enough for reflection.

With the bull "Summis desiderantes" of December 4, 1484 and the "Malleus maleficarum" of Krämer and Sprenger, published in 1489, the main ecclesiastical blow was struck against Wuotanism — the counter-faith [superstition] — and once it was defeated, it very soon lost all conscious independence and became completely degenerate.

That "witchdom" was originally nothing other than the secretly preserved female priesthood of the Heilsrätinnen, and that the "witch dances" meant nothing other than the secretly maintained old Wuotanist nature festivals, requires no further proof[60]. But how little the truth was known at the time of the drafting of the Malleus maleficarum [1489] — or perhaps simply not admitted — is shown by the fact that the preface to the Malleus gives the impression as if one were facing an entirely new phenomenon. Yet documentary evidence exists that the witch order in the tenth century was already organized according to exactly the same principles as at the end of the fifteenth century, only then without those ugly and shameless accusations which in later witch trials so brazenly embodied barbaric nonsense.

Bishop Burkhart II of Worms, who died in 1024, already mentions the devil-worship at women's gatherings — which surely were nothing other than what the witch trial records later called "witch dances." Such an assembly, which he calls consortium, admitted women as members who, in his opinion, were all deceived by the devil [a diabolo deceptae], even though they had to travel to the gathering by his command [ex praecepto].

Of special significance is that, according to his report, the common folk [vulgaris stultitia] called every member of such an assembly "Solda." Holda or Hulda, however, is one of the names of the goddess-mother and Queen of Heaven "Frouwa," who — herself a sorceress — is the wife of the supreme sorcerer Wuotan. Thus the common folk called these witches the "Holden"; they had therefore not yet been transformed into "Unholden" [fiends], as half a millennium later.

Equally noteworthy is that Bishop Burkhart further reports how these "Holden" [witches] rode on animals — certainly not on brooms and pitchforks, as was later believed. That he has them summoned by a number of devils simply reflects his understandable ecclesiastical hostility toward Wuotanism, whose divine figures were from the very beginning always maligned as devils by the Roman clergy. Incidentally, Bishop Burkhart is completely silent about what actually took place in those gatherings of the "Holden," from which it follows of itself that already in Burkhart's time witchdom was more custom than doctrine.

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[60] The foundation of witchdom was the three-degree female Wuotan priesthood, the "Order of the Heilsrätinnen," which was divided, according to "sagas," into Hexen [witches], Thruden, and Walen, and stood under the leadership of the "Albruna." In early Germanic-Christian times, naturally, the gatherings and healing rites of the Heilsrätinnen or Holden were also placed under "High Secret Guard" and held in secret, whereby the male leader of the assembly — an Armane, who presumably appeared in the guise of Wuotan — was surrounded by a legendary-like halo, intended to keep Christians away through fear. This stamped him as the Devil himself, for the Roman clergy called everything devilish that was connected with Wuotanism. As it became ever more dangerous to take part in those assemblies, and one was eventually no longer even safe from spies and informers in one's own ranks, many appeared masked or with blackened faces to be unrecognizable — something often mentioned and attested in later witch trial records.

Those gatherings [consortia] were in fact secret meetings of Wuotanists, at first still under the direction of the secret Armanen guild, the Kalands, which later — as we have shown above with Wigand of Theben, the priest of Rahlensberg in 1337 — became ever rarer and finally depended only on individual personalities who, naturally, for lack of training, were always less well instructed and eventually died out entirely.

Thus, for the masses, the doctrine was lost but the custom remained, and now, lacking conscious spiritual guidance, degenerated into wild, orgiastic feasts and debaucheries. The once divine sexual service, whose ultimate purpose was the conscious breeding of a noble race, now in this period degenerated into a kind of phallolatry, similar to the Dionysia and Floralia — such as the pre-Christian Wuotanist age had never known — and sank even below their level, in the course of further degeneration, to the depths of moral corruption.

Already in the time of Emperor Otto I, the nobility began to withdraw from those Wuotanist festivals, and examples of noble participation — such as that of Duke Otto the Merry in 1337 — are exceptions, recognizable as such by the fact that the common folk withdrew when they learned that the duke wished to attend.

The same phenomenon was seen later in the Rococo and Enlightenment periods, when the so-called "better classes" began to withdraw from the old folk festivals, whereby these rapidly coarsened and decayed, while for the self-styled higher circles the age of pastoral plays, Italian operas, and French assemblies had dawned. The effect was the same: once the folk festivals had fallen out of fashion, they remained solely entrusted to the rural population, which still today celebrates the solstice, the waterfowl, and similar festivals long forgotten by the townspeople.

Just so, about a thousand years ago the nobility stayed away from the Wuotan mysteries — later witchdom — which now remained only to the peasant population, since other things had become fashionable. But when such an old folk custom dies out, it has already long since lost its significance; the spirit has departed from it, and what still survives as a custom is but an empty shell, a soulless corpse.

Thus it was in the tenth century with the gatherings of the Holden, which had sunk to a "cult without doctrine," a senseless custom — just as befell the folk festivals by the end of the eighteenth century, when they had already long since lost their mystical-religious meaning in the sense of Wuotanism. The peasant class, long since unfree, pressed down to the culturally lowest level of ignorance through deliberate oppression and intentional, systematic deneutering, brutalized and nearly ruined, now formed almost the sole support of the fading Wuotan mysteries. The few Armanen in the towns and castles had lost all contact with the rural folk, and even the traditions of the "little people on the heath," which had originally been formed from expelled and fugitive Wuotanists, had by then become too denatured and coarse to influence peasant customs in a living and explanatory way. And so the last echo of the Wuotan mysteries sank ever deeper, until during the period of the witch trials — around the beginning of the seventeenth century — it was completely extinguished.

The other Wuotanist nature festivals, however, lasted longer — many even to this day — and in more recent times have been regaining ground and significance, but only as folk festivals, for in the Wuotanist sense they can never rise again, just as new life cannot be breathed into a corpse. Yet they will form the bridge back to nature and thus to the redevelopment of a higher veneration of nature, which will be called to close the gap

that has opened between faith and knowledge, and which today is considered unbridgeable.

Now, if we examine more closely the teachings that Jesus of Nazareth put forward, they too were based on the esoteric or secret doctrine as recognized by the Wihinei of Armanism; they were indeed the one true religion "which rests on the knowledge and acknowledgment of a spiritual being that is intimately and inseparably connected with the All, and on the dependence of the world upon it." But Jesus also knew full well that his people, his contemporaries and kinsmen, were not able to grasp these teachings of knowledge; therefore he only communicated the esoteric secret teaching to his most trusted followers — the twelve apostles — while he sought to make the exoteric teaching comprehensible to the remaining seventy-two disciples or pupils through his incomparable parables.

It was Paul who created the religious system that we today call Christianity, in that he placed the person of Jesus at the center of contemplation, designated Jesus as the exemplary bearer of the god-man life in the relationship of the knowing one to God, and in him saw the personification of the divine revelation to mankind — and thus consistently taught him as the God-Son, the second person of the Trinity. Up to that point, Christianity would have remained in harmony with the one, eternal religion — the Wihinei of Armanism — for god-men, namely the most highly developed individuals of the species Homo sapiens, have existed at all times. They are the ones who condition progress, leading the masses — inspired and inspiring — toward higher aims.

Such god-men, having attained in their time the highest possible level of knowledge, but also that height which rises above the human plane, were — and still are today — in possession of those extraordinary divine powers that in less-developed humans still lie latent, awaiting development. Already in their last earthly life — before their present reincarnation — they had risen to that height which brought them closer to divinity, so that in higher spiritual planes they are relieved of another rebirth into human life, and only for very exceptional reasons, voluntarily, by their own unrestricted choice, do they incarnate into the people or family circle corresponding to their assumed mission, in order to accomplish a great work of development.

But since they belong to the earth and its spiritual realm — which is the Earth Spirit itself! — they are all bound to this realm until it passes away; that is, until all individuals have risen to the divine level — as these god-men have — and united with the Earth Spirit [the god of the earth] in order, through this union with him, to return to the Sun God from whom they once proceeded. But because Paul insisted on the recognition of Jesus of Nazareth as the only god-man — to the exclusion of all others past and future — he thereby already departed from the one religion and created a religious system: Christianity.

Through this insertion of a mediator between God and mankind, the further estrangement of Christianity as a religious system from the one religion [Wihinei, Armanism] was already accomplished; for now God was thought of as being outside the human heart — "up above in heaven, beyond the starry canopy" — and the true inner divinity was stifled at its root. More than that — Paul continued to build upon the Old Testament doctrinal edifice on the basis of the messiah concept, summarizing the essence of the New Testament in the idea of a perfect religion of redemption and reconciliation.

The natural consequence was that man had to forget and suppress all the intuition inherent in him and was reduced to the deepest feeling of his own moral impotence and helplessness, from which there developed a dull despair together with the false sense of moral guilt, the equally false penitent self-confession of boundless sinfulness, and the timid desire for repentance. Under this pressure, the blessedness of reincarnation — acknowledged even by Jesus himself — completely disappeared; the dogmas of temporal and eternal punishments — purgatory, hell — and of eternal reward — heaven of the blessed and saints — increasingly confused and obscured recognition of reincarnation, until it finally — even as a Christian secret teaching — completely died out.

Through the dogma of forgiveness of sins by the "priest in God's stead" appointed for this purpose, not only was the law of karma obscured and forgotten, but the sense of personal responsibility was also clouded, whereby the public and private morals of the people were considerably harmed. Other dogmas and customs of this religious system — which is really to be regarded only as a priest-church — had equally damaging effects on the people through its almost one-and-a-half-millennia-long foreign suggestion, in the most pernicious way. And if the one true religion — Armanism — had not been planted unconquerably and inextinguishably in every Ario-German's heart, so that it unconsciously breaks through again and again to influence his feeling, thinking, and acting, then our glorious German people would long ago have walked the path of decline, as Rome and Byzantium, despite so-called culture-promoting Christianity, found their place in the dust.

The pure, exalted Armanen doctrine, which Jesus of Nazareth rekindled, was already clouded by Paul when he founded his religious system — Christianity — while its guardian and caretaker, the priest-church, made it completely unintelligible and unbelievable, so that it has been compelled at all times to support the faith by force of all outward coercive means, a faith which today is regarded only as a desperate instrument of party power, serving as the last undermined bulwark for weathered class and social interests.

This priest-church, which was willing — and still is — to denationalize us Ario-German, and among these especially us Germans, had only placed us in a hypnotic sleep from which we are now — though much damaged, yet not incurably sick — beginning to awaken and to reflect upon ourselves. But just as we have become half-conscious of this one disastrous foreign suggestion and have begun to shake it off, a second danger of foreign suggestion — the Yellow Peril! — already stands before us, or rather is in our midst, and this Yellow Peril is Buddhism.

If the humility-teaching of Christianity in the priest-church had debased itself into a doctrine of servility, then the submission-teaching of Buddhism threatens us in the future with the true and proper slave religion of Asia.

As the Christian doctrine of humility found in every denomination within the priest-church degenerated into a doctrine of servitude, so too did the doctrine of resignation in Buddhism begin to threaten our future with a true and authentic Asiatic slave-religion.

Buddhism, in all its shades, rests upon the one true religion, which Armanism also recognizes in strict absoluteness as the eternal, unchangeable primal laws of nature; thus it has exactly the same roots as Wuotanism and Christianity, but in terms of

confusing sophistry it is in no way inferior to Christian theology. Furthermore, with its theosophy it is completely rooted in Armanism, which deceives many with its seeming brilliance; but in its trimmings and applications to life, in its exoteric form, it deviates from Wuotanism in a troubling way.

While Wuotanism, as shown above, leads to spiritual-physical heroism, rejects all asceticism, and subjects only the body to the rule of the spirit — both in the macrocosm and the microcosm — Buddhism despises everything corporeal [although it could not exist without God's will!] and cultivates only the non-material, the abstract. While Wuotanism declares the individual self to be an inseparable part of the All-One-Self [the All-Self] and subordinates and integrates it into this, without depriving the individual self of its rights to individuality or selfhood, Buddhism isolates each individual self, which engages solely in cultivating itself toward attaining, as quickly as possible, entry into Nirvana — that state of the god-man that cancels any further reincarnation into the human world.

While Wuotanism recognizes the activity of each individual self within the framework and for the benefit of the All-Self as a duty — and also as a virtue that rewards itself in the individual self — Buddhism recognizes this duty only within the scope of performing good works, such as alms-giving, patience, etc., and this only in order to acquire merit for oneself, not in order to serve the All-Self. Likewise, the highly ethical recognition of "Garma" in Armanism as well as in Wuotanism — which knows only causes and their effects, effects which in turn endlessly produce new causes, which can be good or bad and express their consequences accordingly, without those consequences being avertable — is shifted in Buddhism into the doctrine of "Karma," where guilt has already transformed into sin.

The law of causality is already blurred there, for it is said: "For every evil deed or omission you will suffer." Here the concept of punishment is already tied to it, and the harmful consequence is vaguely hinted at — indeed, the notion of forgiveness of sin through penance or atonement is already prepared, i.e., the transformation of the harmful consequence into a milder or lesser measure — instead of saying: "You will have to bear the consequences of your deed or omission — in the good as in the bad sense — yourself, without being able to weaken or prevent them by any means whatsoever," as Armanism and Wuotanism both emphasize with complete clarity.

From this blurred weakening of the recognition of "Garma" into the doctrine of "Karma" results the immense difference between Armanism and Wuotanism on one side and Buddhism on the other: that the Ario-German does not regard "Garma" as an unavoidable fate, but as a self-created destiny that he has the power to improve; whereas the Buddhist resigns himself to what he believes to be an unavoidable fate, but tries to mitigate its consequences through penances.

A comparison between German and Buddhist folk tales dealing with this theme will confirm what is said here more easily than even the most deeply reasoned treatise. Of course, one must not compare the Buddhism transplanted to Europe with the Buddhism of Tharja [Siam], Ceylon, China, or Japan, for there too it has already sunk to the state of a priest-church. But even the Buddhism that now offers itself to us Germans as "esotericism" is long since no longer esotericism at all, but is well on its way to becoming a religious system that already begins to show the most beautiful signs of soon landing calmly and securely in the well-sheltered harbor of a priest-church of the future.

If now the results of this study are to be drawn, it appears that the Ario-Germans — and thus also our German people — have, since the earliest days, been in possession of the one true religion, which they themselves developed and still today constantly expand and deepen through ever more penetrating recognition of nature. In its fundamental insight it understands the unity in the dual-united duality of the spirit-body of the All, and therefore also the eternity of the conscious individual self through all its changeable forms of appearance, as well as the strictly lawful structure and development of "Garma," and — despite all foreign suggestion — has preserved it inwardly, if often only unconsciously, as its religion, even though outwardly it seemingly professes Christianity, whose form is merely external and therefore secondary.

To this balanced cultivation of the spirit-body the Ario-Germans owe not only their political independence [as Germans] but also their world dominion [as Ario-Germans: Germans, Englishmen, Dutch, Netherlanders, Danes, Swedes, Norwegians, etc.], from which in the future a "Pan-Germanic Germany" will develop — for it must and will take this form, despite all resistance from the powers of darkness. In contrast, those empires [Greece, Rome, Byzantium, etc.] which only honored the materialistic direction while completely denying the spiritual have vanished without a trace after experiencing only a short apparent bloom, while those peoples who cultivated only the spiritual and neglected the corporeal [material] indeed preserved their character but are now entirely enslaved, ruled over, and exploited by foreign peoples.

From such a fate, only the religion innate to us — the Armanic Wihinei! — can preserve us Ario-Germans, just as it has already preserved us before. Therefore we need not fear foreign suggestions too greatly, for we are still strong enough to resist them. But to protect ourselves from new, coming dangers is always a law of prudent foresight.

The German Wuotan Priesthood

If one attentively follows the development of Germanic culture, as transmitted to us by history and legend from the pre-Christian era of the Germanic people, and manages to detach oneself from the prevailing notions that, from a Christian standpoint, intentionally or unintentionally obscure the image of ancient Germany, one must be struck by the intuition, or even be convinced, that the pre-Christian Germans were, in the fullest sense of the word, a cultured people, far superior to the lower level of education typically assumed and compared with that of the Native Americans of the distant West.

The key to such understanding lies in emancipating oneself from the still uncritically pronounced enormous slander, according to which the pre-Christian Germans were "blind heathens," namely idolaters, which is simply proven to be a great falsehood. Doesn't Tacitus clearly express this in his Germania chapter 9 when he says: "Moreover, it is not consistent with their views of the greatness of celestial beings to confine the gods within walls, or to liken them to the form of any human countenance. They consecrate woods and groves and they apply the names of gods to that mysterious presence, which they behold only in reverie."

Indeed, the esoteric part of Germanic Wuotan worship offers such lofty thoughts full of profound wisdom, the result of equally profound intellectual work as well as the richest sentiment of the soul of the entire people, making it understandable why Christianity found relatively easy entrance, as its esoteric part was not only prepared but even significantly influenced in many respects by this Germanic belief.

And it is precisely in this fact that the state-building power of the Germans, recognized by all historians of both ancient and modern times, is founded. After the fall of Rome, Germanic state foundations not only covered almost the entire Europe but had even penetrated deeply into Africa, reaching as far as the Canary Islands, where the people of the Guanches proved to be remnants of the Vandals. Even today, the thrones of all of Europe, with the sole exception of the Sultanate of Istanbul and the throne of Sweden (Bernadotte), are held by Germanic families, probably of a common origin from an ancient ruling lineage that emerged in prehistoric times.

If the state-building power of Germanic culture is generally recognized, if the high wisdom of its theology can be demonstrated, then not only must a uniformly guided education of the minds, like a systematic education of the people over centuries, have exerted its influence, far surpassing that stage of semi-barbarism usually assumed, based on biased and malicious reports from Roman, Greek, and Frankish sources.

If in pre-Christian times religion and its philosophy were the expression of a vigorous national spirit, if this religion, which deified the ideals of the German people still living today, thus was not only the carrier of the national feeling but also of the sense of justice, then necessarily its caretakers, or with a not entirely appropriate but still understandable term, its priests, must have been the leaders of the people. And indeed, they were not only that but still are today. The deified ideals of the Germans, the moral

concepts of the Germanic people, are still alive. The German poet is their priest, and only when the German people should become unfaithful to its ideals does the terrible time of twilight of the gods and simultaneously the decline of the German people occur.

Therefore, the Roman clergy, as much as they endeavored, could never be leaders of the people for any duration, and thus attempts at such leadership were always accompanied by disastrous consequences.

But if the outstanding power position of the pre-Christian priest of Wuotan is recognized, a position which the Christian priest in Germany despite all attempts could never achieve, then it is only logical that he, as the visible representative of the deity conceived as the pinnacle of all ideal concepts, must also have held all the highest dignities in the state. Therefore, a pre-Christian German king united in his person the triad of divine power, of arising, being, and passing away, as a priest he reverently commemorated the ancient times and essence, as a king he ruled the present, and as a judge, he sought to mitigate the consequences of guilt. Hence the legendary divine origin of the royal lineages, which are reported in clan, family, and coat of arms sagas, for the representative of the deity could only be a descendant of the same, a "Köting." This also explains the three names of the Norns: Urda, Verdandi, and Skuld, which have been mistakenly interpreted as Past, Present, and Future, but are more correctly understood as Origin, Becoming, and Guilt. Guilt is precisely the self-inflicted destiny of the future, which the judge sought to mitigate only through atonement and penance, without seeking revenge or imposing punishment; indeed, the German knew only a benevolent, but not a vengeful, not an angry god.

However, it is understandable that a state, even if it were small, could not be entrusted to a single priest alone, just as a single judge would not have sufficed; indeed, even the king, in terms of governing power, had to have subordinates to support him, so there were priests, judges, and government officials, who, as representatives of the highest authority, shared in the management of ongoing duties and naturally divided themselves according to ranks. These representatives of the king, whether acting as priests, statesmen, or judges, naturally constituted the true intelligence of the people; they were the ones who faithfully preserved the old traditions and transmitted them rightly, thereby exercising the teaching office, since the school was under their care.

Therefore, it hardly needs to be pointed out that those parts of the people, which were called upon to be the guardians of its intellectual treasures, thus forming the ruling class because it was inseparably connected with the dynasty, also encompassed the nobility of the people, which did not solely rely on shield and sword, the attributes of power alone, as a widespread misconception would have it. The pre-Christian Germanic nobility was, in the most ideal sense, truly the custodian of national sanctuaries of all kinds, and fully deserved the privileged position it occupied. The reasons for its later degeneration at the time of the decline of courtly love will be subject to more detailed consideration as this study progresses.

Thus, the priesthood of the Wuotan cult in pre-Christian Germany was no less privileged than the nobility; it, like the nobility, owned lands and other abundant wealth to be able to administer its most important office, the "teaching office," at the "Halgadoms" without care.

These Halgadoms were the temple sites of the pre-Christian Germans, where, similar to the later Christian monasteries that emerged from those Halgadoms, the

residences of the Wuotan priests were located. In such Halgadoms or sanctuaries located in the deepest peace of the forest, that priesthood lived in monastic community and dedicated themselves not only to religious science but also primarily to the study of astronomy, natural and medical science, as well as history, the art of singing, and all that later became known as "courtly manners."

Certainly, historians do not report such Halgadom schools in German lands, but the legend knows how to tell of them. Also, the existence of a German pre-Christian literature, which fell victim to monastic fanaticism except for the rescued runic alphabets, provides evidence for their necessary existence. But not only these and similar logical deductions alone, but also parallel phenomena in Gaul, Scotland, and Ireland, where such schools are historically documented, lead to the assumption that identical institutions must also have existed in Germany because there, as here, the same phenomena emerge regarding the priesthood with essentially the same religious beliefs, so that in Germany, a link would be missing from the chain if one were to dispute the possession of schools by the German priesthood only because no historian mentioned them, as he naturally remained silent about the self-evident.

Since the "Druid schools" of the Gauls must have had great similarity to those of the Wuotan priesthood, let us recall Julius Caesar's Gallic War (Bello Gall. VI. Cap. 13), in which he reports quite extensively on the Druid schools.

He writes: "The Druids have the oversight of the divine worship, conduct the public and private sacrifices, and interpret all matters of religion. Large numbers of young men flock to them for instruction, for they hold them in great reverence. It is they who decide in almost all disputes, public and private; and if any crime has been committed, if murder has been done, or if there is any dispute about inheritance or boundaries, it is they who give the final decision, and fix the compensation to be paid and received. If any person or people do not abide by their decision, they exclude them from the sacrifices, which is considered the heaviest punishment. Those who are thus excluded are reckoned as impious and criminal; all persons avoid them and shun their approach and conversation, lest they should be polluted by contact with them. No legal rights or honors are enjoyed by such persons; all instruction is denied them, and every dignity refused. In times past, they used to hold a great meeting on a fixed day in the territory of the Carnutes, which is considered the central region of the whole of Gaul. There all who have disputes resort to them and abide by their decisions. The Druids' rule is regarded as authoritative in every matter, and they judge all controversies both public and private. If any crime has been committed, or if murder has been done, or if there is any dispute about an inheritance or boundaries, they decide the matter and fix the compensation to be paid and received, and compel the parties to submit to their award, for they have the power of excommunication, and they are seconded in this by the whole body of the people. The Druidical order is reported to have originated in Britain, and thence to have been introduced into Gaul; and even now those who wish to study it more accurately generally repair to Britain for that purpose."

"The Druids rarely engage in military service, nor do they pay taxes like the rest of the people; they are exempted from military service, and all other burdens. For this reason, many are induced of their own accord to enter the order, or are sent to it by their parents and relations. In the schools of the Druids they are said to learn by heart a great number of verses; accordingly, some persons remain twenty years under training. Nor do they regard it lawful to commit these utterances to writing, although in almost all other matters, in their public and private transactions, they use Greek characters. That they

were deterred from the use of letters by two reasons, I imagine,--because they did not wish the rule to become common property, nor those who learned the rule to rely on writing and so neglect the cultivation of the memory; since it usually happens to mankind in general that, in their dependence on writing, they relax their diligence in learning thoroughly, and their employment of the memory."

"The chief doctrine which they seek to teach is that souls do not perish, but after death pass from one to another; and this belief, as the fear of death is thereby cast aside, they hold to be the greatest incentive to valor. Besides this, they have many discussions as touching the stars and their movement, the size of the universe and of the earth, the order of nature, the strength and the powers of the immortal gods, and deliver these things to the young men."

From these accounts of Caesar about Druidism, fairly reliable conclusions can be drawn about similar institutions of the German priesthood orders, although it is always to be remembered that the German priesthood was not as isolated as the Gaulish, did not offer a counterweight to kingship as the second power in the state but was inseparably connected with it. This external appearance also explains why Christianity found easier entry into Gaul than in Germany, where the kings recognized in it a limitation of their powers, which did not weigh so heavily with the Gaulish kings.

Therefore, it was decided that each year would regularly consist of 365 days, but the leap year would have one additional day.

This information about the calendar reform in ancient times clearly indicates advanced knowledge in astronomy, as well as the fact that this knowledge was indigenous and not introduced. This also speaks for the existence of schools, as the Ynglinga Saga explicitly refers to priestly schools in the following passage: "Wuotan taught his arts through runes and songs; in most of them, he instructed the sacrificial priests, from whom they learned many other things, thus spreading the art of magic."

It should come as no surprise then that the knowledge of runes, as well as writing in general, was common, and even the common man could calculate the seasons and individual days using the rune staff or calendar stick, which the Roman clergy of the time, who scorned the use of the "heathen" calendar stick, could not accomplish, so they had to be determined for them at the annual synods. Indeed, Catholic prelate Claus Magnus reports that Swedish peasants, "according to knowledge passed down from their ancestors, were able to determine all necessary time determinations on their rune sticks; they knew how to determine movable feast days and lunar changes, and this ten, six hundred, even a thousand years in advance."

This fact also speaks with compelling conviction for the existence of a general school education, one as general as modern Christian times in Germany can only demonstrate in recent times; but more on that later.

The widespread use of runic script is evident from the fact that it continued alongside Latin for a long time and was practiced, and many could only read and write using runes. Even today, farmers' calendars with rune-like symbols are printed, intended for illiterates.

If up to now the foreign word "priest" has been used to designate the order that cultivated the Wuotan cult, this was done for understanding; from here on, however, the correct term shall be applied, as it now appears closer to understanding.

The Wuotan priests were, in fact, the frequently mentioned but often misunderstood Skalds and Bards.

It was mentioned earlier that in the "Druid schools," the main focus was on the highest development of memory power, so as not to have to entrust the sciences taught as secrets to the treacherous script. For mnemonic reasons, the teachings were therefore presented in the form of didactic poems, and for the same reasons, in alliterative verses. The only aid for memory was the rune staff (later the infamous magic wand with the "magic characters"), on which the runes that were the carriers of the alliterative verses were carved in sequence. These didactic poems were recited, others were sung. The priests who cultivated them, transmitted them, or created new ones were thus poet-singers, or in the old designation: Skalds or Bards.

It may be appropriate, before this study is further developed, to provide evidence that both words, which denote one and the same concept, belong to the German vocabulary, as it could be superficially assumed that "Bard" originated from Celtic and actually meant a Druid, while "Skald" belonged only to the Scandinavians; objections that have already been made, although they are invalid.

"Bard" comes from "baren", "barlan", "bairen", i.e., to make a loud or strong sound (According to Conrector Rühl from Aschersleben (1720) related to the name of the "bear"). Corrupted dialectically to "blärren", "Geblärr", for noise in usage. "Bar" = sound (Skall), noise. "Bard", "Barde", "Bardur", "Bardel" = crier, singer. In Thuringia, singers are still called "Bardel" today, and this word also occurs there as a family name. The compounds with "Bar" are as follows: Bardamann (singer); Bardagemadur (poet); Bardaleodi, Barlyo (bard or heroic song), Barditus, corrupted by Tacitus from Bardit actually Barit-Bardaleodi or Barlyd; Siegebard (victory singer), Brisbard (Breisbard); Barnveld (battlefield, Old Barnveld, family name), etc. But especially important is the fact that according to the tablature of the Nuremberg master singers, their singing is expressly called "Bar". Conrad of Würzburg, the famous master singer and fiddler, explicitly calls his song on King Otto with the Beard a "bardic song".

Just as "Bard" is also traceable as a German word, "Skald" can also be traced back to German, and it is still in general use today as "Schall", "schallen". It comes from "Skal" = sound; "Skald" = song; "Skala" = poetry; "Skaldskap" = song science, art of singing; "Skalde" = singer; "skaltan" = to sing; "Skaldasangar" = song singers, masters of song; "okalvingi" = poetic inspiration. "Strubiloskaller," a German woman's name on a Roman gravestone found near Wiener-Neustadt, means: the wild-haired singer. (Strubilo, shaggy, compare: Strubelliese.) Even Gottschalk could perhaps have originated from Kot-Skalde, and would then mean, instead of God's servant, God's singer.

After this not unnecessary demonstration of the German origin of both names, which evidence could easily be increased, let us pick up the thread again.

These poet-singers were indeed the true priesthood of the Wuotan cult and formed the Bard or Skald Order. While they cultivated and transmitted their secret teachings, the esoteric part of the Wuotan cult, in the Bard schools at the Halgadoms, where they also celebrated mysteries (more on this later), they appeared as singers and

speakers before the people on various occasions. There, they presented their teachings to the people behind mythological images, in the guise of fairy tales, which oral tradition has preserved until our days. This was the exoteric part of their doctrine, whose counterpart in Christianity is called "legend."

Throughout history, people have always needed a sensually stimulating form of religion; they want to worship a personal, human-like god that their naive minds can grasp; they want to have minor gods and goddesses with whom they can have a closer relationship, just as they prefer to speak with the chamberlain rather than the king himself.

In response to this need, according to the Trilogie, the Dodekalogie of the Aesir, with its numerous branches in subsidiary figures of both male and female genders, emerged. It was the skalds who artistically embellished the pantheon of gods, creating a unified portrayal, as they were always guided by the system of nature myth and knew how to conceal the moral-philosophical core.

The Christian teachers attempted to adopt this system by creating the concept of the celestial hierarchy, but they were less successful because they did not draw from the soul of the people, nor from nature, but were forced to proceed abstractly, thus becoming entangled in a confusing labyrinth of paths.

Just as the esoteric existed alongside the exoteric doctrine everywhere else, the skald also had a dual role. As a rationalist or philosopher, he worked in the quiet cloister of his Halgadom or before his listeners, who gathered in the sacred grove under the ancient lime tree, or perhaps in the round tower that stood by every Halgadom. But as a poet-singer, he appeared before the people, also as a "mime" (from Mimir) in mystery plays, influencing the people's imagination and emotions. As a rationalist, he imparted general truths, while as a poet-singer, he engaged the emotions and imagination towards the same goals, arousing enthusiasm, and if necessary, fanaticism, igniting the audience with his feelings and carrying them away. To this end, he accompanied his songs with music, whether it be harp, lyre, violin, or flute, and the ever-present drum or timpani. Indeed, the name violin, derived from Gygas, means "magic."

The songs sung by the bards were divided into many subtypes; there were songs for divine worship, heroic songs, songs of shame and defiance, songs of joy and lamentation, love, courtship, and wedding songs, and more.

The bards were thus the linguistic instruments—similarly to the modern press—through which the people were primarily influenced. They not only presented the famous deeds of heroes and valiant kings, the history of ancient times, or cheerful tales to the people, but they also prepared them for heroic deeds and decisions through inspirational songs, guiding the people's resolutions through their art.

But at the king's court, they upheld courtly manners, for they were the ones who preserved the customs and traditions of the ancestors; they acted in the spirit of modern ceremonial masters. Therefore, it will no longer seem surprising if we see "minstrels" and "fiddlers" riding as royal messengers on diplomatic missions; they were not only expensive, valiant heroes, but also the most skilled messengers, as the most educated and learned of their people. With the fiddle in hand, we see them—still in the twelfth century—riding out as heralds; negotiating peace, wooing brides, and carrying out other difficult tasks for their kings.

"I bring you new tidings, that I confess to you, Lord Ass's fiddlers, I have seen them here! Your sister has been sent to the Rhine because of King Ass -, they shall be welcome to us.

The messengers rode up to the palace; Never before has a prince's fiddler appeared so magnificently...

Then came the noble Volker, the bold fiddler, To the court for honor, with thirty from the band. When guests saw the crowds everywhere,

Bold Volker then spoke to the Huns there: "How dare you tread on the warriors' feet? And if you don't stop, you will suffer great pain!"

"So I strike one of you with a heavy blow of the fiddle, If one of you is hit, he will surely regret it!"

"Why don't you yield to us warriors? It seems to me good; Although all are called warriors, not all are equal in courage!"

Evidence could be accumulated here both from history and from poetry, but perhaps this reminder will suffice; it may also demonstrate that, contrary to the Gallic Druidic customs, the German bards and skalds were also valiant warriors, behaving towards the Druids, for comparison's sake, much like the early medieval knightly orders towards the monastic clergy.

A precious example of this is the legend of the monk Ilsan, how he felt uncomfortable in the monastery, how he prepared to leave, but encountered opposition from the abbot and convent and freed himself by force. This is an ancient hero figure, an old skald, who found the monastery walls too confining, to which he could not adapt because he was not a Gallic Druid but a German singer.

However, already in the sixth century, a more and more fatal suppression of the Germanic faith by Christianity became apparent, slowly but surely advancing with violence and cunning. It sought to eliminate the Wuotan service from the field of competition through concessions of various kinds, as well as through the adoption of established local customs into its liturgy. However, one of the most dangerous pitfalls for the Germanic faith was the introduction of church singing by Pope Gregory the Great, for now, instead of the prohibited German song, church singing was prescribed to the people. This cleverly calculated measure would have further damaged bardism if these Christian-spiritual songs had been composed in the German language, but they could not be, because that would have shown the church to be inconsistent in its denationalization efforts. Fortunately, Christian-spiritual song remained just a dead song, as even many of the monks who sang it did not understand it themselves, and it remained completely incomprehensible to the people, as suppressing or reshaping the language as was done with the Romance peoples was not successful in Germany despite everything.

And yet, bardism was pushed back. The hero songs, which were sung for a long time in the German regions to honor the Cheruscan Arminius, those of Siegfried and Brunhild, of Grimhild's revenge, of Dietrich of Bern, the Nibelungs and the Amelungs, and whatever else they may be called, had indeed originated in those German skald or Halgadom schools, from where a small part was saved to Scandinavia, to be included in the Edda - albeit in altered form. We owe their preservation to this coincidence. These are

the songs of Sigurd, which clearly prove to be parallels to the Helgi songs, and reveal their German origin from small local details (mention of the Black Forest and the like). And precisely these songs are the foundation for the later-developed Nibelungen epic, the Gudrun song, and others.

Charlemagne - as is known - collected these songs, which were already then pursued and diligently destroyed by monkish fanaticism, and he gathered them, had them written down, and learned to sing and recite them himself. But after his death, they, along with other writings and invaluable monuments of Germanic antiquity - unfortunately! - were lost.

The old German bardic songs are forgotten and lost. Although some singers ventured forth again under Emperor Otto I, albeit Christianized, yet still in the inherited style, they met the fate of their predecessors. The Holy Father summoned them to Pavia because of this heresy, and they were suppressed. Indeed, the zeal for persecution against the old German literature went so far that Pope Gregory himself considered it the greatest crime for Bishop Desiderius of Vienne to read heathen books with his friends; he himself had many old manuscripts burned in his assumed ecclesiastical omnipotence. Thus, the last remnants of bardic literature seem to have been destroyed by the end of the tenth or at the latest the beginning of the eleventh century, and this so thoroughly that seemingly - it even vanished from memory. Pope Sylvester, known as "Forest Devil" in German, even made it a duty for the monks to search for bardic and skaldic writings everywhere and to burn them as magic books. They were written in runes - the "magic characters" - and are probably the books of which the legends occasionally tell. Thus, the monks cleared away so thoroughly that everything was destroyed except for the runic alphabets and the Merseburg Incantations - all for the greater glory of God.

It will come as no surprise, of course, that with such thorough persecution, to which the skalds and their works were subjected by the Roman Church, the Halgadoms as well as the schools associated with them aroused the holy wrath of the monks and their desires for destruction in the first place, and this for two weighty reasons. Firstly, these Halgadoms were "castles of the Antichrist, of the Devil"; they were the nurseries of blind heathenism, and secondly, they were immensely wealthy, mostly located in splendid places, therefore extremely tempting for monastery foundations, because everything was already provided for. Thus, the mushroom-like proliferation of monastery foundations can also be explained, which caused very little expense to the noble founders, as they reached into foreign pockets to cover their expenses. This happened very similarly to about a thousand years later during the Reformation, when the enticing confiscation of church property meant a not insignificant driving force.

The Halgadom schools were naturally immediately closed, but not replaced by any new Christian ones, and thus Germany gradually became uneducated, and a period of incredible coarseness and stupidity under the benevolent crook of the shepherd ensued. Gradually, though very sparingly, the monastery schools arose, which taught only in Latin to educate new clergy and to promote and, if possible, complete the denationalization work. The legend still tells of the devilish schools on the Venus Mountains (the Halgadoms), where the Devil himself holds school on black magic, and the traveling students of the Middle Ages claimed to have learned magic there.

The round towers of the Halgadoms, however, were transformed into Christian churches, which is why the curious phenomenon can be observed in Germany that the oldest Christian churches are rotundas. The people still remember them from pre-

Christian times and either call them outright heathen temples or attribute them to the Templar Order; probably for no other reason than because they considered temples equivalent to Templars. Therefore, all the interpretations of the enigmatic sculptures that adorn these buildings greatly miss the mark because they always try to explain them from the Bible, even from the whimsical humor (!?) of the stonemasons, instead of from the symbols of the Wuotan myth to which they were dedicated. (For more details on this, see my essay: "Teutonic-Mythological Sculptures at St. Stephen's Church in Vienna," Laufer's General Art Chronicle, 1889, Issue 9, 10, 11.)

But how can a German ever think to seek and presume something uniquely original at home, among his ancestors!? Whatever buildings exist must be Roman or must come from the allegedly medieval monastic building corporations; to think that such buildings could have been built by pre-Christian ancestors, to whom the monks first brought the "mild light of Christianity," no German scholar has dared to think this before. It is also too dangerous; one could easily be branded a heretic.

Banished and landless, the expropriated skalds and bards wandered through the lands, secretly preserving their old treasures in memory, thanks to their mnemonic training, even though they denied their existence. They had been banished "to the wolves (Wuotans, the wild ones)" on the heath and formed the nucleus of the "little people on the heath." All those declared "dishonorable" in the Middle Ages are somehow connected to the outlawed priesthood of Wuotan.

When it had come to pass that the guardians and keepers of German ideals wandered as beggars, stripped of their possessions, through the fields, when the German people were completely dumb and brutalized, then from Rome, splendid and joyful, the vicegerent of God ruled unrestrictedly over the opinions of peoples and kings, entrenched on the rock of artificially induced general stupidity, which he named Canossa, and on which he built an almost impregnable citadel, from which a selfish clericalism ruled over an ignorantly defiant nobility, an ignominiously debased, almost denationalized people. Rome, which with sword in hand could not subdue Germania, that same Rome fettered the mighty when he, with censer and aspergillum in penitential attire, barefoot, crept over the Alps.

And yet! Those whose best sang:

"Faithless holds court and people, Violence rides out for plunder, Both peace and justice are mortally wounded..."

(Walter von der Vogelweide.)

The Minnesängers were the revived bards and skalds who had preserved the old songs, for these arose anew. It was precisely during the time of the Minnesängers that the mighty heroic poems, the Nibelungenlied, the Gudrun, and the smaller poems were created from old, faithfully preserved hero sagas, and mostly even in the artistic tradition. How could this have been possible without the direct connection, through the secret propagation of the rules and teachings of the order in the form of a secret society, within which the Christianizing skaldic order gradually and surely took shape within the Christian league of "Minnesängers"? Indeed, the name "Minne-Singer" clearly indicates this. The term "Minne" means not love but memory, which has become their identifying and honorary name. Yes, it must have developed this way! The old bards must have found their direct propagation in the Minnesängers, who unfurled the banner, the emblem

of the inalienable tribal goods, the German ideals, only when they were strong enough to appear on the battlefield to strive for victory for the German ideals. Under this proud banner, in this new, magnificent heyday of German song, German literature, the venerable priesthood of German faith rose to that still far too little-appreciated feat by returning to the German people the German veneration of women, which had been taken from it by the misogynistic older Christianity. They elevated the noble Freya as Virgin Mary, the All-Mother Frouwa as Mother of God, the radiant Peratha as Queen of Heaven on the altars, and the most fragrant blossom of the Christian Middle Ages, which towered the Gothic (Halgadome) domes, sprouted like the blue miracle flower and called itself Marien cult. Thus, the provisional amalgamation between Germanness and Christianity was accomplished.

The successors of the Minnesängers as priests of German faith in the immortal ideals were then the Meistersingers, and after them, the newly emerged forest of German poets, each of whom may feel himself as a bard and skald in the best sense of the word, even though he, too, as a destitute one, is banished to the "little people on the heath," since the people of poets and thinkers still have not unlearned to let their poets and thinkers starve.

But let us return to the pre-Christian times.

It was mentioned above that the kings were descended from gods and were "Kötings," namely offspring of gods, as myth and legend claim. This was not deification in the Roman mythological sense, for the Germanic "heathenry" did not know deifications of humans (such as the apotheosis of the Caesars); that was reserved for the "Roman Church" through its canonizations. Nor was it empty flattery or self-aggrandizement of the "Köting" lineages, but a necessary mystical consequence.

The respective god, or rather the physically and psychologically conceived individual attribute of the One God (Allfather), the personification of an ideal concept, was conceived as a divine person who was his own first priest and then transferred this priesthood to humans in a mystery. These humans were now thought of as his children and grandchildren when he was called the progenitor of a lineage, or his priesthood multiplied through adoption during some mystery ceremony.

Thus, Wuotan was his own priest, in which capacity (as Hangatyr) he sacrificed himself. Among the gods, one of his first sacrificers was the long-bearded skald Bragi with the runic tongue; his wife was Idun, who possessed and guarded the golden apples of rejuvenation. When Idun had sunk from the World Ash, Bragi had watched over her. This means that in times when winter descends upon a people (for just as there are springs of peoples, there are also winters of peoples), it is precisely their poets who guard the gold of poetry to return it to the people when spring returns. Fortunate for us that Bragi guarded Idun, fortunate for us that unknown skalds and singers preserve the gold of Germanic myth so that their successors, the Minnesängers, could mint it anew.

But just as the gods had their priesthood, so did the goddesses; and theirs consisted of the seeresses, the albrunnen, the witches, trudes, and valas; of norns, whom Christianity may have adopted as nuns but, in accordance with its misogynistic tendency, did not allow to attain true priestesshood. And in no other people of the world did the female priesthood have such high significance as among the Germanic people, because nowhere else did women enjoy such high, almost deifying reverence. It is attested that in

pre-Christian Germany there were not a few women who became famous for a higher, almost supernatural wisdom; but this is easily explained to us.

The pure, infallible sense of nature was lost among men in the wild turmoil, in the constant struggle for acquisition, but it was preserved by far longer by women, who held sway more in the narrower, but therefore not smaller circle of their destiny.

Of the lost inwardness, men retained only the last treasure, the recognition and esteem of that sense of inwardness that women still retained, and so that respect of men towards women led to that high reverence of women, which only the German knew, which Tacitus so commendably recalls, which was so gloriously deified by the great national epic of the German Wuotan myth, and which received its pragmatic sanction in the prominent priestly status of German women.

The later it was in time, the more it was again only a few women in whom such originality of spirit had been preserved in its full purity, which led to the glory of an Aurinia, Gauna (Kunna), or Veleda. The ancients were quite right when they attributed something divine to these women; it was indeed nothing else than the original divine that shone forth from them, which we still love above all in our women today when we find it. But this divine quality of women is still best described today as inwardness.

Even among the priestesses, the triad can be traced; numerous Völk tales have them walking in threes, mentioning three names, and explicitly reporting on the third, stating that she is black in color. This corresponds to the triad of norns; primeval time, becoming, and the consequences of guilt. (Urda, Verdandi, and Skuld.) Therefore, the third is black, dark; therefore, the third is the evil-advising norn, the counselor of misfortune, which weakens or cancels out the counsel of salvation of the two good norns, for the consequences of guilt often destroy happiness and prosperity for generations. But not only the consequences of one's own "guilt," but also an evil fate, are hidden by the black veils of the evil norn, for man, like the gods, is subject to the fate decree and is not master of his destiny. Therefore, German law knew only atonement and penance, but not revenge and punishment, and even what we today call the death penalty was carried out in pre-Christian times solely as an - atoning sacrifice.

The people still today differentiate precisely between those priestesses who have become "hags" according to three degrees; it knows witches, trudes, and valas, a distinction that completely corresponds to the triad of the concept of God, as well as to the triologies; "Wodan, Willi, We", "Wuotan, Donar, Loki", "Freya, Frouwa, Helia", "Urda, Verdandi, and - Skuld".

And just as here, the "most holy triad as unity" is fundamentally present, in the sense of origination, further development or governance, and passing away into new becoming, so too did the same triad permeate the entire structure of the people, from the smallest germ to the completed state, as law and religion, as defense and as means of livelihood, or ordered by estates, as: "teaching estate", "defense estate", and "livelihood estate". On this colossal, iron-forged tri-pillar now rests, as on a cast-iron foundation, the state-founding power of the Germans, unanimously acknowledged by all times.

But just as the male priesthood evolved from the orders of bards and skalds into the Minnesänger league when another path of development was imposed on it with the advent of Christianity, so from the noble, holy female priesthood, persecution and

monastic hatred gave birth to the horrifying witchcraft with all its bloodthirsty, insane consequences in a time of evil.

And here we must recall a circumstance that has seemingly been overlooked in this treatise, the sorcery knowledge of the Germanic priesthood.

In those distant times, humans knew only the sensory manifestations of natural forces and, through their emotional life, which outweighed rationality, were compelled to assume that these manifestations must be the life conditions of a vastly higher being than themselves, a being before whom they must bow in fear and trembling to obtain grace in both good and evil senses. Like the mists that swirl around the mountain peaks, the first naive idea of divinity formed and took shape in his sensory world, namely that of the hostile brotherly pair, which fought each other, comforting him that light, warmth, and goodness always triumphed over darkness, cold, and evil. Since our ancestors, in the childhood dream of the emerging people, stood in much more direct communion with nature than we, their descendants confined in our city lairs, it is easy to understand that we have lost the vast majority of that natural sense which science can only inadequately replace. But it is precisely this natural sense on which all those mysterious phenomena of magic or sorcery are based, including, for example, sympathetic cures, whose healing power has been proven in many cases without modern science being able to explain them. However, even more profound and mysterious phenomena are worth mentioning.

Here, it is evident that forces of human nature have come into motion which modern science has not yet succeeded in unraveling, which formerly could unfold more powerfully and today, as a result of their disuse, have become rarer and stunted. The latter perhaps in proportion to the extent to which we notice the decline of emotional life compared to rationality. If these hidden forces of humanity were already explored, yes, some unforeseen ones discovered, not only would many inexplicable things be explained, but much of what is now ridiculed as superstition would appear quite natural, whereas today it is only denied because it cannot be explained, but in self-conceit, one does not want to admit that one cannot interpret it, which is why one prefers to simply classify the inexplicable as non-existent, as superstition.

And therein lies the tremendous error of the witch trials, which, over eleven centuries, were responsible for about nine and a half million witch executions, namely that the Christian Middle Ages persecuted witchcraft from the standpoint of religion as heresy, while it was purely human and had nothing in common with Christianity or any other religion. It was simply based on the conscious use of those secret forces obtained through us, which today appear stunted in the human race because their development was neglected for centuries.

Perhaps, through the witch trials, those favored natures have been so thoroughly eradicated that these qualities can only gradually develop in the human race again. But just as the Middle Ages mistakenly treated witchcraft by considering it from religious perspectives and persecuting it as heresy, so too is the modern anthropologist ensnared in the same error, viewing witchcraft from the perspective of false enlightenment and, by explaining it as superstition, denying its reality.

It is not excluded that in somnambulists and mediums, the science of the twentieth century will recognize the reality of witchcraft.

It follows from this that witchcraft did not arise only when Pope Innocent VII issued that infamous bull in 1485, which became the cause of the witch trials, but it existed - like the order of skalds and bards - since the primordial days of the German people; it was older than Christianity, for it existed as the female priestly order of the cult of Wuotan, highly revered by the people, to whom it provided countless blessings with advice and action in both physical and psychic respects.

But with witchcraft, the infamous witches' dances are inseparably connected, and these also deserve our full attention because the witch dance was nothing but a highly sacred mystery very similar to that of Dionysus or similar initiations of related religious systems.

These highly sacred initiations developed directly from the female priestly order of the cult of Wuotan, in which mysteries the wise women and other knowers played the main roles.

However, since there is understandably even less contemporary information here than in the reports about the Germanic skald schools, the proof for those mysteries must be provided by stepping backward, starting from medieval witchcraft, to find the guiding threads that seem suitable for leading back to ancient times.

Therefore, in the first place, the seven degrees of witchcraft, as they emerge from the records of the witch trials, should be used for explanation to enable further conclusions.

The first of these seven stages was seduction. This allegedly occurred through the Devil in his own person, but never in true form, but in the guise of a lover (incubus) or a seductress (succubus). Most witches fell into the devil's trap through adultery, whereas male witches succumbed to him through the granting of freedom or perhaps also on the field of illicit love.

The second stage was reached when the seduction - whether by the incubus or the succubus - had been consummated; after three, nine, or fourteen days, the victorious seducer returned, and now the true nature of the seducer was revealed to the seduced. He never changed the form he showed then. The wages of sin that the Devil paid in ringing gold transformed into horse apples for women, but for men, they turned into shards. The first scene of recognition always instilled the seduced with horrifying fear, for they realized too late how irrevocably they had become ensnared in the traps of hell. Thus, they ascended to the third stage of witchcraft, for now the (alleged) Devil demanded the denial of God and the dear saints or threatened with immediate death. Next followed the fourth stage, the witch baptism and marriage with the (supposed) Devil, which, despite the Christian marriage maintained, took place a few days later, where bride and groom received different names, which they had to bear henceforth at the witches' dances. Of course, the seduced had to vow unconditional silence, especially confession was not to be made to the listening priest, nor was the received Host to be consumed; instead, the communicant had to either throw it into the dung heap or otherwise desecrate it.

During the "witch wedding" or "witch baptism," which is to be regarded as the actual initiation ceremony into the witches' order, the witch was branded or bitten with the "witch's mark"; it was thus a bloody service, as such wounds only healed after several weeks. It is expressly mentioned how the Evil One "took blood from her secret place."

With that, the newly accepted and initiated witch was ready to participate in the "witch dances" as the fifth stage of development. How such witch dances went is known. The tasteless description of the trial records certainly makes such gatherings appear uninviting, but in fact, they were wild orgies, indulgent in every direction, dedicated to the most brutal sensory frenzy. (Mind you, these conditions prevailed after the 15th century.) Moreover, one would be greatly mistaken to take "flying on the broom" literally. The witches went to the gatherings on foot, or perhaps rode on horses, and although certain magical rites were used, nevertheless, these witches' sabbaths proceeded in a completely natural manner. However, the fact that these witch assemblies were not inventions but were actually held is confirmed by Vogt in his interesting book: "Disputatio de conventu sagarum ad sua sabbatha" (Wittenberg 1667), in which the actual existence of the witch dances and festivals is demonstrated.

As for the witch's ointment, it consisted of the broth of the sacrificial meal, which in earlier times was always a human sacrifice, either a man or a child. The killing was done by hanging, after which the hanging body was torn into pieces. Later, when it became difficult to obtain such sacrifices, people contented themselves with stolen corpses from the gallows or with bodies of children dug up from graves, with the preference given to unbaptized deceased children. The charcoal (spodium) from the burned bones provided the witch powder.

Such witch dances took place three times a year, namely at Walpurgis, fourteen days after Midsummer, and at Christmas.

The sixth stage was the knowledge of magic, which naturally always appears in the trial records as a product of insane malice, which originally, understandably, was not the case.

The seventh and final stage consisted of the "highly forbidden" art of weather manipulation as well as particularly dangerous missions, which sometimes even endangered life or led to discovery, which was more or less synonymous.

Due to the zeal of persecution and the judges' intention to extract statements that, within the understanding of the time, proved as absurd as imaginable, the true core of the matter was obscured, which, when stripped of those monstrous ingredients, merely pointed to a secret society, half in the spirit of our present-day spiritualist gatherings, half in that of a wild, brutal orgy; but the whole in a deformity and degeneration, which most certainly even today the modern prosecutor would vigorously pursue.

Thus, witchcraft only appeared in its craziest degeneration shortly before its extinction; previously, it was better off.

Now, as witchcraft has revealed itself in its main manifestation as a secret society, it further emerges that the presiding (alleged) Devil, naturally only stamped as the incarnate bogeyman during the time of the witch trials, was previously none other than Wuotan, the Allfather, himself, who led the proceedings. However, this was only symbolic, hence invisible, or through a visible representative who appeared in the guise of the god. This masking of the presiding figure, as well as the prominent participants, all of whom represented the divine court, leads to the mystery plays, which in dramatized form presented the myth to be celebrated. This marks the beginning of dramatic art in Germany, which has hitherto been sought in the mystery plays of the Middle Ages, without considering that if this were correct, the "mimes" certainly would not have been

counted among the "dishonorable people." They were only labeled as such because they belonged to the old priesthood of Wuotan, like the minstrels and - the executioner, the old sacrificer. The name "mime" corresponds to that of the giant "Mime" (Mimir), with whose head Wuotan exchanged words of wisdom and who was the personification of memory.

Several such mystery plays have come down to us, apart from the dramatized poems in the Edda, one may only be reminded of the "Drachenstich" in Furth, Bavaria, the "Three Kings' Play" in Styria and Carinthia, and many similar ones.

But the records also mention masking, citing understandable caution as the reason for being able to attend the assembly incognito and thus undetected and unharmed; the true reason had long been forgotten.

Among those present at such dances, minstrels and fiddlers are particularly mentioned, who were already identified above as belonging to the guild of skalds and bards; and they too were considered dishonorable throughout the entire Middle Ages.

The declaration of dishonor, which struck entire classes like an excommunication, denotes these classes as closely related and closely intertwined with the Wuotan cult defeated by the church. The church not only pursued these dramatic spectacles alone but also prohibited the pleasure of dancing and especially the masked "masquerades" as heathen abominations. Indeed, despite its penchant for imitation, it even went so far as to banish the pagan "flutes and violins" at church music performances, which almost became a ritual, as today the zealots for pure church music, the "Cecilianists," advocate that only organ-accompanied choral music would be worthy of the church. Nevertheless, the heathen mystery plays also took the church as a model for its Passion plays and now claims the honor of being the forerunners of today's dramatic art for them. If this were true, then the German mimes would not be outlawed but would have been united in some brotherhood and thus somewhat sanctified.

It is striking - to return to the witch community - that it increased through seduction in the erotic sense, which allowed an exception only for men, namely that of the granted free pass, if the erotic enticements did not prove strong enough.

Thus, the female gender also formed the majority in the "Witch Order"; it was its mainstay, as indeed it is generally the woman who submits most compliantly to any religion. This fact has long been recognized through experience. The female gender is more inwardly oriented than the male; it is more given to the life of feeling than to the life of reason and therefore more easily won over by sensory illusions and easily becomes the most fervent medium for any more or less great idea with good or bad goals, especially when it wraps itself in the mystical veils of a "secret" society, continuously recruiting new members, whether through child-rearing or through its influence on the immediate or wider environment. Therefore, the female gender also formed the majority in the Witch Order, so that one could count one witch master for every ten to twelve. The most effective lure for the female gender in this case was the sweet fruit of forbidden pleasures.

In the stage of degeneration in which the witchcraft must have found itself at this time, the most extravagant vices were, of course, its main purpose, as already evident from the nature of initiation through "seduction." Half a millennium earlier, it had been different. Back then, witchcraft was the secret order of the last adherents of the Germanic

faith, the worshippers of Wuotan, to celebrate their Wuotan sacrifices, their "unbidden things" (Thinge) in "secret, concealed wisdom." From this "secret ban" developed, on the male side, the "holy Fehme," which strove to uphold ancient law as well as ancient religion, traces of which are still present today, as shown by the "Haberfeldtreiben" of the Bavarian peasants, while on the female side, it degenerated into those orgies of witch dances. Only incidentally, it should be noted here how the jewel of humanity, woman, when deprived of the guidance of man, like a rudderless ship, loses itself in the labyrinth of life; modern women's emancipation will become a modern witch dance of the future century and, like it, will end in horror.

Reports from the eleventh century present witchcraft in a much more favorable light, albeit hostile, but not nearly as malicious as the witch trial records.

Bishop Burkhart II of Worms, who died in 1024, already mentioned devil worship at women's gatherings, which were certainly nothing else than what the witch trial records called witch dances. Such a gathering, which he called "Consortium," admitted women as associates, but all, as he said, were deceived by the devil (a diabolo deceptae), although they had to attend the assembly on his command (ex praecepto). Of particular importance is that according to his report, according to popular belief (vulgaris stultitia), each member of such a gathering was called "Holda." "Holda" or "Hulda" is one of the names of the goddess mother Frouwa, who is herself a sorceress and the wife of the supreme magician Wuotan.

The common Völk thus called these witches the "Holden," which indicates that they had not yet sunk to "Unholden" half a millennium later. Equally noteworthy is that Bishop Burkhard further reports how these "Holden" (witches) rode on animals, and knows nothing of brooms and pitchforks. The fact that he summons the women from a number of devils clearly reflects his understandable hatred from the ecclesiastical standpoint against the worship of Wuotan, whose divine figures were consistently declared devils by the Christian clergy, an honor which was certainly bestowed upon those skalds who appeared in the guise of the Aesir and were their representatives. Moreover, the bishop's report is completely silent on what actually happened at that gathering of the "Holden." Since the obvious is also omitted in modern reports, this silence is not deliberate in the sense of modern "hushing up," but rather a sign of the tacit existence of the Wuotan cult alongside Christianity as a "secondary" or "supplementary" belief, which was still recognized at that time, albeit fought against, and only later transformed into the "but" belief.

And yet, even at that time, witchcraft seems to have been more of a "cult" than a "doctrine." This is because long before, the higher classes, the dynastic families, and the nobility had already distanced themselves from witchcraft or, which is the same, from the cult of Wuotan, just as in the Rococo and Enlightenment period, the so-called better classes stayed away from the old Völk festivals, when the era of Italian operas and French assemblies began. The effect was the same; the myth of Wuotan, in modern terms, simply went out of fashion. When the Völk festivals became unfashionable, they remained solely for the rural population, which still celebrates the solstice festivals, the waterfowl, and similar festivals that have long been forgotten by the cities.

In the same vein, about a millennium earlier, kings and the high nobility had already distanced themselves from the old mysteries of Wuotan, the subsequent witchcraft, leaving it solely to the peasants. It was simply that Christianity had become fashionable.

However, when such an old Völk custom dies out, it has long since lost its significance. This was the case in the eleventh century with the gatherings of the "Holden," which had descended into a "cult without doctrine," just as it was in the eighteenth century with the Völk festivals, which had also lost the mystical-religious core in the sense of the ancient Germanic beliefs centuries ago.

The class of serfs, the peasants, which at all times represents the lowest level of education of any people (although its constant regenerator) and therefore, always, in the best sense of the word, has the most conservative mindset, was now the only support for the declining mysteries of Wuotan. Thus, it was no wonder that witchcraft became increasingly coarse and degraded. And so it sank deeper and deeper until it extinguished during the period of the witch trials, about two hundred years before them, at the beginning of the eighteenth century.

It is therefore easy to understand why it was the peasant class that provided the majority of witches, while those from the bourgeoisie or nobility are mentioned in trial records only in the rarest of cases.

Nevertheless, witchcraft was not prohibited; only one action of witchcraft drew punishment, and this one, heavily condemned action was human sacrifice and the consumption of - child flesh.

It was only with the bull of Pope Innocent VIII in 1485 that the witch trials began; only from then on was witchcraft considered a capital crime.

When under Emperor Otto the Great, in the tenth century, the last flicker of the male Germanic priesthood of Wuotan, the old order of singers, was violently and permanently suppressed, when the gatherings of the scattered worshippers of Wuotan could no longer be theologically or scientifically led because the leaders were lacking, then the secretly maintained doctrine gradually disappeared, and only the "ceremony," the "custom," remained. This gradually degenerated into the most licentious orgy, the breeding ground of shameless vices and crimes, which threatened the people with complete moral degradation; the witch dances had indeed become a danger, but in a different sense than the witch judges imagined.

In ancient Germanic times, and even in the earlier Christian Middle Ages, when these gatherings were still led by scientifically trained skalds, these festivals and dances were certainly not free from excesses, but these erotic ceremonies had deep mythical roots; they were based in nature worship and were therefore not demoralizing; in short, they were mysteries, perfectly analogous to the Dionysian rites of the ancients.

These mysteries of Wuotan referred to the fertility of nature and had the mystical purpose of celebrating the awakening of nature festively in order to achieve a bountiful year.

However, to understand the parallel between the German witch dances and the Greek Dionysian rites, and consequently between the "witches" and the "Bacchantes," both mysteries should be juxtaposed and compared, and one will marvel at the unexpected similarities.

Dionysus (Bacchus) is also called the "Nocturnal One," also "Blackfoot" or "Goatfoot"; he ruled the underworld with Demeter, was bearded and goat-horned; hence he was also called the Goat, a goat was sacrificed to him, and the well-known goat-footed Satyrs formed his retinue.

Since the legends and scenes of Blocksberg, or more accurately, Bocksberg, are well-known, it is only necessary here to point out the goat-footed devil, often described entirely as a goat figure, to recognize the similarity.

Also, the fact that the seducing devil soon appears as a man (incubus) or a woman (succubus) can be found in Dionysus, who also changed his gender according to circumstances, which is why he gathered both male and female Bacchantes in his retinue. The devil's green color is also Dionysian; as wintergreen, evergreen, and ivy were sacred plants of the cheerful wine and joy giver, precisely because of their evergreen qualities.

In the bacchic retinue, as in the witch dances, the Maenads outnumbered, and the musicians were also not lacking in the Bacchanalia. The Dionysian rites were also celebrated on mountains like the witch dances, and both mysteries strictly excluded the uninitiated. Like the witch dances, the Bacchic festivals were repeated three times a year, and in both mysteries, the dance consisted of a large circular dance, the round dance, where mystical fumigations - the witch's fog - took place; maskings were also common to both.

But not only the unrestrained frenzy in dancing, feasting, and drinking is equally characteristic of both mysteries, but also the witch's kitchen. In the Dionysian rites, as is well known, a person was torn to pieces in the bacchic frenzy, cooked in a cauldron, and consumed by all present; such horrifying sacrificial rites are also reported in the records of the witch trials. Later, when the myth to be celebrated was forgotten and lost, when only the ceremony was practiced soullessly, when witchcraft had completely declined, people contented themselves with bodies stolen from the gallows or dug-up child corpses.

At the Dionysia, the human sacrifice was meant to recall how Dionysus-Zagreus was torn apart by the Titans and boiled in a cauldron; however, a related Germanic myth is not known, or it has been lost. But since witch dances were often held at gallows, under the gallows, because the gallows were left at the old sacred altar site but had been outlawed - and because in witch trials the bodies of hanged thieves played a significant role - the original witch sacrifice was likely killed by hanging before it ended up in the witch's kitchen.

This assumption is justified by a stanza of the Rune Song (Runatals-thättr), in which Wuotan sacrifices himself as his own priest; the stanza goes: "I know how I hung on the cold wind tree, Nine long nights, Wounded by the spear, dedicated to Wuotan, Myself dedicated to myself; On that tree, which no one knows where it came from."

Mythically significant is that this stanza not only serves as the introduction to the eighteen runes - actually magical songs - but also contains the myth of rebirth, which is directly expressed in the eighteenth rune song and also finds a strange confirmation in the myth of the Mandrake.

According to Germanic belief, sacrificial death, like death in battle, which was also seen as a kind of sacrificial death, immediately unites the sacrificed person with the

deity; thus, sacrificial death is the actual spiritual rebirth. All the assembled initiates take part in this spiritual rebirth and acquire equal merits as if they had been sacrificed themselves. Since Wuotan sacrificed himself, suicide was considered a self-sacrifice and as honorable as death in battle.

This mystical sense is the secret doctrine of every mystery, and therefore it must have been the core of the witch dances during the heyday of the ancient belief and explains human sacrifice.

Secrecy is common to all mysteries (even modern ones like Freemasonry, nihilism, etc.); the fact that the witch was not allowed to reveal anything in confession is a more than self-evident clause of the oath. Also, there is still a parallel with the bacchic mysteries in that the lower trials lasted for ten days there, while here, with the witches, a similar period (3, 9, or 14 days) was observed; because only after this time did the seducer "reveal himself in his true form," that is, the neophyte now became knowledgeable.

Due to the loss of the mystery myth in the witch dances, only the ceremonial remained, which, naturally, was also neglected and, eventually, misunderstood itself, mutilated to the point of unrecognizability, and only recognizable by its main features. This mutilation of the witch ritual occurred through the parodying of Roman-Christian liturgy. However, this happened at a relatively early time.

From the old ritual, only the witch baptism, the biting of the witch's mark (as a symbolic sacrificial death), the dancing with accessories, and the witch's cauldron seem to have remained; perhaps also the green color of the vestments, worn by the copulating devil - parodying the priest. All other customs, beliefs, and symbols only mock Christian consecration practices in crude peasant mockery.

The witch dances, in the sense of mysteries of disbelief, may have persisted until the time of Emperor Otto the Great, around the middle of the tenth century, after which, due to the loss of a strictly liturgical leadership, the myth gradually faded and finally was completely lost, although the ritual continued for some time, it gradually became wild, so that the once solemn mysteries completely degraded and became dull. Eventually, the witch dances devolved into meaningless and mocking parodies of church rituals and finally succumbed to cruel persecution at the end of the seventeenth century.

For the same reasons, the original mystery, over time, not only transformed into unrestrained orgies but also seemed to have provided considerable support to other shady elements, especially vagrancy, gypsies, and arsonists.

Still, here we must consider an important phenomenon that sheds explanatory light on the medieval dishonesty of certain individuals, as well as on other otherwise inexplicable institutions. This is the Tannhäuser legend with that of Frau Venus (pronounced Fenus). (More detailed information on this can be found in my book: "German-Mythological Landscape Pictures". (The Venusberg, Page 61 Berlin, Lüstenöder).

It was a great mistake to confuse the German Frau Venus (Fenus) with the Roman Venus (Aphrodite) and consequently to consider their service as Roman, adopted by our German ancestors. (It is the same confusion as between Joe and Isis.)

The name Venus comes from "Fene", as Freya was called in southern Germany, which means "producer". However, her cult had a great similarity to the Roman worship of Venus. Naturally, her priestesses were involved in the witch dances, and the early medieval minneburgen and minnehöfe were the remnants of their temple sites in Christian times. But they too declined gradually, and so it happened that these "pretty girls", as the Middle Ages called them, were declared dishonest, like all other female and male members of the pre-Christian priesthood, and were entrusted to the old sacrificer, the god-fearing and now equally outlawed executioner for supervision.

It is known that they practiced their now degraded priesthood outside the cities in the executioner's house.

Just as laypeople perform lower church services alongside the priests of the church (sacristans, altar boys, church servants, sextons, etc.), there were also laypeople in the German priesthood alongside the consecrated ones in the service of the various Halgadome. Just as today, even more so in the Middle Ages, there were guilds that often comprised an entire trade, so every trade in Germanic belief had its specific sacrificial services. The blacksmiths were the sacrificers of Wuotan and Frö, to them belonged the executioner, who is now outlawed. The bakers and millers sacrificed to Donar, the linen weavers and clothiers to the Allmother Frouwa, after whose sacrificial animal, the goat, they still endure the mocking call "Master Meck-Meck". Even in the Middle Ages, the bakers had the priority on every bowling alley because bowling was dedicated to the thunderer Donar. Much more could be said here. As mentioned earlier, these sacrificers did not belong to the learned, the consecrated priesthood, nor were they knowledgeable about the highest grades of the mysteries, but were simply favored laypeople, as every church district still knows today.

Similarly, those Venus priestesses were not "consecrated", even less "knowledgeable", and therefore must not be confused with the female healers in any way. They served as singers and dancers, similar to the lower grades of Indian bayaderes.

Now that the amalgamation process between the ancient religion of the Germans and Christianity has been completed after a full millennium, one can still today declare oneself in the purest sense as a priest of that ancient faith in German ideals, because the immortals of the Germanic people still live, the blue Halgadom still arches, whose dome is just large enough to serve as a temple to every unfathomable being, which is the embodiment of all German ideals, and it has not yet arrived: the saddest time of the Germans, the time of the dimming of its divine ideals!

These are the skalds and bards, the German poets, who wield this priesthood; but where are the female healers?

They too live and will live until the twilight of the gods and the lofty Frau Frouwa, sacrificing to her radiant ideal, because the reflection of the highest ideal of German women's dignity is precisely the Allmother Frouwa, and in sacrificing themselves selflessly to their high, venerable calling, the German woman, the German wife, the German mother has received the highest priestess ordination with this decision, in order to shine worthily as a female healer alongside the Germanic queen of heaven, the deified German ideal of all female virtues, in the German heavenly realm.

Many say that winter is coming; but to me, it seems as if I hear the call of the springtime awakening. May it be so, may a merciful Norn decision prevail.

The Unshakable One

A fundamental Trait of the Germanic Worldview.

Address

Dearest Reader!

Whoever you may be, you who hold this book in your hands— read it without prejudice. Should what is written within not accord with your own convictions, let it not trouble or sway you.

"A man's will is his heaven's realm."

Yet if you truly long for freedom in the struggle against the dark spirit of materialism — that spirit which has already brought so much sorrow and ruin into the world — then at least do not let yourself be persuaded that man is but a soulless automaton.

Recognize the divine spark within yourself, and lift your gaze to All-Father, the Unshakable One!

FICHE

Foundation

Directing for centuries the education of humanity, those in power strove to suppress and erase the unique national characteristics of each people, in pursuit of the unattainable illusion of a complete leveling of all tribal differences — guided by the disastrous notion of paving the way for the formation of a uniform type of mankind.

They were blind to the clearly emerging phenomena in the history of human development; they were deaf to the loud revelations of the divine will in the workings of the forces of nature.

Blinded by an ill-fated love of "mankind", they spread among the nations the mad delusion of universal cosmopolitanism — fraught with ruin — with the deceitful image of one flock under one shepherd.

At the beginning of our present era, independent minds began to perceive how disastrous those subversive principles and ultimate aims would prove through a continued unnatural propagandizing of the peoples, and what dangers for the future of nations lay hidden within them.

The admonitions of these far-seeing thinkers fell like divine sparks of the spirit into the family of nations in Europa — who now, inspired by the example of their contemporaries, kindled into holy fire for the unrestrained unfolding of their Völkisch

character. From this sacred flame of enthusiasm, the national spirit, like the phoenix, will be reborn in its original unity—without blemish and purified.

Like the dawn of a bright sunned future, the ever-clearer conviction broke forth that no people can, in the long run, be forced to feel, think, and act otherwise than its own innate racial soul permits; all that is violently grafted onto this national soul can only confuse and cloud the people's character for a greater or lesser time, until self-awareness awakens again and casts off the alien element.

This awakening of the Völkisch spirit—this recognition of the alien, denationalizing elements in the previous guiding principles of educational policy—pressed toward seeking the fundamental conditions for the education of the people once more in national soil, and there to establish and develop them permanently. For the salvation of our descendants can spring solely and alone from a systematic cultivation and a purposeful further development of the national character in an ethnonational sense..

Thus, a truly Völkisch education—one aiming at the rebirth, renewal, and strengthening of the nation—must above all conscientiously study the character and inner essence of its own Völk, restoring it where centuries of suppression have weakened or distorted it, rekindling it where it has been smothered, and guiding it toward the good, so as to prepare the Völk to fulfill the higher—even the highest—missions of the future, thereby striving toward the goal of an ennoblement of the Völk that no power can reverse.

This highest aim of Völkisch education can only be achieved if one works according to the immutable laws of development by which the All is shaped—fostering the unfolding of its own nature and essence—but never by forcing upon the soul of the Völk a foreign, often outright hostile spirit that is opposed to its innermost feeling and thought.

It is therefore, above all else, a compelling necessity for the founding of a true national education to place the school in its service, and from the very first class to lay the foundation for such a purposeful, systematic Völkisch formation through a "Völkisch Code of Morals" (National-Moral), which must be treated as a compulsory subject of instruction.

Once the necessity is recognized of involving the school in a systematic shaping of minds in the national spirit, the introduction of the "Völkisch Code of Morals" as a compulsory subject in the national school is no less indispensable. In this way, the planned national school would also, in the long run, best fulfill the desires of many educators who call for a religion-free school, but in its place demand instruction in a moral code appropriate to the life of the Völk.

The youth—and consequently the Völk of the future—would sink into barbarism if the school were deprived of the task of cultivating the heart and the moral sense. The "Völkisch Code of Morals" as a compulsory subject would provide all pupils of different religious confessions with a unified moral teaching, blossoming from a national foundation, which would in turn bear as its highest fruit a religiosity springing from national feeling itself. Such a deep religiosity—not the empty faith of mere formulas, but something born from the innermost life of feeling of the soul of the Völk—would be the surest bulwark against the coarsening of the nation, and thus the strongest defense against its decline, which would inevitably begin with the fading of the ideals of the Völk.

How beneficial, especially in Austria, such a consistent, systematic national education of minds could be is evident from the fact that in most schools the pupils of a single class consist of Catholics and Protestants, and not rarely also of Old Believers—excluding entirely Jews and Muslims—who, through their separate religious instruction from earliest youth, are estranged from national feeling and instead raised to the ideals of religious, or more precisely confessional, freedom.

But if denominational religious instruction were excluded from the school and left to private teaching in the home, and in its place, in the school, instruction in the "Völkisch Code of Morals" or "National-Moral" were established as a compulsory subject—taught by the secular, nationally minded teacher—then from the school would emerge a generation formed in the Völkisch spirit, steadfast in the safeguarding of its national ideals against all storms of the future, both in the state and in civic life. With this indication it is sufficiently stressed that such a national Völkisch Code of Morals is of course founded upon religious—note well: religious, but not confessional—feeling; for the consciousness of God lies within everyone, and no one will deny the existence of the One, the Great, the Unfathomable, whom our ancestors—long before the rise of Christianity—already called Gott, deep in the soul of our Völk.

This God, whom all "legally recognized religious communities" revere as the Father of mankind and as the giver of the laws of love for one's homeland and one's people, is in the central articles of faith of all confessions always the same—because it is indelibly inscribed in every human heart that this One rules over all. Thus, the national Völkisch Code of Morals must be built upon the recognition of this One God, awakening and shaping the eternal laws that slumber in every human breast—for the good and blessing of our Völk, our Fatherland, and their future. But this book intends to lead a step further: for although it builds itself upon the consciousness of God, in the reader it seeks not so much belief as will—will to act. Not one of the statements presented here stands in contradiction to the existing knowledge of nature; and thus peace can be established between religion and science, whose estrangement has until now been the greatest enemy of "faith."

Thus, dear reader, in the present book you will find a kind of "Small Catechism," composed with conscientious regard for all the findings of modern science—one that stands in no way in contradiction to the hard-won truths of world-wisdom, nor at odds with the duties and morals innate to our Völk. Here, in brief and universally intelligible sentences, a worldview in the Germanic sense is expressed—a mirror-image of the true Völk-soul, as it is and as it should be.

For the author, this national Völkisch Code of Morals, set forth in the present work, is the true path by which a Germanic noble-Völk, sound in both spirit and body, may be reared—able to withstand all storms of the future and to meet the highest demands that the coming times will require.

The Author

Guido von List

A fundamental Trait of the Germanic Worldview

In the form of the Small Catechism

First Chapter

On the Consciousness of God

1. What is God?

God is the almighty, eternal World-Spirit, the primal source of life, the embodiment of all that is good, noble, and beautiful. God is the eternal primal law, the highest will that rules over all; nothing can come into being or pass away without the will of God. God is therefore the Creator of the All and the Father of mankind, and for this reason we call God “All-Father.” God loves all His creatures; He warns us through an inner voice against misfortune and harm, and calls us back toward the good. God is present everywhere; He knows all and sees all, and thus also knows our most hidden thoughts. He rewards the good and punishes the evil. God is supremely merciful: He forgives our faults when we better ourselves. God is eternal: He was, is, and always will be.

2. How do we recognize the existence of God, whom we cannot see?

Our inner consciousness (the inner voice, the conscience, that which we call our soul) allows us to sense and feel the existence of God. We recognize God’s existence in the voice of nature, in all that is good, beautiful, and noble that surrounds us, and in the deeds of good and noble men. Human beings who stray from the knowledge of God lose their cheerfulness, the full and pure joy of life, the delight in existence itself—for God is the source of all life. All too often such unfortunate children of men go astray, wander from the paths of virtue, and become evil and malicious.

Second Chapter

On the Creation of the World

1. How did the world come into being?

In the beginning there was darkness and silence in the endless space of the worlds. A cloud—the eternal primal substance—floated therein. The elements were still unformed, and the forces of nature slumbered.

Then God willed that the world should be, and He breathed His life-giving breath into the cloud.

The forces of nature awoke; there began to be rumbling and thunder in the fermenting primal substance. Lightning flashed through the void of the worlds, and "There was light!"

A vast sea of fire arose, seething and surging wildly until it began to swirl and turn like a great wheel of flame, casting off sparks and fiery bodies of immense size.

From this great fiery cloud, God formed the sun; and from the fiery bodies that circled it, the earth, the moon, and the stars. All these newly-formed heavenly bodies received their appointed orbits, from which we reckon our time.

But not all was as it is now. Our earth was likewise first a body of fire, then a glowing sphere, which required countless ages to cool at its surface so far that a solid crust could form. Yet by the force of the fire still working within, this crust was later broken and its fragments piled in mighty masses reaching to the heavens—thus the mountains were formed. Again, countless ages must have passed until the earth had cooled enough for vapors to fall as rain through the interaction of heat and cold, forming clouds, springs, streams, rivers, lakes, and seas.

Now that air, water, and land were present, God first created the plants in the water and upon the dry land, then the fish in the waters, the birds in the air, and the animals upon the fields.

When plants and animals had filled the earth with life, God created man as the last.

2. Why did God create man?

God created man so that he might know Him, honor Him, and love Him; that he might serve Him and thereby find happiness.

3. How do we know, honor, love, and serve God?

We know God in all that is good, noble, and beautiful around us.

We recognize Him in the workings of the great and wondrous nature, in the deeds and creations of good, noble, and God-gifted men.

We should strive to become better, for this leads to the good and to the knowledge of God.

We honor God by accomplishing good, noble, and beautiful deeds.

We love God when we give thanks for all that is good, when we care with brotherly compassion for our fellow men in need, and when we bear life's hardships with patience.

We serve God when we live a righteous life, practice virtue, and conscientiously fulfill our duties; when we comfort the unhappy and help to prevent wrong; when we further the development of His works; when we labor for the ennoblement of our Völk and already today prepare with foresight for its prosperity and welfare in future ages; when we defend our Völk and our Fatherland in every danger against inner and outer enemies.

4. How did God create mankind?

Just as He caused plants and animals to arise from seeds in many different kinds, so also did God, by His all-wise will, create mankind in several racial kinds, from which the various peoples have come forth.

5. That is a Völk?

Every greater community of human beings which has its own language, script, and history, and is distinct in spirit, custom, and mode of thought, is called a Völk.

6. Why did God cause the various nations to arise?

So that life might be preserved.

7. What is life?

Life is a struggle, and the prize of the struggle is life.

If mankind could enjoy life without struggle, without labor, without the toil and cares that life brings, then all—assuming sufficient sustenance—would grow sick with idleness and perish.

It is decreed in God's all-wise counsel that all the blessings of this life must be earned through diligence and labor, and that what is earned must be defended with manly courage.

God loves and blesses industrious, courageous, faithful nation who keep their honor sacred, and rewards them with prosperity and freedom. As a reward, He gives them great men who lead them to power, greatness, and well-being.

Such God-gifted men we should honor and cherish—whether they be heroes, scholars, or artists—for God uses them as instruments to purify, to teach, and to gladden mankind.

One should not measure great men by the yardstick of the commonplace; one should overlook their faults and weaknesses—which they too have—and never maliciously seek to darken their glorious deeds.

From cowardly, envious, self-seeking nation, God turns away, and He punishes them with bondage and destruction.

8. What do language and writing mean?

Language and writing are the noblest goods of mankind: they give man that dignity which distinguishes him from all other creatures in the world.

Through the oral traditions handed down by the tribal elders to children and grandchildren, we have knowledge of events in ages long past, which serve us as warning and guidance for the future. The legends and sagas of ancient, gray antiquity—sacred to every Völk—have been preserved for us through the mother tongue.

Language and writing are likewise the bond between God and man. Through them, the spirit of noble and God-gifted men long since departed still lives in us, and we, and our late descendants, partake of their merits.

Language is thus for us the word of God, which has made us human; and writing is sacred to us because it reveals to us the will of God.

9. How should we live?

Man, as a being endowed with reason, should be noble and good, doing nothing and leaving nothing undone that would be contrary to his own conscience.
When we reach the use of reason, we must learn to recognize:

1. That we must earn our livelihood through diligence and labor, honestly and honorably.
2. That idleness is a great vice.
3. That the purpose of our existence is to live in such a way that we gain the love and respect of our fellow men.

10. How do we gain the love and respect of our fellow men?

We should always keep before our eyes good and noble examples, strive to purify and ennoble ourselves after them, and learn to separate the good from the evil.

11. How do we know what is good and what is evil?

We know what is good and evil through our own inner feeling, which God has placed in our hearts and which we call our conscience.

We also know good and evil through experience.

Feeling tells the good man: “What you do not wish done to you, do not do to others!”

Experience teaches us that all deeds and actions which preserve the life given us by God and promote the welfare of our family and our Völk are useful and good; whereas all deeds and actions which endanger or destroy our own health, which undermine or harm the general welfare of our Völk, are evil.

Third Chapter

On Divine Laws

1. What are called Divine Laws?

Those eternal primal laws which All-Father, unchangeable for all time, has inscribed into Nature itself, and which, knowingly or unknowingly, all men must follow in order to preserve themselves and their kind—these are called Divine Laws.

2. What are these laws?

1. Know God, and do not disturb another man's faith in God.

2. Fulfill your duties and live so that you win the love and respect of your fellow men.

3. Keep the appointed days of rest and festival, and on these days attend the worship of God with due devotion.

4. Honor your father and mother, and be thankful for the love and care they have shown you; then happiness and blessing will accompany you along the paths of life.

5. Preserve your human dignity and do not debase yourself to the level of the brute.

6. Lead no immoral life, and give to others no bad example.

7. Steal not, and envy not the gifts and goods of others.

8. Keep promises and contracts, do not swear falsely, and bear no false witness.

9. Honor and protect women, hold the family sacred, and guard it from distress and danger.

10. Be faithful to your Völk and Fatherland even unto death.

Fourth Chapter

Moral and Welfare Laws

1. What are moral and welfare laws?

Moral and welfare laws are those rules of life derived from the Divine Laws, which serve for the preservation and uplift of life.

2. What are these laws?

1. Serve God in your heart and through good deeds; repay received kindnesses; encourage good people by your example; punish and prevent wrongdoing.

2. Recognize your faults and strive to improve yourself. Do not enter the house of God when you feel burdened with guilt or unworthy.

3. In good fortune, be not overproud; in misfortune, be not despondent.

4. Hold your honor sacred and do not disgrace yourself; be always just and gentle toward others.

3. What are the violations against these laws called?

Every violation of these laws is a sin, and the greatest sins are those which bring upon us the reproach of our fellow men.

4. What qualities, actions, and deeds are considered sins?
These qualities, actions, and deeds, which are to be counted as sins, are:

1. Arrogance and pride.
2. Greed and avarice.
3. Idleness and lack of diligence.
4. Envy, malice, spite, and cruelty.
5. Immoderation in eating and drinking.
6. Laziness and sloth.
7. Anger and quarrelsomeness.

Fifth Chapter

On Virtues and Duties

1. What are virtues and duties?

Duties are those actions which fully accord both with the Divine Laws and with the moral and welfare laws, and which everyone is obliged to fulfill. Virtues are the higher ennoblement of the duties, and the degree to which we practice them—more or less perfectly—determines the measure of love and respect that our fellow men show toward us.

2. Which are the chief virtues?

The chief virtues are: fidelity, justice, and self-sacrifice.
In these three, sacred and inseparable, is contained the sum of all qualities of a true man inspired by the Divine Spirit; they lead him to friendship, to love, and to freedom.

3. How is this to be attained?

To lead a just life, esteemed by all good men, and to be regarded as an honorable and upright person, the following rules of life must be observed:

Do not press yourself forward in vain self-conceit; never seek to attract attention through empty outward show, and always maintain dignity and good manners.

Your deeds must determine, in the eyes of your fellow men, perhaps even for future times, who you are—never your words alone.

Your fellow men will soon recognize your worth; but then do not hold back, for cold indifference is cowardice.

You must reward the love, fidelity, and self-sacrifice of others according to your best strength and as well as you can.

Protect the weak and defenseless, and do not permit injustice to be done to them—otherwise you make yourself an accomplice.

In the measure that you follow these rules of life, you will soon become beloved among your fellow men, win good and faithful friends, and be honored, loved, and esteemed.

And even if adversity and ingratitude should meet you on life's path, struggle on with courage, and strive to overcome your opponents—yet avoid dishonest means, for they will harm you. Remember: life is a struggle, and the prize of the struggle is life; and since life itself is from God and therefore good, the good must and will in the end triumph—and so will you, if you are just.

Even in the hardest times of struggle, you will not be truly unhappy; for:

“The fulfillment of virtues and duties
grants you an uplifting awareness,
a blissful inner feeling, and a pure conscience—
and this is heaven in the human breast;
this blessedness is God’s reward.”

We men therefore wish happiness, blessing, and long life to the righteous man and to his descendants..

Sixth Chapter

On Vices and Crimes

1. Which qualities, actions, and deeds are called vices and crimes?

Just as in nature light stands opposed to darkness, warmth to cold, and life to death, so too is vice set against virtue, and crime against duty.

2. Which are the chief vices?

The greatest vices are: infidelity and injustice, lying and deceit, laziness and base selfishness.

3. What are crimes?

Crimes are all deeds and actions which in the grossest manner violate the Divine Laws as well as the moral and welfare laws, and which act against their principles.

Furthermore, all deeds and actions which can lead ourselves, our fellow men, our dearest descendants, or the future of the entire Völk—whether in bodily or in spiritual regard—into deformity, degeneration, or destruction, and thus undermine the happiness of immeasurable spans in the life of the individual or the whole community.

4. How are vices and crimes recognizable?

Those who, contrary to the will of God, practice no virtues, fulfill no duties, and wish only to enjoy what others have earned and created—these are parasites, degenerate, evil, and vicious men.

Their deeds and omissions earn them the contempt of their fellow men; abandoned by God, they usually end their lives prematurely or in dishonor.

Woe if they have descendants!—for these will curse their begetter like a gnawing conscience.

Let no one be deceived by the outward appearance with which vice seeks to hide itself. The tormenting consciousness of guilt—the hell on earth—is carried by every evil man in his own breast. Shunned and despised by his fellow men, the wrongdoer ends his wretched existence under the heavy burden of his own wickedness.

And this is God's punishment!

5. Is punishment necessary?

Experience teaches us that base men, through lenient forbearance and softness, are only encouraged to ever greater misdeeds; therefore punishment is necessary.

Punishment should be proportionate to the deed, yet not cruel.

He who has shown himself unworthy of human fellowship should be cast out.

He who has acted toward his fellow men like a predator should be destroyed.

6. Why is punishment necessary?

If the gardener did not root out the weeds, if the hunter did not destroy the predatory beasts, then soon the cultivated plants would perish and the useful game would be devoured.

Seventh Chapter

On Prayer

1. What is prayer?

Prayer is the uplifting of the spirit to God.

2. How should we pray?

We should turn to God, our All-Father, with true heartfelt piety and devotion—thanking Him for all the good we have received, and in trust and godly surrender asking for His protection and blessing.

We should ask God to grant us strength and perseverance for the fulfillment of our virtues and duties.

We should ask God to give us power and fortitude, so that with steadfastness and patience we may learn to bear the misfortunes that life brings with it.

We should ask God to stand by us and help us in hours of distress and danger, so that we do not lose heart or fall into despair.

We should ask God to protect our Völk and Fatherland from discord and strife, and to grant us peace, strength, and freedom through unity.

Eighth Chapter

On Dying and Death

1. Must we humans die, and what is death?

According to God's all-wise counsel, it is ordained that nothing shall remain for all time as it is, but that all things in the world shall be in constant change, and shall in the end return to the primal state from which they came—a return we call dying.

Since man, like all things upon the earth, has arisen from the eternal primal substance, so too must the body, when it has grown old or become unfit for life, return to it.

Our soul—the divine spark dwelling within us—will reunite itself with God, and our body will return to Mother Earth, who has given birth to us all.

Whether reward or punishment awaits us after death—this only God Himself knows. Man should not brood over matters whose knowledge God, in His all-wisdom, has withheld from us.

May the immortal soul of good, noble, and meritorious men, after their death, live on by God's grace as a transfigured spirit of protection in their children, descendants, and fellow countrymen.

We will remember with gratitude, in solemn memorial, their deeds in life, and their blessed acts shall stand before us as shining examples.

And since we cannot live forever, and the unalterable fate has decreed that again and again the old must pass away through death, we therefore bear with dignity and submission the unavoidable.

God, the All-Father, will have laid upon His children nothing that stern necessity has not demanded, and which it would have been impossible to avert.

Thus we await with trust in God and with good will the hour in which All-Father shall call us to Himself.

Ninth Chapter

On the End of the World

1. Are only humans, animals, and plants subject to death?

Everything that comes into being in God's wide world will also pass away again, regardless of whether its existence lasts hours, days, years, or countless aeons. Beginning and end are appointed to all things; only God alone is without beginning and without end.

2. Will our Earth also come to an end or perish?

Even our great Earth, upon which we live, is subject to this primal law of God. Yet, to our comfort, we may assume that the lifespan of our Mother Earth is far too great for us, given the relatively insignificant brevity of our own lives—yes, even compared to the short span of time over which the history of mankind extends—to ever be in a position to observe any decline in her life-force, just as little as a mayfly could perceive the length of a human lifetime.

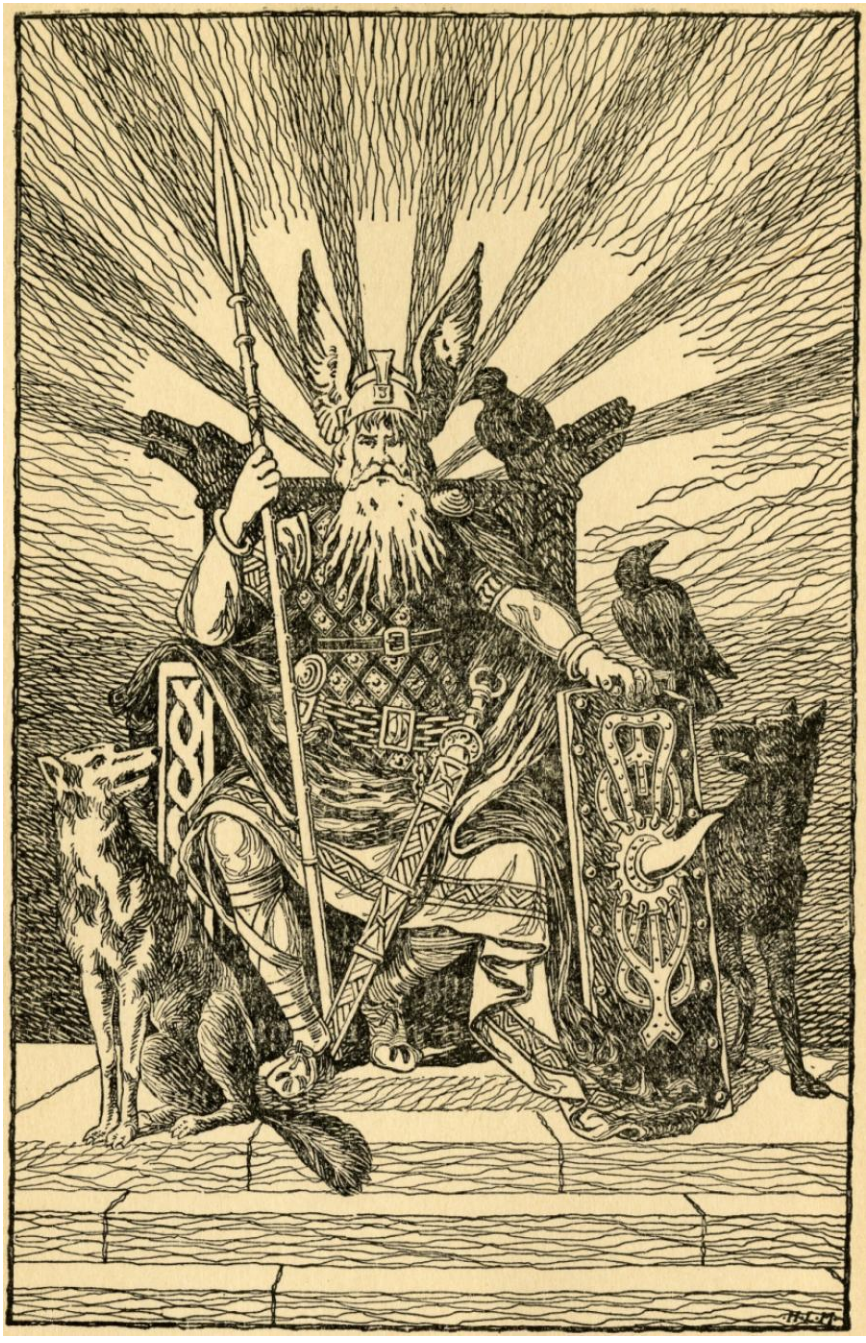
3. How will the dying of the Earth be prepared and carried out?

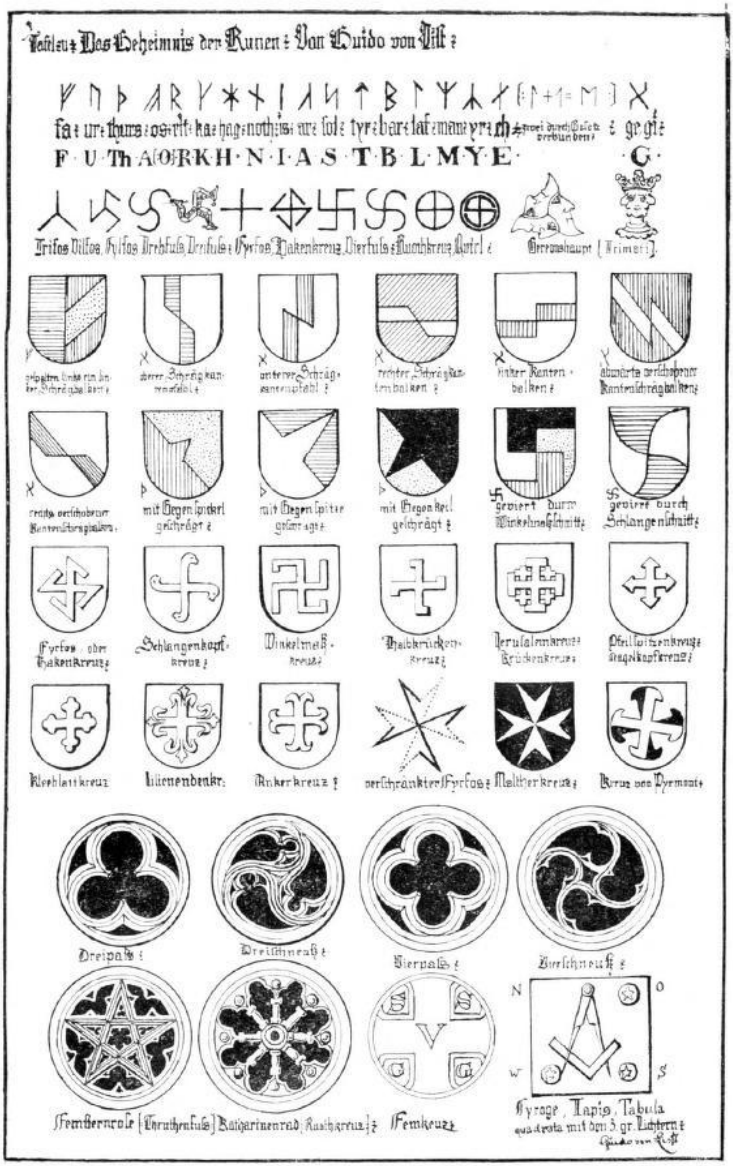
The Sun will not shine forever as it now does, giving light and warmth. A time will come when it will only glow red, until it finally goes out altogether. But long before the Sun's extinction, the refreshing springs of our Earth will dry up, our beautiful rivers and lakes, our vast seas, will vanish. There will be no air and no clouds any more, nor any plants or animals. It will be dead and empty upon the Earth, just as it is now upon the Moon, where this condition has already come to pass.

Dark and cold it will be once more, and everything will crumble away in the immense cold that will arise, dissolving again into the atoms of the eternal primal substance.

A star has gone out, another will appear—thus it is written in the book of Nature.

The End




Teitleu: Das Geheimnis der Runen: Von Guido von List:
F U Th A O R K H N I A S T B L M Y E G
Triskus Dilfos Hyfos Drehfuß Dreifuß Hyfos Hakenkreuz Vierfuß Fünfkreuz Quirl
Herrenhaupt (Krimen)
Dreipaß
Dreiblatt
Vierpaß
Vierblatt
Fyrage, Lapis, Tabula
Femkreuz

Secret of the Runes

Until now, far too little attention has been paid to the script of our Germanic ancestors, the "Runes," because people started from the erroneous opinion—unsupported by any evidence—that the Germans had no writing at all, and that their characters, the "Runes," were merely an imperfect imitation of the Latin uncial script. This, despite the fact that Julius Caesar explicitly reports on account books among the "Helfetsen" (not Helvetii) and on their writing, which was said to have resembled the Greek script.

Without wishing here to prove the greater antiquity of the runes—which are already found on bronze artifacts and pottery shards—it should be mentioned straight away that the "Runen-futhark" (Runic A-B-C) in primeval times consisted of sixteen characters, and according to the Edda (Rúnatals þáttr Óðins) already of eighteen characters, with which one could write everything, since the Germanic people knew neither a "v" nor a "w," neither an "x" nor a "z" or a "qu," nor a "c," a "d," or a "p." The "v" was rendered through "f" (fator, Vater); "w" arose from "u," "uu," "uo," or "ou"; the "x" from "ks" or "gs"; the "z" was perhaps spoken but written as "s"; "qu" arose from "kui" or "gui"; the "c" from "ka"; the "d" from "th" (thorn = Dorn); and the "p" from "b," until it only later received its own rune—just as the other sounds gradually received their own special runes, whose number soon exceeded thirty.

If one wishes to trace the language families back to the root words of the proto-Germanic language, and further back to the seed and primal words of the Aryan original language, one must always write the root words in runes, or at least keep this manner of writing before one's eyes in order to find the correct root, whereby the name of the rune itself will render the most important service.

Each rune—similar to the Greek alphabet—has a very specific name, which at the same time carries the root word as well as the seed and primal words. It must be noted that these rune names are monosyllabic words, thus root, seed, and primal words, with only the runes "hagal," "gibor," and "othil" making a—seeming—exception to this rule.

Since the runes have their own names, and these names are monosyllabic words, it follows naturally that in distant primordial days the runes had the meaning of a syllabary, in fact a word-script—since the proto-Aryan, like every original language, was monosyllabic—and only in later days shrank together into a letter-script, when the development of the language caused a word- or syllable-script to be recognized as too cumbersome.

If the runes are thus recognized as word-signs of primordial times, the question about the fate of the remaining word-signs—which are not included in the runic futhark—is a legitimate follow-up question, for a word-sign script, even if it were very poor—which the script of the Aryan language was not—must have possessed far more than just thirty characters, and in fact it did possess a very large number, exceeding many hundreds of characters. These formed a highly developed hieroglyphic system, wonderfully systematic and organically structured, the actual existence of which, until today, no one had thought of. As incredible as it may sound, this ancient hieroglyphic system, reaching far back into the pre-Christian prehistory of the Germanic peoples—

indeed of the Aryan race—still exists in full bloom today; it has its own still-cultivated science, its own art, both of which have developed their very own laws and stylistic directions, and possess a rich literature—without—and this is precisely the tragicomic aspect of this astonishing fact!—without the custodians and preservers of this art and science having even the slightest idea of what they are tending and further developing!

Since there were, and still are, many hundreds of runic characters—their exact number has not yet been determined—but from this mass only about thirty came into use as letters in the sense of our modern characters, there arise first of all two main groups of these characters: namely the "letter-runes" and the "healing-sign-runes," which were cultivated in a separate manner and followed their own particular paths of development after this division had taken place. All these signs were runes, though today the name is applied only to the "letter-runes," while the "healing-sign-runes" thereafter, as actual written characters, found no further attention, and here, for the sake of distinction, shall be referred to as "healing-signs" or "hieroglyphs," it being noted that the word "hieroglyph" already existed in proto-Aryan as "hiroglif"[61] with meaningful significance, and already had its meaning before there even existed a Greek language.

The "letter-runes," which for the sake of brevity here shall simply be called runes, remained fixed in their development; they retained not only their simple line forms, but also their monosyllabic names, while the healing-signs continually developed on the basis of their old line forms, evolving into the most artfully perfected and richly structured ornamentation, and likewise underwent many changes in their designations, as the concepts they symbolized—and still symbolize today—expanded and, along with the language, became more refined.

Already the mystical song Runatâls thattr Odhins (Wuotan's rune lore) in the Edda knows of those eighteen runes as "characters," but still preserves their memory as "healing-signs" in the sense of the later "magic characters" or spirit sigils (not seals), and the interpretation of that magic song may be given here in order to further unravel the actual rune mystery, based upon it.

No other song of the Edda gives such a clear insight into the proto-Aryan worldview, into the relationship of spirit to body, of God to the All; none brings so clearly to consciousness through Aryandom the recognition of the "dual-yet-united duality" in the smallest as in the greatest, as does the Hávamál and the Runatâls-thattr-Odhins (verses 139–165) enclosed within it.

In the eternal change from "becoming" to "being," and beyond this to "passing into non-being," which initiates new "becoming toward future being," in which eternal process of development Wuotan—like the All and each individual—ever developing, always remains the "I," which, inseparably bound to the spiritual and the physical, is always and immutably the "dual-yet-united duality," so the Hávamál—the "Song of the High One"—in lofty mysticism shows Wuotan before our eyes as the mirror image of the All and of the individual. Wuotan lives in the human body in order to pass away; "he consecrates, self-consecrated, himself"; he consecrates himself to passing away in order to be reborn. The nearer he feels the moment of his "passing into new becoming"—his death—approaching, the clearer there grows in him the knowledge of the secret of life, which is an eternal becoming and passing, an eternal return, a life of constant birth and death. This knowledge fully dawns on him only in the moment of twilight in which he

[61] More details on the proto-Aryan word "h-ir-og-lif" further below

sinks into the "Ur" from which he will rise again, and in this twilight moment (: of dying :) he gives his one eye as a pledge for heightened knowledge. Yet this one eye remains—though pledged—his own, which he redeems upon his return from the "Ur," at his rebirth, for it is his "body," while his other eye, which he retains, is his "spirit." The "physical eye," namely the body itself, of which he only temporarily divests himself, but which remains his own, reunites at the moment of his return from the Ur—at his rebirth—with his other "spiritual eye"—his spirit—but the primal knowledge drawn from Mimir's Well remains his own, the possession of the All, the sum of the experience of thousands of generations, preserved through writing and handed down. Thus Wuotan's knowledge is increased in death; he enriches it through the draught from Mimir's primal well, as also with the "Dead Vala" and with "Mimir's Head"[62]; he separates himself only in appearance from the world of the body—to which he still belongs even in the apparent physical non-being—since, as spiritual and physical, he forms the "dual-yet-united duality," the inseparable two-in-oneness. He cannot separate his own "day-life" from the "night-life" in death, but in the night-life—the apparent non-being—he gains the knowledge of his eternal life, which guides him in the eternal cycle through the changes from becoming, through being, to passing away for new becoming, throughout eternity. Having become wise through that recognition, he found through his own death-consecrated life the lore of the fate of the world, the solution to the riddle of the world, which "he will never reveal to a woman or maiden." And since Wuotan is himself, and at the same time the All—as indeed every "I" is also at the same time the "Not-I" or "All"—so each individual "I," each "human," goes through for itself the same transformations, through the same stages of recognition, by which the spiritual treasure of each individual (not the dead memory-knowledge) is measured, which he does not lose in dying and which he brings back again when, at his next reincarnation, he returns once more to the world of men.[63]

Therefore each individual "I"—for itself!—in accordance with its spiritual treasure has its own understanding of the spiritual scope of the meaning of words, and thus among the millions of living people not two individuals can be found whose concepts of divinity are completely identical—despite all dogmatic templates—and for this reason, also, not two individuals can be found who could possess the exact same comprehension of the spiritual essence of language and its words—either in detail or in totality.

If this is still the case today, despite the unmatched richness of our language compared to other languages, how much more must it have been so in primordial days, when the vocabulary was still small and inadequate, when the seers and the knowing ones of the still meager language had to wrestle, with great effort, to produce expressions that could sensibly embody concepts in order to bring others to grasp similar concepts as they themselves had perceived in their spiritual vision. They were compelled to support their speech with gestures—the later "magic gestures"—and to reinforce it with distinctive

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[62] "Mimir" = remembering, knowledge. — "Urquell" = the mystery of the all-becoming, all-being, and all-passing into new becoming. — "Dead Vala" = earth goddess, death goddess, who keeps the "disembodied bodies" in the graveyard, while the disembodied spirits travel to Valhalla or to Hel. — "Mimir's Head" = the head-knowledge, namely the primal knowledge of the becoming, being, and passing into new becoming of all things. These are the three stages through which Wuotan "became wise," i.e., attained to the knowing of all; through the mystery to true knowledge.

[63] We call this "spiritual treasure" which the reborn human brings into the world "natural disposition," "talent," or "born genius"; it is the more active spirit which grasps everything more quickly and easily than other individuals animated by a less active spirit, and the heightened activity is precisely that spiritual treasure.

signs that clarified the meaning, which were considered "whispering," i.e., meaning-conveying, and therefore called "runes." All this is expressed in the mysticism of Wuotan's rune-lore in the Eddic "Song of the High One," which depicts Wuotan's sacrificial death, reminiscent in more than one respect of the Mystery of Golgotha.

The song begins with Wuotan himself speaking, after which the skald who composed the song becomes the speaker and concludes the lay. Thus the song begins:

I know how I hung on the wind-cold tree
Nine eternal nights,
Wounded by the spear, dedicated to Wuotan:
"I, self-consecrated, to myself—"
On that tree which hides from all
Where its roots have sprung.
They offered me neither bread nor mead;
I bent down, peering,
On a plaintive call, "runes" were made known to me,
Until I sank down from the tree.

After further explanatory stanzas, the song then gives the description of the eighteen runes in the mystical sense, which—when compared with the names of the runes—casts them in a very special light and greatly advances the solution of the "rune-mystery." Preceding this description of the runes are the following verses, after which the skald immediately proceeds to the actual rune-song:

Before world-formation was Wuotan's knowledge,
Whence he had come, thither he returns;
Now I know the songs as no man knows them,
And as no princely woman..

fa, feh, feo = fire-making, fire drill, cattle, property, to grow, to wander, to destroy [fetsen, fetzen]:

To help in a helpful way the One (First) promises you
In strife and in sorrow and every need.

The root word "fa," which as a "primal word" is symbolized in this rune, is the fundamental concept of "becoming," "being" (: doing, acting, ruling :) and of "passing away into new becoming," thus of the transience of all that exists and therefore of the permanence of the "I" in constant change. This rune therefore contains the skaldic comfort that true wisdom lives only for the development of the future, while only the fool mourns what is sinking away: *"Create your happiness, and you will have it!"*

ur = origin, primal eternity, primal fire, primal light, aurochs (primal begetting), aurochs, resurrection [{life after death:]:

Another I learned, that people make use of,
Who wish to become healers.

The primal ground of all phenomena is the “Ur.” Whoever is able to recognize the “Ur”-cause of an event will find that the event itself—whether an evil or a blessing—offers no insoluble riddle, and therefore he will be able to find means to banish the evil or increase the blessing, but also to recognize apparent evil and apparent good as such. Therefore: *“Know yourself, and you will know all!”*

thorr, thurs, thorn = Thor (Donar, thunderbolt, lightning) thorn:

A third I know, which will serve me well
As a fetter for my enemies;
I blunt the sword of the adversary,
Neither weapon nor armor helps him.

The “thorn of death” with which Wuotan placed the disobedient Valkyrie Brunhild into the sleep of death (cf. Sleeping Beauty, among others), but in contrast also the “thorn of life” (phallus), with which death is overcome through “rebirth.” This threatening sign indeed blunted the opposing weapon of the one struck down unto death, just as the power of death itself is blunted through the constant renewal of life in rebirth. Therefore: “Guard your I!”

os, ask, ast = Ase/Æsir, mouth; origin, ash tree, ash..

A fourth I still know: if they throw me,
Arms and legs, into bonds:
As soon as I sing it, at once I can go,
From my foot the fetter falls,
The shackle drops from my hands.

The mouth—the power of speech! The spiritual power (power of suggestion) working through speech shatters the physical bonds and grants freedom; it overcomes even those victors who gain advantage only through physical power, and destroys all tyranny.[64] Therefore: “Your spiritual power makes you free!”

rit, reith, rath, ruoth, Rita, Rath, Roth, Rad, Rod, Rott, Recht, etc.:

A fifth I learned: if in joyous flight
A projectile speeds toward the host;
However strongly it quivers, I force it to stand,
If I but seize it with my gaze.

The thrice-holy “Rita,” the “sun-wheel,” the “Urfyr” (: primal fire, God :) itself! — The high sense of inwardness of the Aryans was their consciousness of their own divinity, for “inwardness” means precisely “being-with-oneself,” and being with oneself

[64] In the struggle for existence, the people who develop while preserving their moral strength always remain the lasting victor—not the one merely intellectually superior; with the fading of morality, the higher intellectual-spiritual standing is also lost, as history—“the judgment of the world”—proves.

is being with God. As long as a people, as a natural people[65], still possesses its entire original inwardness unclouded, it has no reason for an outward worship of God, for an external, ceremonial-bound religious service, which only comes into prominence when one can no longer find one's God in one's own innermost being, but begins to see Him outside one's self, outside the world — "up in the starry heavens." The less inward a person is, the more outward becomes his life; and the more a people loses its inwardness, the more pompous and ceremonial become its outer expressions in the realm of governance, of law, and of worship, which already appear as separate concepts, whereas they should be one in the recognition: "What I believe, that I know, and therefore I also live it out." The Aryan divine inwardness therefore also founded the proud disdain of death of the Aryans and their boundless trust in God and in themselves, which finds its splendid expression in the "Rita," whose meaningful sign was precisely the fifth rune. Therefore this rune says: "I am my Rod (Right), this Rod is inviolable, therefore I myself am inviolable, for my Rod is myself!""

ka, kaun, kan, kuna, kien, kiel, kon, kühn, kein (nothing), etc.:

A sixth is mine: if a man harms me
With the root of a foreign tree;
Me he harms not—the man is consumed
By the ruin with which he threatened me.

The "world-tree" Yggdrasil[66] was regarded in the narrower sense as the Aryan folk-stock, beside which the foreign-racial peoples were seen as "foreign trees." The rune concept kaun, kunna (maiden, e.g., in Adelgunde) denotes the female principle in the All, in the purely sexual sense. The stock, the race, is to be kept pure; it must not be defiled by the "root of a foreign tree" (phallus). But if it were nevertheless to happen, such would benefit the "foreign tree" little, for its "foreign shoot" would nevertheless grow into its fiercest enemy; therefore: "Your blood, your highest good!"

hagal = to enclose the All, to shelter, hail, to destroy.

A seventh I know: if I see the fire
High about the dwellings of men:
However far it burns, I bring it to rest
With taming magic song[67]

Hagal! — The sense of inwardness, the awareness of carrying one's God with all His attributes enclosed within oneself, produced that high self-confidence in the power of one's own spirit, which grants wonder-working power—power that dwells within all those people who, strong in spirit, believe in it without doubt. Christ, who was one of these rare men—like Wuotan—said: *"Verily, verily, I say unto you, if someone should say to this rock, 'Be thou removed!'—and he believes it—then this rock would be removed and cast into the sea."* Carried by this undoubting awareness, the chosen one

[65] The "people as a natural people" is not the condition of savagery, for precisely the "savages" live in the bonds of the most dreadful shamanism. The "people as a natural people," on the contrary, presupposes already a high level of culture, yet free from any and all over-civilization.
[66] In the original Aryan sense, Yggdrasil is not to be confused with the later, more localized Norse mythic tree, but here refers to the archetypal world-tree as the image of the folk's own life-root.
[67] Fire-magic," still practiced today as "fire-charming.

masters the physical and the spiritual, which he encloses all-embracingly, and thus feels himself all-powerful. Therefore: *"Enclose the All within you, and you master the All!"*

nauth, noth, norn, compulsion of fate.

An eighth is mine,
Certainly the most necessary for all to use:
Wherever strife arises among heroes,
There I know how to settle it quickly.

"The need-rune blooms on the nail of the Norn!" It is not "need" in the modern sense of the word, but the "compulsion of fate"—that which the Norns determine according to primal laws—thus to be understood as the organic causality of all events. Whoever is able to grasp the primal cause of an occurrence, whoever recognizes the organically lawful development of the resulting chain of events, is also able to measure the consequences that are only in preparation; he masters the knowledge of the future, and therefore also understands, through the "necessitation of the clearly recognized course of fate," how to settle all disputes. Therefore: "Use your fate; do not resist it!"

is, ice, iron:

A ninth I understand, if need arises for me
To protect my ship upon the sea:
Then I still the storm on the rising sea
And calm the surge of the waves.

Through the "undoubting awareness of one's own spiritual power" the waves are tamed—"made frozen"—they stiffen like ice. But not only the waves [: symbolically for will :] alone— all life is obedient to the compellingly strong will, and countless examples from Wuotan's "Agis-shield," to that of Athena, to the "Agis-helm," the "Gorgon's head," up to the hunter's belief and practice of "freezing"[68] and modern hypnosis, are founded upon the hypnotic power of the strong-willed spirit, symbolized by this ninth rune. Therefore: "Gain power over yourself, and you have power over every spiritual and physical world that resists you."

ar, sun, primal fire, Aryan, eagle, etc.:

A tenth I use, when through the air
Haunting horsewomen ride at full gallop:
If I begin the magic, confused
They rush forth from form and intent.

The "Ar," the "Urfyr" (primal fire, God), the "sun," the "light" destroy both the spiritual and the physical darkness, doubt, and uncertainty. In the sign of the Ar, the Aryans—the sons of the sun—founded their Rita, the Aryan primal law, whose hieroglyph is the "Aar" (eagle), which sacrifices itself, offering itself in the primal fire to a death by flame in order to be reborn. Therefore it was also called "Fanisk"[69], and later

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[68] The magic of "freezing" in hunter's belief and hunter's practice; founded as "hypnosis."
[69] Fanisk: fan = begetting; ask (isk) = origin, foundation; thus "Fanask" or "Fanisk" = foundation of begetting through rebirth. Fanisk became the later "Phoenix," and thus the Phoenix myth is explained. Compare "Wuotan's Rune Song": "I know how I hung on the wind-cold tree."

"Phoenix," and for this reason, as a meaningful hieroglyph, an eagle would be released from the funeral pyre of an honored one to signify that the deceased, rejuvenating in death, prepared for rebirth, striving for an even more glorious future life in the human body, in spite of all the hindrances of the powers of darkness, which collapse powerless before the "Ar": "Honor the primal fire!"

sol, sal, sul, sig, sigi, sun, salvation, victory, pillar, school, etc.:

An eleventh I also know in battle,
When I escort the beloved one:
I sing it into the shield, and he is victorious in the fight,
Goes forth in health and returns in health,
Abides in blessing everywhere.

"sal and sig!" — "Health and Victory!" — This many-thousand-year-old proto-Aryan greeting and battle cry, which is also found in the extended cry of enthusiasm: *"alaf sal fena"*[70], has in the "Sig-rune" (victory rune), the eleventh sign of the futhark, become the symbol: *"The creative spirit must triumph!"*

tyr, tar, tur, tier, etc. (Tyr, the sun and sword god; Tiu, Zio, Ziu, Zeus; tar — to beget, to turn, to conceal; hence Tarnhaut; etc.):

A twelfth I have: if one hangs in the tree
Up above, strangled;
If I then carve it with runes,
The man climbs down and speaks with me.[71]

The reborn Wuotan—that is, Wuotan rejuvenated and descended from the world-tree after his self-sacrifice—just like the "Fanask" (Phoenix) rising rejuvenated from the ashes, is personified in the young sun and sword god Tyr. According to the rule of mysticism, every magical belief always moves in parallels to the myth, adapting the mythical prototype in formulas to human-earthly events in order to achieve results similar to those the myth recounts, while esotericism, based on the recognized "dual-yet-united duality," sees the "mystical One" in the "mystical Many," and therein perceives the fate of all, and consequently of each individual, in the eternal cycle from passing away to re-arising.

Just as Wuotan, after his self-sacrifice—which is to be understood not only as his death, but as his entire life—returns again in a renewed body, so too does each individual person, after every life in the human body—which is likewise a self-sacrifice—return to human life with a renewed body through rebirth. Therefore tar means to beget, to live, and to pass away; therefore Tyr is the reborn young sun; and therefore the twelfth rune is also a "victory rune," and for this reason was engraved as a victory-granting sign on sword blades and spearheads. It was meant to say: *"Fear not death—it cannot kill you!"*

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[70] All the sun's blessing to the one conscious of his strength! (Capable of begetting.)
[71] Upon this is founded the belief in the "Passau art" of "fixing" invulnerability against cut, thrust, and shot.

bar, beork, biörk, birth, song[72], bier, etc.

A thirteenth I name: if I bathe the son
Of a nobleman in the first bath [pre-Christian baptism],
Then if he comes into battle, he cannot fall;
No sword strikes him down to the ground.

To the spiritual life in the All, to eternal life—within which a human life between birth and death is but a single day—there stands opposed in the bar rune this single-day life in the human body, which goes from "bar" (birth) through "bar" (life as a song) to "bar" (bier, death), and which is consecrated and sanctified by the "water of life" in baptism. This (day-)life is bounded by birth and death; and if fate has not determined the death of the sword for the one born, he is nevertheless exposed to this and many other dangers, for despite the determination and decree of fate, dark chance[73] still holds sway, grounded in the free will of man—and against such evil chance occurrences the consecration blessing was meant to act.

The Germanic man acknowledged no "blind fate"; he indeed believed in a foreordination in broad outlines, but he intuitively saw that many hindrances—chances!—stand in the way of the execution and fulfillment of destiny, in order to steel the strength to fulfill it. Without those chances, for example, every fir tree would have to be strictly symmetrical in all its parts, each exactly like the other, whereas not two perfectly alike can be found—and exactly so it would be in human life: all would be monotonously identical. Therefore, the one born was to be consecrated by the "water of life"[74] against hindering chances.

Therefore: *"Your life is in God's hand—trust Him within you!"*

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[72] bar = song; bardit = folk song. dit, diet, diut, diutsch = folk, German.

[73] "Chance!" — Strictly speaking, there is no chance, for all events without exception are well-ordered in the great web of fate—like warp and weft—but insofar as it concerns the "weft" (: cross-thread :), it is very difficult to overlook even for seers. The visible straight warp of the effects of earlier causes—effects which are always themselves causes, producing future effects [: which again form cause-effect chains in an endlessly generating series :]—is comprehensible and calculable for seers and the knowing; but it is difficult to foresee the effects of chains of fate belonging to other selves or whole groups of them, when they touch, cross, or otherwise influence our own chain of fate. These act upon our chain of fate—which is comparable to the warp in a fabric—like the weft in such a fabric; and since such incalculable influences often suddenly and unexpectedly disturb our own chain of fate, they were called "chance," without however regarding chance as something irregular or lawless (: which cannot exist! :), but rather as something incalculable. Already the oldest Aryan mystics recognized this, and therefore depicted the guardians of fate, the three Norns, as "fate-weavers," who weave from "warp" and "weft" the "garment of time," namely destiny.

[74] For this reason the Church, with clear reference to the water of life, requires for baptism so-called "living water," namely spring or flowing water, and rejects standing water from ponds or lakes.

laf, lagu, lög, primal law, sea, life, downfall (defeat):

A fourteenth I sing to the gathered folk
When naming the divine names;
For the nature of all the Æsir and Elves
I know as well as no one else.

The intuitive recognition of the organic nature of the All, and thus of the primal laws of nature, forms the unshakable foundation of the Aryan doctrine of salvation or Wihinei (religion), which was able to grasp and encompass the All—and therefore also the individual—in its becoming, ruling, and passing into new becoming. This esoteric knowledge, however, was conveyed to the people through meaningfully crafted myths, since the naive popular mind, unaccustomed to deep and far-seeing vision, is just as unable to comprehend the primal law as the bodily eye is to see the whole sea, or the untrained inner, spiritual eye to grasp the endlessness of life in the All.

Therefore the fourteenth rune says: *"First learn to steer, then dare the sea voyage!"*

man, mon, man, moon (ma = to mother, to increase, empty or dead).

A fifteenth I count, which Volkrast the dwarf
Sang before the gates of day
To strengthen the Æsir, to give the Elves power,
To clear my own senses.

In a different sense than in that of the familiar fairy tale, the "man in the moon" reveals itself in the fifteenth rune as the consecrated sign of the propagation of the human race. The primal word ma is the designation for the feminine begetting—"mothering"—just as the primal word fa is that for the masculine. Hence here "mater" (mother), as there "fater" (father). The moon is regarded, mythically-mystically, as the magic ring Draupnir (the dripper), from which every ninth night one of equal weight drips (is released), and which was burned with Balder; that is to say, with Balder was also burned Nanna, the mother of his children. According to mythic-mystical rule, nights always mean months, and these "nine nights" designate the time of pregnancy. Just as the concepts for man, maiden, mother, spouse, wife, to wed, menstruatio, etc., all root in the primal word ma—as does the concept "moon"—and though all stand in close conceptual connection, they nevertheless each embody distinct meanings, yet according to the principle of the "many-oned many-split multitudes" they recombine into an apparent unity, so too the concept word for this apparent unity also roots in the primal word ma and is "man-ask" or "men-isk," namely: human being.

Therefore—as a concept of union—the word "human" (Mensch) is only singular in gender (there is no concept "the female human" in the same grammatical sense), while the contemptuous form as a neuter belongs to the third stage, which will be addressed later.

The fifteenth rune thus encompasses both the exoteric and esoteric concept of the high mystery of humanity and culminates in the exhortation: *"Be human!"*

yr, eur, iris, bow, rainbow, yew-wood bow, to err, wrath, etc.:

A sixteenth I speak over a reluctant maid
To win for myself her favor and fortune:
That turns and changes for me the wish and mind
Of the swan-armed beauty.

The “Yr-rune” is the inverted “Man-rune,” and since it denotes the bow, it represents the waxing and waning moon in contrast to the full moon of the “Man-rune,” thus relating in the first place to the changeability of the moon, and in the second place—as the “Irr-rune”—to the moon-like changeability of the female nature, which in later verses of the Hávamál (life-rules) is described as follows:

Trust not the maiden’s trustful word,
Trust not the woman’s trustful word,
Her heart was made on a whirling wheel,
Fickleness dwells in a woman’s breast.

The Yr- or Irr-rune, which creates confusion—whether through the arousal of passions in love, in gambling, in drink (intoxication), or through apparent reasons in speech (sophistry), or from whatever other cause—may indeed overcome resistance through confusion, but the success of such a victory is as errant as the victory itself, for it brings wrath, raging fury, and at last madness. The “Yr”- or “Irr-rune” thus also stands in opposition to the “Os-rune” (see there), since it seeks to compel the opponent’s defeat with apparent reasons instead of genuine ones.

Therefore it teaches: *“Consider the end!”*

eh,marriage, law, horse, court, etc.

A seventeenth helps me with a gracious maid,
That she may never easily leave me.

The seventeenth, or “Eh-rune,” is again the counterpart to the sixteenth. While the latter warns against frivolous, passing flirtations, the “Eh-rune” fixes the concept of enduring love in the foundation of marriage, as the lawful union of man and woman. This is meaningfully indicated by a later “Eh-rune,” in which the “Laf-rune” (see there) is doubled (ᛚ ᛚ = ᛚ ᛚ), thus meaningfully saying: “two united by the primal law of life!” Marriage is the foundation of the people, and thus “eh” is again the concept for law, for according to an old legal formula marriage is the “root of law,” namely the “legal root” of the existence of Germandom. Therefore: *“Marriage is the root of law of the Aryans!”*

Between the seventeenth and the eighteenth rune, the skald inserts the following verses:

These songs, Lodfafner,
Will long still be unlearnable to you;
Rejoice if you come to know them;
Listen well if you would learn them.
Use them, if you have heard them.

After this intervening stanza, he continues with the mysterious eighteenth rune, as follows, now letting Wuotan himself speak again:

Fyrfos, swastika,

The eighteenth I will never
Reveal to any woman or maiden;
It forms the best conclusion of the songs—
Which only one among all knows,
Apart from the woman who clasps me in marriage,
Or who is also my sister.[75]

In this eighteenth rune-song, the skald therefore steps back again, letting Wuotan himself sing and speak, in order to indicate that the highest knowledge of the primal begetting of the All can be known and understood only by the divinely wedded pair of the "dual-yet-united duality," the union of spiritual and physical power; that only they, and they alone, can comprehend the thrice most-holy secret of constant begetting, constant life, and unbroken return, and are able to recognize its mysterious (eighteenth) rune.

It is certainly noteworthy, however, that the actually existing eighteenth rune is an—undoubtedly intentionally imperfectly rendered—Fyrfos, and both in name and interpretation recalls it, without, however, fully encompassing it. In this one must absolutely recognize the intentionality of the skalds, in order to keep the Fyrfos exclusively as their innermost secret—indeed as the sigil of that very secret—and only yielding to pressure did they make known another sign which partially replaces the Fyrfos.

ge, gi, gifa, gibor, gift, giver, God; gea, geo, earth; gigur, death, etc.:

"Gibor altar"[76]— God, the all-begetter! — God is the giver, and the earth receives His gifts. But the earth is not only a receiver, she is also again a giver. The primal word is gi or ge; in it lies the concept of "becoming" [to give], but it also designates "being" in the sense of the gift, and "passing away into new becoming" in the sense of going. This primal word gi or ge becomes, only in connection with other primal words, the root and stem words, a few examples of which may be given here. In connection with the primal word fa, as in gifa, gefa, gea, geo, it designates the "gift-generating" earth.

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[75] Wuotan's wife "Frigga" is at the same time his sister, proof that in antiquity sibling marriages were common, for which numerous examples can be found in mythology and history.
[76] "Gibor altar" is still preserved in the place-name "Gibraltar," which is as impossible as possible to derive from the Arabic "Gibil tarik." "Gib(-o-)-r altar" was a temple site erected by the Vandals at the southern tip of Spain, consecrated to "God the all-begetter."

With bar or bor (spring), the "spring of gifts," God. As gi-ge-ur [the gift returns to the Ur], in Gigur, it names the "gift-destroying" frost giant, who became the personification of death, and later also of the devil. In the concept word Gigas [gi-ge-as, the gift goes forth from the mouth, the origin] is meant the "fiddle," the ancient skaldic magic tool of awakening which introduced the song; and since "song" (bar) also means "life," the "fiddle" was one of the many symbols (hieroglyphs, emblems) of rebirth, and for this reason a frequently found consecration gift in graves. It is therefore not necessary that the deceased in whose grave a fiddle was found must have been a fiddler. "Flutes and fiddles" therefore also lured to dance, the arouser of love, and were thus placed under ban by the ascetically minded Church because they were regarded as magical means to awaken the human fyr [fire] of love. The Church therefore replaced the Wuotanist symbol of awakening with the Christian awakening symbol of the "trumpet of judgment." The personal names rooted in the primal word ge, "Gereon" and "Geretrut" [Gertrud], mean rebirth, and their hieroglyph, the "head of Gereon," appears as an equilateral triangle formed from three profile cuts of human faces. This Gereon is again the God incarnate in the All, as the spirit of all, of the world, or of mankind. And with this, the interpretation of the "Ge-rune" comes closest to that of the "Fyrfos." The difference between the two interpretations lies only in this: the concept of the "Ge"- or "Gibor"-rune seeks to approach the understanding of divinity from below upward—that is, from the human level—exoterically, whereas the explanation of the Fyrfos seeks—and finds—the knowledge of divinity esoterically in the innermost being of man himself; and from the standpoint of the comprehension of the "dual-yet-united duality," knows itself as the human spirit united with God, and thus arrives at certain knowledge from within outward and from without inward. Thus, here again, exotericism and esotericism are clearly distinguished, and the Fyrfos is recognized as an esoteric secret sign of high sanctity, for which the "Ge-rune" served as the exoteric representative. Whereas exotericism taught, "Man has gone forth from God and will return to God," esotericism recognized "the inseparable connection of man with the divinity as the 'dual-yet-united duality'," and could therefore consciously say: *"Man, be one with God!"*

Thus had the skald, in the Eddic song "*Wuotan's Rune-Lore*" (*Runatals þáttr Óðins*), interpreted the individual runes—in concealed form—and recalled the "magic songs" (incantation formulas) bound to them, without revealing them—preserving them as the skaldic secret—yet still revealing enough for their meaning to be rediscovered.

He could therefore close the *Runatals þáttr Óðins* in self-satisfaction:

Now I have ended the high song
Here in the hall of the High One,
Needed by men, not by the Jötnar.
Hail to him who teaches it! Hail to him who learns it!
The blessing, all you listeners,
Take for your own use!

With this skaldic rune poem and its interpretation, the proof is now established that the runes were more than our letters are today—more even than mere syllable signs or even word signs—namely, they were actually "healing signs" or "magical characters." They were, in a certain sense, something akin to what in later times were the "spirit sigils" (not spirit seals!) which, in the notorious Höllenzwang of Dr. Johann Faust, played that peculiar role—namely nothing other than "means of gathering" for the purpose of

autosuggestion, “media” for concentrated thought, for intense meditation. The designation as “healing signs” is therefore fully justified, just as is the other designation as “runes,” that is, the “whispering ones,” the “mysterious speakers.”

From this beginning, as already discussed at the outset, those runes—and a number of others which the Runatals þáttr Óðins does not mention—gradually shriveled into letters in our sense, that is, into empty, meaningless sound-signs. The large, still uncountable number of the remaining “healing signs” or “hieroglyphs,” which did not fade into lifeless sound-signs, but instead—as stated at the very beginning—continued to develop under constant elaboration, often to the most artfully perfected ornamentation while characteristically preserving the basic lines of their original forms, also expanded their names as well as their meanings, but again without denying their original designations and interpretations. These formed the Aryan hieroglyphic or picture-writing, which remained a secret of the skaldic tradition, and whose deciphering and reading no one has thought of until today, since no one recognized these widely scattered signs as hieroglyphs.

It is now necessary first to determine where these—until now mute or at best misinterpreted—“healing signs” or “hieroglyphs” are to be found; then to demonstrate the connection between the special forms of the individual signs according to the directions of the regions where they are found; and finally, from their names, to determine the primal words and primal concepts of which they are the bearers, and from this to establish their decipherability and legibility.

In order to know the regions where they are found—that is, to find the sciences and arts which have used and still use these signs—one must go a bit further back. The old tripartition of the Aryan peoples, which undoubtedly reveals its origin in the intuitive recognition of the generative laws of nature, and whose impulse is surely to be sought in the observation of the natural-law development from seed, through blossom, to fruit containing seeds, became an essential necessity for the Aryans as well as for the Germanic peoples who arose from them, and thus also for the Germans. Therefore we find in all institutions of the Aryan peoples—whether in their religions, mythologies, social strata (producing class, teaching class, warrior class), or in their language from the “proto-Aryan”—this conceptual division, which, as already mentioned, separates word concepts into the three ordinal stages:

a) “Becoming,”
b) “Being, acting, ruling, working,” and
c) “Passing away into new becoming,”

and does so in such a way that each seed, primal, root, or stem word identifies a concept in one of these ordinal stages. Each of these ordinal stages is again resolved into three subordinate stages of the same tendency, and these again, and so on, so that each primal word, each root word, and each stem word has at least three, but most often very numerous, conceptual meanings increasing in triple progression.

This primal generative law of the Aryan and Germanic languages—which arose before there was any grammar, and which therefore cannot be approached with grammatical rules—still governs our High German today, although modern orthography strives to blur these ordinal stages in order to avoid misunderstandings that could arise from confusion of concepts.

To give an example from modern High German, take the word Rauh or Rauch. In its "becoming stage" it designates "roughness or being rough, in contrast to smoothness," and is assigned to that first stage by the idiom "to work something out of the rough," as in Rauh- oder Rauchwaren ("furs"), rauh- oder rauchgar, etc. In the second, the "being" or "ruling stage," it designates "law and right," as in Rauh- oder Rauch-Graf, -Huhn, -Zehnt, etc. In the third, the "passing away into new becoming" stage, it is characterized by the idiom "to go up in smoke," and means the smoke of fire, mist, or frost as a sign of destruction. Modern orthography now separates these three concepts by the spellings: a) Rauh, b) Rau, and c) Rauch.

Other examples are the word Rad, which is likewise orthographically separated: a) Rath, as a title and designation of action, as that which furthers; b) Rad, the running, turning, increasing; and c) Ratte, the destructive animal. An equally interesting example is the word Hund, with its many meanings. "Becoming stage": the enclosing, foundational—thus: Hund (also Hunt), the container for ore to be transported, on four wheels, in mining; a measure of peat (twenty Hunde of peat make a shipload); a measure of grain; a measure of land (large enough to sow one Hund of grain); as the name for the founder of a house or family power [fideicommiss], e.g., the "Hunde" of Kuenring; as a "hieroglyph," a badge of honor, the red Hund for a legal foundation.

In the "being stage," as the living, Hund means the familiar mammal.

In the "passing away into new becoming" stage, the word Hund contains the concepts of hindrance, rotting, destruction, death, namely: the "Hund" on the Göppel [Göppelhund], the braking stop; as a torture device to dislocate the limbs; as a devil's mask [hell-hound, sun-hound, moon-hound]; as a judicial mark of shame, e.g., Hundetragen[77]; as an insult[78] as well as in the proverb[79].

These examples—which could be multiplied a hundredfold—prove that even modern High German is subject to that original law of tripartition, although modern orthography—out of clarity—is intent on distinguishing the concepts through orthographic markings. If, however, one traces modern High German words back to the Germanic stem words, one will immediately recognize this tripartition—especially when root and primal words—as mentioned at the beginning—are written in runes or when one constantly keeps this manner of writing before one's eyes.

In the course of this treatise, two words have been used and their later threefold meaning indicated: the Greek word "hieroglyph," the Nordic word "Yggdrasil," with the note that the Greek has as its original word the Old Aryan hiroglif or iroglif. These two words may be taken as examples of the tripartition of concepts.

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[77] Hund in the "passing away" stage meant: "to come down (hunter) to the point of rotting!" For this reason, the condemned carried mangy dogs to the place of execution as a distinctive symbol. Later, this symbolism was further developed: thieves carried a bitch to the gallows, at which it was hanged alongside the thief; bitch and thief were both called "Tewe"—that was clear. Breachers of the peace carried the Bracke to the scaffold; Bracke matched with "breaker," thus "peace-breaker" or "criminal." The red Hund meant, in the third stage, "rotted law," in contrast to the first stage as "legal foundation" or legal constitution.

[78] "Hund" as an insult has nothing to do with the four-legged animal; it designates a violent, contemptible man who wants to press everything "hunter" (down) until it rots.

[79] "Auf den Hund kommen" likewise does not refer to our domestic animal—at most as an inferior draft animal compared to the horse—but again to "coming down" (hunterkommen) into poverty, decay.

The word "hieroglyph" in the Old Aryan language, as already mentioned, is hiroglif or iroglif and dissolves into the three root words ir, og, and lif, which rest on the three primal words ar, ag, and laf. These root words have the following three-stage meaning:

I. Becoming stage: ir = becoming. — og = to eye, to see, to heed. — lif = to sleep, hidden life.

II. Being stage: ir = enclosing in a bow, in a circle, iris. — og = to grow, to increase, to multiply. — lif = to live.

III. Passing-away stage: ir = error, confusion. — og = to separate [orlog = war: as the separator]. — lif = to conclude; certainty without doubt.

From this result the three interpretive meanings of the word hiroglif as follows:

1st stage: *"Heed the becoming in its concealed sense"*; 2nd stage: *"That which is enclosed [in the signs] increases the living [knowledge]"*; and 3rd stage: *"Confusion removes what is certain,"* i.e., what is firmly fixed through writing can no longer be confused.

The Greek interpretation from hiero = holy and glypt, glypho = carved in stone, is inadequate. While hiero as "holy" agrees quite well with hiro as "heed the becoming," the second half is incorrect, because hieroglyphs were far more often written and painted than carved. If, however, one wanted to accept glypho figuratively for "spiritually deepened," and thus recognize the meaning as "holy, deepened," then such an interpretation would come fairly close to the Old Aryan concept.

Likewise, the word Yggdrasil dissolves into the three root words ig, dra, and sil, which show the following three-stage meanings:

I. ig = "I" as creator, begetter, bringer-forth, consecration. — dra = turning begetting [Trifos], fire generation. — sil [sal] = salvation.

II. ig [uig, wig] = struggle [viking]. — dra = to carry. — sil = law, pillar.

III. ig = terror, death. — dra = to destroy [dragon]. — sil [zil] = goal, end.

From this result the three interpretive meanings for the word Yggdrasil [Igdrasil] as follows:

1. *"I, begetting the salvation in the primal fire!"*[80]

2. Bearer of the struggle for the law, battle-tree, war-horse.

3. Goal of the terror of destruction, terror-wood.

This clarifies much that is otherwise misunderstood, especially the incorrect name-interpretation as "terror-horse." The world-ash Yggdrasil is the tree of life of

[80] Compare the "burning bush" of the Bible; Moses II, 3:2.

"Aryan" humanity—its "consecration-fire," its "becoming-salvation" [cf. burning bush]; but it is conceived as living, thus being and acting, and therefore it is the "bearer of the struggle"—figuratively the "war-horse" of humanity—and finally it will be the "wood of terror" with which humanity will perish. It is also the "wind-cold tree" from which Wuotan sings in the rune-song.

Therefore the designation "world-ash" is also significant, for "ash" is ask, and the first man, the forefather of mankind, bore the same name [just as the first woman, Embla, i.e., "alder," was named], and man-ask, men-isk, "human being," has its origin from it. Just as in the first stage "human" designates the begetter, creator; in the second stage, humanity as living, existing; so in the third stage, the degenerate, no-longer-worthy individual, which is contemptuously called "das Mensch" ("that human").

Ask, by itself, means:

1. The origin of mankind, figuratively its forefather.

2. The ash tree.

3. The ash (remains), and from this: "asceticism," destruction of procreation.

Monask, or monak, is therefore the Münnich, Mönnich, Mönch (monk), a word we have in Aryan just as in Latin (monachus), since Latin itself descends from Aryan.

Were these few and only hastily sketched examples already sufficient to recognize in them the tripartition of all concepts in Aryandom and their net-like interweaving, still another example may be examined a little more closely, in order to pick up the thread again and spin it further.

It was already mentioned above, the tripartition of the people into "Nourishing estate," "Teaching estate," and "Defending estate," and it should be recalled that already Tacitus and Pliny, and partly even the Greek explorer of the fourth century B.C., Pytheas, made mention of a tripartition of the Germans, which, according to their accounts, consisted of the three tribes of the Ingævones, the Irmiones, and the Istavones. According to Tacitus, the earth-born god Tuisco [Tyr, Zio, the Begetter] had a son Mannus [menask, man] who begot three sons, namely Ingvo, Irmin, and Istvo, who are said to be the forefathers of those three tribes. The names of these three forefathers mean, in the known three hierarchical stages of concepts: Ingvo [ing-fo] = 1. Perpetuator, Preserver; 2. The young wanderer; 3. The one deciding in judgment. — Istvo [ist-fo][81] = 1. The begetter, the one begetting in death, the one returning, the one to be reborn; 2. The ever-existing [he]; 3. The one going into darkness, sinking. The ending "onen" in the three tribal names means in three stages: 1. The ancestors, the origin; 2. To change, to wander, to travel; and 3. To alter, transformation, turning.

Thus, the tribal name Ingævones means: 1. Those who have arisen from the ancestral origin; 2. The wandering young descendants, travelers, Vandals; 3. The alteration through the judgment of fate.

[81] Hence the supposedly Magyar male name: "Istvan for "Stephan."

The tribal name Irmiones means: 1. Those who have arisen from the ancestral origin of the Sun-Man; 2. The wandering rulers, Sun-Judges, Semanen [not Semnones]; 3. Conclusion of opinion through the turning of fate.

The tribal name Istavones means: 1. The reborn from the ancestral domain; 2. The constant in wandering; 3. The passing away through the conclusion of fate.

According to the tripartition, the first conceptual stage applies to the Ingævones, the second to the Irmiones, and the third to the Istavones for general designation. Yet, for themselves as a special designation, all three still have their very specific application according to the rules of the "three-united three-split Trinity," for all three are nonetheless only one, namely the whole indivisible Germania.

This is based on the fact that all Aryans or Germans felt themselves to be one people, which is why every individual, whether common freeman or king, had to belong to the Nourishing estate in order to prevent this estate—as the main estate, as the root of the people's strength—from being devalued. Everyone therefore had to be a farmer, namely "Ing-fo," preserver and perpetuator from the origin of the ancestors. The second estate consisted of the spiritually eminent, the intelligentsia, the rulers, the "Teaching estate," to which estate the skalds, the high nobility, and the kings [princes, counts] belonged, without ceasing to be farmers. It was already said above, that "Ar" means the sun, the sun's law, and the "Aar" its symbol and hieroglyph; therefore the second estate was called the "Armanen" or "Irminen," namely Sun-Men, also called Semanen.[82] The Semanen were the knowledgeable ones, and from them came the skalds—Wuotan's priests[83]—or rather, their core were the skalds, who as priests and teachers were also the judges, for at that time "Wihinei" [religion] was simultaneously knowledge and law; one believed what one knew or at least intuitively recognized, and lived accordingly. Since the Semanen, Irmiones, skalds, etc., also combined the scholars, artists, etc., within themselves, this second estate is to be recognized as the "Teaching estate"—although it also belonged to the farmer estate—as the root place of the activity of Aryan intellectual work, and thus all the original lines of all sciences and arts are to be traced back to it, whereby the skaldship must also be the focal point in which all widely branching special directions of hieroglyphics must unite.

The third estate, the "Defending estate," the "Istavones," the "Passing away through fate's decision," is by no means what we understand today by militarism—for all members of the people were obliged to defend—but rather the large mass of surplus population who had to go out to found new states. There was no personal ownership of land, only family property; the eldest administered it for his kin, each of whom had usage rights. If their number became too great for the holding, then the surplus had to emigrate "hehl fesen"—never to return. They chose a "Herzog" [duke], and he sought land. Since such emigration expeditions—colonization efforts—took place in complete accordance with custom, therein lies the state-founding and state-preserving power of Aryandom, unanimously recognized by historians of all times and peoples. All over the world we find these Aryan foundations, which even today tell us, in historically established as well

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[82] Tacitus corrupted this word into "Semnones," just as, for example, Julius Caesar disfigured and made unintelligible the tribal name "Helfesen" or "Helfetsen" into "Helvetier." The same applies to all Germanic tribal and place names in Roman or Greek spelling, and it will be a worthwhile task to restore all these names correctly and thereby make them "speak" again. For names "always say something"; they are not empty sound when correctly rendered. And that should and must be done!

[83] See "From the German Wuotan Priesthood"

as still existing names of peoples, countries, and places, of these Aryan state foundations reaching far back into prehistoric times.

Because the skalds, as the scientists, maintained language, art, and science, they were also primarily concerned with scientifically directing the transition from Wuotanism to Christianity, and to prepare the way for a peaceful blending of the two religions. But this effort was soon disturbed as the second violent period of Christianization broke forth under bloody Karl the Great (Charlemagne)—the Slaughterer of the Saxons. In spite of the fact that the skalds were persecuted and scorned, they collected themselves together and secretly took the German faith and the German law in a concealed manner into the "hidden tribunal" [heimliche Acht] of the "fem" (five) fingers of the sword's hilt—and thus arose the band of the "Holy Vehme." Out of the "Skaldic Order" the "Minnesänger Order" later emerged, as did the "German Builders' Guild" and the "German Heraldic Guild." From all this, in broad branchings, sprang the judicial sciences, poetic arts, linguistic sciences, graphic arts, etc.

Since the “skalds,” as the knowledgeable ones, cultivated language, art, and science, they were also primarily engaged in scientifically guiding the transition from Wuotanism to Christianity[84] and in preparing a merging of the two religious systems by peaceful means. However, this effort was very soon disrupted when the second violent period of Christianization broke in under the bloody Karl the Great — the Saxon-slayer (Slactonäre). Despite the persecution and outlawing of the skaldic order, they nevertheless regrouped, taking “in concealed manner” the German faith and the German law into the “secret eight” of the “tem” (five) fingers of the sword hand, and thus the League of the “Holy Fem” arose. From the “Skaldic Order” later emerged the “Order of the Minnesängers,” as well as the “German Masons’ Lodge” and the “German Heralds’ Guild,” and from these, in further branching, came “jurisprudence,” “poetry” and “linguistics,” “woodcarving” as well as “painting,” and so on. Now, since the skalds, as poet-singers, were also the cultivators and shapers of language, and had every need to guard the Wuotanism they had taken into the “secret eight” as their strictest secret in order not to be persecuted as heretics, they made use of the threefold meaning of words to send their secret messages — even through messengers, the persevanten — without these or any other uninitiated persons being able to understand the correct meaning. Through constant, artful practice they attained in this double-meaning — called “secret eight” or kala — a skill such that one and the same text could contain two completely different messages, of which the open meaning, understandable to all, was actually secondary, while the “hidden” or “concealed” meaning was the true secret message for the initiate — who possessed the key to the solution. However, not all words in such messages served the kala, but only certain ones, and these were marked by the initial sound (alliteration) and were therefore called “key words.” These key words explained the accompanying text in an entirely different direction, often the complete opposite of what seemed to be said, and thus explain many medieval poems that would otherwise be wholly incomprehensible. In that concealed Wuotanism lies, however, the cause of the strictly guarded “guild secret” of the Order of Minnesängers, the Heralds’ Guild, the German Masons’ Lodge, the Fem, as well as other bodies that arose from them, as well as the origin of the richness of form in their initiation, advancement, and conduct rituals; and in a particularly noteworthy manner, their secret symbolism, which they fixed in the sacred signs as “hieroglyphs,” and to which — in accordance with the laws of the “secret eight” or kala — they gave a double secret meaning. The interpretation of these hieroglyphs is thus twofold, and, if one wishes, even threefold, namely:

[84] The Transition from Wuotanism to Christianity

1. The interpretation for the ordinary, uninitiated people, which becomes obvious through what is presented — whether in speech, in writing, in images or in sculpture, even in custom and gesture, it does not matter — for example, a lion, a fox, a bear, the greeting, etc.

2. The lower symbolism or exotericism, which is usually expressed in a clerical-church sense or in generally known, easily graspable associations, and was in any case created for the purpose of being offered as a "small light" to the lower degrees of the guild [apprentices, journeymen, persevants, etc.], in order to test their trustworthiness and secrecy before in the higher degrees [senior journeyman, foreman, master, herald, herald-king, etc.] the "full great secret" or the "great light" could be given to them. In this exoteric stage, for example, the "lion" refers to "the lion that goes about seeking whom he may devour," or to courage, royal nature, etc.; the "fox" refers to cunning and craftiness; the "bear" to strength, etc. The greeting in the "handshake" already has its secret markers, so that from them the greeted person can be recognized as to whether he is a member or not, and if so, of what degree; the greeting word then confirmed through hearing the conviction gained through touch and sight.

3. The high symbolism of esotericism, the "great secret of the secret eight," the "full light" stands on a purely Armanic standpoint and symbolizes only abstract concepts of theosophical-metaphysical content. Its ultimate purpose was to give points of support to one who, at first, was dazzled by the full light, but to guide him to gradually be able, with increasing intuitive understanding, to do without all symbolic aids and to rely solely on his own spiritual comprehension. Only now do the hieroglyphs come alive, as they make the clearly formed interpretations of concepts vivid, instead of uncertain, dim comparisons. On this esoteric level, the just-cited hieroglyphs "read" as follows: Lion = life, law, light, sun; "fox" = procreation [fas, voss]; "bear" = birth; the greeting too has gained in meaning, yet has become more mysterious, since caution was necessary; the greeting and password had also acquired a different meaning than they had in the second degree.

If now the nature and origin of Aryan hieroglyphics has become clear, then it is also easy to trace their ramifications in those areas of use in which they were employed, and are still employed today — although it must be said right away that the interpretations in use today move without exception only in the second degree — on the exoteric level — since the third interpretive degree, on the esoteric level, has been lost. But it should also be noted here that this loss is only apparent; the key to the riddle lies in our language, which we still speak today, and in the tripartition of word concepts.

It emerged in the course of this study that the skaldic order united within itself the primeval beginnings of all sciences and arts that still flourish today, and that already in high antiquity, far before the Christian era, it was active as poets and singers, as heraldists [painters], as builders [sculptors, stonemasons, carpenters], as philosophers and theosophists, and as judges. In these branches of science, art, and profession they founded and developed their symbolism and hieroglyphics, and finally, in the Christian era, "in concealed manner" passed on the teachings taken into the "secret eight" to the guild associations of sciences, arts, and crafts that had grown out of them, in various forms. Through the struggles with the Church [witchcraft trials, persecution of heretics, Reformation conflicts] as well as other upheavals in the "Holy Roman Empire of the German Nation," most of the traditions in those bodies were lost, and only scant remnants of misunderstood formulaic material have partially survived to this day, while the soul,

the inner life, has vanished. The same also applies to "Freemasonry," which arose from the masons' lodge.

Only in one still-flourishing art and science — in our Ur-Aryan, truly native heraldry or heraldic science — has Aryan hieroglyphics been preserved as a picture-writing. But even heraldry today knows only the exoteric interpretation of its hieroglyphs, which it calls "common figures" and "heraldic figures," without the slightest idea of their esoteric readability.

Another field of discovery is formed by the medieval and early medieval buildings of the Romanesque — or rather: Old Saxon or Old Germanic — and Gothic styles, in which these hieroglyphs develop to the highest artistic flowering, so that those buildings "speak" when the hieroglyphs are "read," which will yield surprising results.[85] However, the revived contemporary Gothic has no idea of the hieroglyphics in the tracery, which to it is only stylistic ornamentation, and thus it indulges in misunderstood forms and meaningless symmetry.

No less often are these symbols found as "speaking documents" in legal antiquities and legal customs, in folk customs, folk beliefs and proverbs, then in alchemy and medicine, in astronomy, astrology, and all mystical pursuits of antiquity, the Middle Ages, and even into our own times. That some of these signs even became, so to speak, popularized to the most ordinary everyday objects — determining their forms — is understandable given such widespread use, and here one might simply point to our bread and pastry shapes and their names. In short, there is hardly a field of life-activity of the German people in which those hieroglyphs, sacred signs, and symbols do not shine forth. Yet for the purposes at hand, only heraldry, German architecture, and legal symbolism are to be kept particularly in mind.

In the symbolism of heraldry, all runes are now found complete in the heraldic figures. They form the dividing lines of the heraldic charges. Since they were painted on shields and designed for effect at a distance, the background next to the rune lines was "tinctured" with contrasting colors. These colors also had specific meanings, which in turn depended on the rune. Heralds have forgotten how to see the runes and instead "blazon" the coat of arms according to the surfaces bounded by the rune lines — and herein lies the error.

For example, a shield with the "ta-rune" they blazon: "Per pale, on the sinister a sinister bend." A shield with the "gibor-rune": "Upper diagonal-edge pale," "lower diagonal-edge pale," "dexter or sinister edge- or diagonal-edge bend," "downward-shifted diagonal-edge bend," "dexter-shifted diagonal-edge bend," etc., depending on the execution and position of the rune.

A coat of arms with the "thurs-rune" they blazon: "Per bend with counter-spike," "per bend with counter-point," "per bend with counter-wedge," etc., whereby the

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[85] Compare Guido List: "The Symbolic Sculptures on the Giant's Door of St. Stephen's Church in Vienna," Laufer's General Art Chronicle 1889, issues 9, 10, and 11. — Although this work still appears uncertain and tentative, as at that time I was not yet fully familiar with the complete understanding and correct use of the key, this study nevertheless gives — then more felt than clearly recognized — the reading of the hieroglyphs essentially correctly and requires only clear substantiation and minor corrections

first two indicate the "upright thorn" — that is, "origin of life" (phallus) — and the latter the "lowered thorn" or "thorn of death" (Brünhild, Sleeping Beauty).

Even more interesting are the sacred signs[86]. Foremost among these is the "Fyrfos," which, as soon as it appears as the dividing line of tinctured fields, the herald blazons: "Quartered by a square-measure cut" or "quartered in serpent cut," etc. Later, when these figures were already depicted in surface fashion [and no longer only in line fashion], the "Fyrfos" was also represented as a colored figure with bounding line strokes, and referred to as a "Hakenkreuz" (swastika).

Since the "Fyrfos," even under the cover-name "Hakenkreuz," was still the "Heathen's Cross" and could bring its bearer into suspicion of heresy, efforts were made to conceal its hooks as much as possible to make it resemble the "Christian Cross" more closely. In this way arose the many so-called "heraldic crosses," such as the "serpent-head cross," "square-measure cross," "Jerusalem cross," "arrowhead cross," "trefoil cross," "lily-ended cross" (Teutonic Order), "anchor cross," "mill-iron cross," "forked cross," etc.

One of the most characteristic concealments of the Fyrfos is probably the so-called "Maltese Cross," which is formed from two counter-bent Hakenkreuze in line form, which together produce the well-known eight-pointed figure. This was then tinctured within with a different color from the outer field, thus giving the appearance of an independent figure — but deliberately meant only to feign one. This sign was called "Baphomet" or the "speaking head" and was, in the Templar trial, further evidence of heresy and a co-reason for the condemnation (1313) of the Templar Order: it was indeed their "speaking head-sign" in the sense of the above-mentioned third esoteric secret grade of the initiated. The Maltese or Hospitaller Knights, who still bear the same cross today, could only avert a fate similar to that of the Templars with heavy sacrifices. But the Teutonic Order too — recognizable to the initiate — still conceals in the lily-ended cross the age-old Fyrfos, the Germanic-Armanic Hakenkreuz.

Another very interesting example of a concealed Hakenkreuz is offered by the coat of arms of the well-known spa town of Pyrmont, at the Ösning near the Porta Westfalica. It contains two Hakenkreuze designed in surface fashion in such a way that they are laid over one another, so that from the underlying cross only wedge-shaped parts of the arms and the projecting hooks are visible, so that in total view it resembles an anchor cross.

The "common figures" in heraldry, namely humans, animals, objects of use, etc., like the countless other "heraldic figures" which cannot each be dealt with here—are also hieroglyphs, and as such are only readable according to the third esoteric grade of the "Secret Eight" or the "Great Mystery." As said above, they

[86] "The Esoteric Meaning of Religious Symbols" by Guido von List. Gnosis, vol. I, issue 16. Vienna, 22 September 1903.

always have a hidden meaning and never depict the thing shown as such. For this reason, in the heyday of heraldry, when the Secret Eight was still alive, such depictions never appeared naturalistically, but were always treated ornamentally in the stylization that so characterizes old coats of arms. The image—be it an eagle, a lily, a fire-hound (Fyrbock), or whatever—never represented the object itself, but the hieroglyph derived from it, which the artistic ornamental rendering was also meant to indicate. A telling example is the heraldic eagle (Aar), about which it has already been said above why it is the hieroglyph, respectively the coat of arms, of Aryandom and of the later German Reich—an emblem already borne by the Aryans in Asia, for example by Cyrus the Achaemenid, as well as by the Pharaohs, the Greeks, and the Romans. It symbolized state power and was naturally single-headed. When the papacy decided to free itself from state authority and the Investiture Controversy began, the German king placed the double-headed eagle in the imperial arms, thereby declaring that he was lord over both rights—the state right and the church right.

The "maiden eagle" (Jungfernadler) of the Nuremberg coat of arms has meaning only when one calls it by its old name, namely wipare, which today would sound like Weibaar but is contained in the word "Weberin"[87]. It denotes the fate-weaver, the "Norn," from whom Nuremberg is named, and thus speaks like every—authentic!—old coat of arms. Wibare, the weaver, is at the same time the "Arkona" (sun-woman) as well as the "Urkona" (primal woman, ancestress) and thus again the "White Lady" of whom so many castle legends tell, and who is also native to the castle of Nuremberg. The legend of the "White Lady" or ancestress likewise belongs to the realm of hieroglyphics, for it is found only at a primal or place-of-origin, or at a place of passing away for new arising, but never at a place of mere administration.

In the same way, all legends, fairy tales, and myths have, according to the third esoteric degree of secrecy, special significance with regard to those places to which they are bound. They also have an explanatory effect on the place-names themselves[88], and contribute in entirely unexpected ways to the illumination of the primordial history of Aryandom across the whole earth and not merely in Central Europe.

In the symbolism of the German Bauhütte (guild of builders), the hitherto puzzling images on Romanesque—or more correctly: Old Saxon or Old Germanic—and early Gothic cathedral and secular buildings also find their key in this "hieroglyphics". These increasingly developed into richly articulated ornamentation up to the late Gothic and transitional styles, and can still occasionally be recognized in the early Renaissance; later, however, their traces disappear completely, which corresponds to the decline of the German Bauhütte. But even in building, the most prominent significance is taken by the chief "salvation signs" (Heilszeichen): the "Trifos" or "Vilfos" (actually Willfos), the "Fyrfos" (swastika), and the "Ruoth- or Radkreuz," also called "Quirl"; the first as the "three-spoke" (Dreischneuss), the second as the "four-spoke" (Vierschneuss), and the third as the "Catherine wheel" in all conceivable ornamentations, especially in the construction of tracery and rose windows. The other Gothic hieroglyphs are almost countless, but wherever one looks, they appear in quite special arrangements, proclaiming to the initiated the "great mystery of the Secret Eight."

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[87] Weberin = Webarin = Wibarin = Weibaarin.

[88] For more on this: "Vienna and its Leopoldsberg," by the author of this treatise, in: "Die Entwickelung." Vienna 1904, Year 1, Issue 1. Report on the "Kala" and other "Kala" places as well as on the "verkalte Skaldentum" at sites of pre-Christian Halgadome.

The Dreischneuss as "Vilfos" says: "Will to beget," with reference to the creation of the world as well as to the exercise of life. The Vierschneuss as "Fyrfos" says: "Fire-begetting," with reference to the "Ur-fire," namely God. The Vierschneuss as "Hakenkreuz" denotes the "all-encompassing cross," from Haag, "to enclose, protect." The name "Hakenkreuz" is thus also a cover name for "Hagkreuz"; it signifies the God ruling in the All as in the individual, as Creator and Sustainer, enclosed in the All as in each self, like in a "hedge" (Haag). [Compare: "Hagal"]. The "Radkreuz," which appears disguised as the "St. Catherine's wheel," points to the "Last Judgment" at the end of the world, and therefore the flags in the Peasants' War—the "little wheel flags"[89]—had both name and emblem from it; the peasants wanted to hold judgment over their oppressors! The five-pointed star, the Femstern, the "Truthenfuss" (truh = turn, fuss = fos), is the hieroglyph of "turning begetting," of "rebirth"—one of the most important articles of faith of the Aryan religion. In the exoteric interpretation this sign simply said "return," and was thus a popular sign for inns or taverns, to say: "Who lodges here will return."

Thus these "hieroglyphs," depending on their application and arrangement, sometimes lead over into the highest theosophical and metaphysical realms of the most ideal concepts, or move in the sphere of the everyday, in order to ennoble even that, showing that ideal striving and real struggle also merge again into the mystically great "two-legged-twin-duality."

It will already have been noticed, when naming the main or primal salvation signs "Vilfos," "Fyrfos," and "Ruoth- or Radkreuz," that they are also called differently, namely "Vilfos," "Vierfos," and "Quirl," to which other names are added, such as "Trifos," "Drehfos," "Dreifuss," "Dreipass," "Vierfuss," etc. In order to conceal the esoterically indicated "Will," the meaningless "Viel" (many) was set; likewise, to veil the esoteric "Tri" (turning, from the turning of the earth and stars, the whirlwind of storms, etc.) and at the same time mystically indicate it, the number "three" was chosen; likewise the number "four" for "Fyr." This concealed "Fyr" occurs extremely often in building, as in the "crossing" (Vierung), in the "guiding" (Führung), in the "Fyroge" (fire-eye = God's eye), the latter under the cover name "Tapis," also as tabula quadrata in secret ritual attaining great significance, signifying "arising," "existing," and "passing away to arise anew." The corner diagonally opposite the central light of existence had no light, for it meant the north side, the darkness of physical non-being, followed by the new light in the east, the coming rebirth, the light of new arising. Around this Tapis with its three lights in east, south, and west, and its mystical darkness in the north, the companions of the Bauhütte made their symbolic wanderings through the life of the immortal self, the spiritual self, whose paths lead through countless births in an indeterminate number of lives in human bodies, through equally many deaths, and through these into the darkness of the "Ur" to arise anew through many rebirths, to renewed life in renewed human form. These wanderings of the immortal self, however, were not to mean a cycle, but a constant ascent—like the spiral staircase—so as on such a spiral to draw ever closer to the ultimate goal of the highest perfection, likeness to God, and finally complete union with God. To this goal all hieroglyphs point, indicating the steps, but—and this is the main point—without ever losing the real ground, which lies firmly founded as on rock in the recognized inseparability of the physical from the spiritual, in the acknowledged "two-legged-twin-duality."

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[89] For foundational material on this, especially on the "Halgadom," the "Wihistane," and the place of judgment at Rothenkreuz in Bohemia, see my essay "Prehistoric structures in southern Bohemia," in Heimdall, Vol. VIII, Issues 11, 12, 13, Berlin 1903.

And herein lies the chief strength of the Aryan—indestructible!—faith. While the Aryan-Indian Buddhist recognized only the spiritual and despised the physical, thereby losing his political freedom while preserving his ethnic individuality; while the Mediterranean Aryans (Greeks and Romans), on the contrary, recognized only the physical, thereby quickly attaining a high culture and world power, but lost the culture and power they had gained through loss of moral strength and disappeared without a trace; the Central European Aryans—the Germanic peoples, and among them the Germans—by recognizing the "two-legged-twin-duality," nurtured the spiritual and the physical as inseparable and equal in value, thus preserving not only their ethnic individuality but also their national freedom, and, in possessing both, also their primal Aryan Armanentum, as the teaching estate to all other peoples of the earth.

In the symbolism of German jurisprudence there is again found a large number of such salvation signs, symbols, and hieroglyphs, but in a much more vivid form than in painting (heraldry) or sculpture (Bauhütte), and this because in the legal sphere they served as "speaking documents," as "truth and word signs," and as such were opposed to witness testimony, the "living evidence." Therefore, neither painted nor carved nor otherwise represented, they appeared in their natural state, and thus attained a quite remarkable significance in their symbolic-hieroglyphic interpretation. In jurisprudence, too, the old Aryan threefold division naturally appears again as: 1. arising or law (Rita); 2. the existing, ruling, the right; and 3. the passing away to arise anew, the judgment. Since law and right culminated in the verdict of the court, and thus this, as the third stage, was decisive, the salvation sign of judgment was also the Ruothkreuz, Rödkreuz, or Radkreuz, which was therefore also known as the Femkreuz, and consisted of a Fyrfos whose arms were bent like wheel spokes and enclosed in a circle. As Femkreuz it appears engraved on the blade of the great Fem sword as an equilateral cross enclosed by a circle, on whose crossing point was engraved the letter "V," and in the four quadrants the letters "S.S.G.G." These letters probably replaced the earlier runes ᛈ and ᛋ [gibor rune] (set double), which meant "Fem," and the old motto: "Strick, Stein, Gras, Grein"—namely: "Wyd" = law; "Tegel" = secret; "Gerase" = thunder = action = Ar = right action; "greyen" = to preserve; i.e., "Through law and secret (Secret Eight) right action is preserved." In shortened form, as "tue esse, tue gege" (two S two G), it meant in the Secret Eight or Kala: "Present in secret," which exoterically referred to the vigilance of the Feme, esoterically to the omniscience and omnipresence of God as the highest judge. Therefore, the "Ruotkreuz" was the symbol of judgment, and thus the crucifix on the judge's bench in modern jurisprudence is not to be regarded as a symbol of religion but—standing in for the Ruotkreuz—as a symbol of judgment. And wherever in place names the words "Rothenkreuz," "Rothenburg," or in general "Roth," "Rad," "Ratt," "Ret," etc. occur, there were formerly "places of the Feme," as for example at "Hochroderd" in the Vienna Woods; all "red crosses" standing in lonely forests were once Irminsuls, Roland columns, i.e., "marking columns" which marked such "places of judgment", and all "red courts" were once property of initiates of the holy Feme.[90]

"Speaking documents" were thus — as said — set in opposition to "living witnesses," with both being considered of equal value in German law. They were therefore markers or memory signs to recall an "original judgment" or "original act," thus pictorial signs, and consequently hieroglyphs. As such "living images" are braid and breast, dogs, roosters, hens, geese, etc.; as "speaking images" are eggs, cheese, oats, grain, etc.; as "monuments" (also spoken remembrance) are stones, mounds, ditches, rings, staffs, trees, stalk, branch, helmet, shield and lance, axe and spur, commemorative coins,

[90] For example: the "Rote Hof" in the VIII municipal district (formerly Josephstadt) in Vienna.

gloves, etc.; and as "Saalen" — likewise regarded as speaking documents — were: mountains, hills (buk), columns, rivers and streams, hence the Saal mountains, -rivers, -forests, -fields. These "Saalen" are not only the "boundaries" alone, but also "Heil" (sal, sul, sil), and thus also the "goal," the final purpose.

The "stalk" pulled from the field and handed to the new owner was the "speaking document" of the cession [renunciation] of a property; "hal" is "Heil"; the one ceding thus handed over the property with all the Heil attached to it. As "lot," in "drawing straws," the longer stalk decided — as the "greater Heil"; we still say today: "He drew the short straw" when someone is unlucky. Likewise the "staff" (sta-fa — standing) meant constant generation, thus continually renewed life, a much-used hieroglyph. In the judge's hand it was the "wise staff" — the "pointing staff" that indicates the law — and therefore white in color, for white as a color [wit, wyd] means law; as "red staff" — in the blood-ban or criminal court — it is the "law staff," for red as a color means "law" [ruoth]; hence the executioner wears the red cloak. To the condemned man, the "staff was broken," i.e. life was broken, just as he had broken the law; therefore he is a criminal. The king's staff is of gold; gold as "or" denotes the descendants; the king safeguards the living law for the future; the king's staff is called a scepter, which as "Scipan," "Scepan," means the creator, the maker of law.) The "bishop's staff" is called the "crozier"; to bend, curve, turn means dexterous life, i.e.: "My kingdom is not of this world"; the bishop, according to this hieroglyph, should have no power in secular law. The Investiture Controversy, however, decided otherwise. — The "hand" is the sign of possession, but also of personal freedom. The unfree man could neither give nor take with his "own hand," only through the hand of the reeve; only the free man had his "own hand," only he as "true owner" could "possess something with his own hand." Hence: "To promise with mouth and hand." "The authorities should handle the inhabitants." The "handfeste," a document or letter confirmed with seal and signature. "The dead hand" — of the unfree, who could not give or take. [The modern concept of "dead hand" for clericalism does not belong here.] The juror in court voted with the "left hand," i.e. again "Kala or secret ban," for "ling" = head; he "handled and upheld the judgment he had made." The imperial estates at the Reichstag voted with the "right hand." "Clapping hands" was — as still today — applause. The investiture of the royal ban without retinue was done with the "right flat hand," which the enfeoffed, kneeling, held in the king's "right flat hand." This was a "solemn handshake." "To draw oneself to the upper hand": to go to a higher instance. A "severed hand" and "an axe" on castles or government buildings denoted hieroglyphically the "truce" or "castle peace." The "hand with the sword" is the hieroglyphic Fraiss sign, which denotes the "high complaints" or the supreme court, also the seat of government.[91] The "gloved hand" points to the protective jurisdiction, the "civil court." From this: the "hand-mark," the sign of the court at the place of judgment, whether this be a stone, a column, or whatever "sign of judgment." "Bloody hand takes no inheritance" i.e. whoever had sullied his hand with human blood forfeited his inheritance; it fell, according to kin law, to his next heirs, but also: that no judge who "judges with bloody hand," i.e. who exercises the blood-ban, may take [confiscate] the goods of the heirs — of the condemned. Hence: "Body for body, the goods remain to the heirs; only his horse, harness, readiness or penny belong to the reeve, what is above the belt to the beadle, what is below the belt to the executioner." Much more could be said about "hand," "handshake," and other "hand signs," but this should suffice.

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[91] Hence the court assessors were called the "Scephan" = Schöffen, as creators, makers of law, and not as the "drawing" [as from a well].

The "hat" was the hieroglyph of protection, and growing beyond that, of lordship; it visibly meant the guard, the guarding. In enfeoffments, liege lord and liege man, with hands clasped, reached into a hat; this was to say, the liege man stood under the hat, the protection of the liege lord, and was also ready to bring help if the liege lord needed him. The "hat on the pole" (Gessler's hat) is a symbol of sovereignty; the mayor who entered the peasant's farm "which had come to auction" to act in office, thrust his stick (staff = life) into the earth in the middle of the yard and placed his "hat" over it; with this he had, by the power of his right, taken possession of the farm.

Women swore by "braid and breast": "Ir rise das sol sin ir trouwe"[92] i.e.: Her hair (risan = the growing), thus the braid, shall be her fidelity; breast is the sign of nourishment, of nursing, of mothering, of Minne), which is remembrance. Thus "braid and breast" in the double sense: "Remember the growing": as mother of future generations she should be mindful of her duty and remain with truth, law, the "Ar." (The same is also what the female breasts mean in heraldry and in the symbolism of architecture; e.g. in the "Wibare," the "Sphinx," etc.) She swore thus by herself, by her own self.

It should be recalled here what was said about the "dog" as a legal symbol and as a judicial mark of disgrace to show how all three levels of meaning interlock, and how the same hieroglyph — according to its classification — could be a badge of honor or a mark of disgrace, which only now becomes understandable.

But likewise another further foundation of the Kala emerges, which can only now be pointed out, since this rule becomes understandable only from the example of "braid and breast." Above it was said that the Kala secretly hinted at the hidden meaning of the words in another level of interpretation, by which the initiated had to recognize the "concealed correct meaning," while the profane listener took and interpreted the word as it was comprehensible from the sentence structure. Thus arose the double meanings: Ar and Aar; fos and Fuss; fos and Fuchs; Leben and Löwe; Geburt and Bär; Bracke and Brecher, etc., as "direct kalations," so to speak, while the examples "braid," "breast" already reveal themselves as "indirect kalations." The indirect kalations are based on a transposition of concepts, such as braid for "hair," i.e. the "collective" for the "individual"; such as breast for the "concept of mothering," thus a "means" for the "purpose." They always stand, despite the denser veiling, in the closest semantic connection with the intended interpretation. For us, the difficulty of solving them lies precisely in the fact that we must seek them far from the sense of the words usual today, and often only by many detours recognize the interpretation — once found — as very close at hand. It should also be pointed out that the interpretation of the same word in the sense of the Kala never applies as a template for all other cases, but each must be solved independently, even if the solution of one case can be used as an equation. The rules valid for such variations must first be found; they may have their origin in local language usage, in their time of origin, and in other circumstances — but it should already be noted that fixed, exception-less rules will hardly be found, since the variations require free scope rather than narrow limits. They were indeed living word-images drawn from the living language and were felt as such — a feeling that has been lost with practice. It is similar even today with double-meaning wordplays, which must also become incomprehensible to later generations to whom the connections have become alien — though it should be expressly noted that the Kala or secret ban is not comparable to such wordplay.

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[92] Country house in Vienna.

Another factor in the proper understanding of these "signs of Heil," "runes," "symbols" and "hieroglyphs" — which must never be neglected — lies in the clear grasp of pre-Christian ethics as well as pre-Christian morality. One must never forget that Wuotanism arose from the intuitive recognition of the becoming-laws in natural life, the "primordial law of nature," and that the "Wihinei" [exoteric religious system] it formed spread a doctrine and guided a way of life which was based on the becoming-laws, and aimed at bringing forth a noble race whose destiny was to educate itself and the rest of mankind for the recognized task of humanity, which consists in developing the works of God according to the intention inherent in them — thus to promote the constant process of coming-into-being founded in the laws of development. In recognizing the "many-one-many-split multiplicity of the All," in recognizing the "eternity of the I as an individual," which in its countless pre- and post-existences was recognized as an immortality, it overcame the fear of death, and led in another and much safer way the folk-consciousness borne by such a doctrine to contempt of bodily death and thereby to spiritual as well as physical heroism, to Armanism, to the teaching office of all other peoples. Another religious system came and fought Wuotanism, in that it despised the physical and recognized only the spiritual, wishing — in misapprehension of the existing — and therefore God-willed — immutable! — primordial laws of nature — to hinder the processes of becoming, and on this path intended to overcome the fear of death by denying the pre- and post-existence of the individual "I"s in the physical, and instead taught an eternal spiritual life detached from the physical. This doctrine — if it could gain lasting influence, which seems excluded — would destroy the noble race as well as heroism in both spiritual and physical realms, and instead breed a slave people, which in the most dull-witted shamanism would have to sink even below the cultural level of the Australian Negroes, if such were allowed by the will of God, which pragmatically expresses itself in the immutable primordial laws of nature. Since the people of the present age are captive in the ascetic view of a life-denying religious system, but nevertheless cannot deny the primordial laws of nature, that crooked morality has had to develop which spreads hypocritical appearance over hidden deeds, which has produced all those morbid manifestations of modern life whose inner hollowness and rottenness are beginning to disgust us. From the side of this "crooked morality," that which the early medieval German still called "situlih," namely "true wisdom" — a word which in our word "sittlich"[93] has worn down and weakened with a completely changed meaning — is declared to be immorally crude, and the system of that law-of-nature-based doctrine is deliberately slandered as a "sexual religion." It hardly needs to be said what healing power precisely that slandered "sexual morality" could exercise today, and what it will exercise nonetheless, for the primordial laws of nature are the divine primordial and becoming-law, they are the will of God, and therefore cannot possibly be denied in the long run.

But precisely from the standpoint of that vigorous morality, the “true wisdom” of Wuotanism, those “signs of salvation” and “hieroglyphs” must be regarded; for Wuotanism elevated woman to the rank of goddess, it elevated the act of procreation (Fyrfos, fa-rune, ge-rune, thurs-rune, etc.) to a sanctifying deed, whereas later cultural periods—who fancied themselves loftily exalted above that—reserved it to themselves to de-divinize woman, to degrade her to a harlot, and to profane the godlike creative act of procreation into a means of mere pleasure. Only a few independent thinkers and their pupils have managed to free themselves from the inculcated moral theory—hypocritically posing as asceticism—and from the habitual views which, like a polyp, clutch at all free

[93] Minne, Menne, Männe, Manne, Moraminne, Miremanne, Meremenne, etc. — nurse, wet nurse; Maan, Mon, Man, Men, etc. — man, moon. — See "Man Rune".

thought, and to recognize in the old Aryan sexual morality the truly moral, the true wisdom, which will and must lead our people to salvation. And precisely these will therefore also understand and appreciate what follows, while the others may, at their pleasure, be horrified.

Coming-into-being, being, and passing-away into new coming-into-being is the primordial Ario-Germanic triad; the fa-rune opens and the ge-rune closes the futhark, the rune-row. Every exoteric religious system, and thus also the Wuotanist Wihinei, regarded "human sacrifice" as indispensable to propitiate the deity; but these human sacrifices are founded in cannibalism, which still echoes—in all religions—in the "blood rituals," even if only mythically. Even in the Nibelungenlied it is reported that the heroes, in Etzel's burning hall, quenched their thirst with the blood of their fallen comrades, and in the Armer Heinrich such a blood sacrifice is described in detail—albeit attenuated for healing purposes. We are thus not all that far removed from the times of cannibalism. What we today call "execution" is the last remnant of the bloody human sacrifice[94] The living had long since passed from cannibalism to eating animal flesh, when "faith" still demanded human sacrifice—prisoners of war, criminals, or, lacking such, slaves. Only later did the substitution of animal sacrifice appear, and later still the substitution of bread-offering—whether sacrificial cake or host makes no difference—in its place. Esotericism had probably recognized early on that all life in the human body constituted a sacrifice, but it could only very gradually transform the symbols into bloodless ones, wresting from "faith" the sacrificial human by replacing it with "sacrificial pastries" shaped and named after him. Even today the priest says during consecration: "This is my true blood, this is my true flesh!" He had to solemnly repeat this at every sacrificial act in order to convince his faithful that this "substitute sacrifice" was God's will. And yet, as late as the 17th century, so-called "black masses" or "compulsory masses," with actual human sacrifice, still occurred.[95] If such things still happened in Christian—thus relatively very recent—times, how difficult must it have been for the Skaldic order to replace the bloody with the bloodless sacrifice! That it succeeded is attested by the bread forms and bread names still in use today, which reach far back into pre-Christian times—though this is not to say that it was able to completely suppress the bloody sacrifice, for such deeply rooted ideas and customs die out only very slowly, and always reawaken when the old faith—without esoteric guidance—sinks into superstition, sorcery, and fetishism, as is shown by witchcraft and the witches' sabbath[96].

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[94] "The Legend of the Holy Grail, and its Mythological Origin" by Guido List. Belletristic Literary Supplement of the "Hamburger Nachrichten"; June–July 26, 27, 28, 29, 1891. — "The Black Madonna by Guido List. Deutsche Zeitung, Vienna, No. 7022, July 30, 1891 and "Der Bund," Bern, April 2, 1893.

[95] Examples of "black masses" that surpass in bestial hideousness anything the most unrestrained imagination could possibly concoct are found in: Histoire de Magdaleine Bavent, religieuse du monastere de sainte Louis de Louviers ete. Paris, chez Jacques le Gentil, 1652, and Médecins et Empoisonneurs by Dr. Legue, who made use of the trial records against Abbé Guibourg — a scandal case during the Roi-Soleil Louis XIV which compromised the highest aristocracy so severely that it had to be hastily suppressed. These examples are to be considered typical also for the following periods up to our own day, as such spawn of madness celebrated, and are said still to celebrate, their orgies in the mysteries of Satanism.

[96] See my article series "Magic and Belief in Magic; Vienna, Deutsche Zeitung" 1890–1892. Among them: "The Witchcraft Phenomenon" in No. 7241, February 26, 1892 and "The Witch Trial" in No. 7282, April 7, 1892. The remaining essays in the numbers: 6531, 6620, 6703, 6880, 6999, 7053, 7093, 7184, and 7297.

These "substitute sacrifices" were so-called "sacrificial cakes" or "sacrificial breads" and symbolized the "human body," in whose place they were offered to the gods. Later, other forms also symbolized "animal bodies," and later still even the symbols or signs of salvation of the gods themselves, whereby the offerer, by partaking of the sacrificial food, intended to sanctify himself.

Here we already have the three basic designations: "Brot" (bread), "Kuchen" (cake), and "Laib" (loaf). "Brot" [ber-od; ber = to bear, to produce; od = spirit, mind, wit; thus something produced by wit, intelligence—a work of art] is to be regarded as one of the earliest products of human inventiveness, and certainly as the first artificially prepared food, as the name itself suggests. — "Kuchen" [kok = to prepare; an (en) = origin; hence "Mutterkuchen" (placenta), upon which birth depends = symbol of femininity] was already the first substitute sacrificial pastry in place of sacrificing the woman. "Laib," still pronounced dialectally as "Lab Brot" [lab = human body, life], is the imitation thereof, as is also indicated by the navel-like impression in the middle of the loaf. As "Lab" the "bread" was marked as fit for sacrifice. But now there appears an almost unmanageable multitude of bread and pastry forms which only become explicable after the foregoing. The "Wecken" is the male member, as the "awakener" of procreation, denoting the man in symbolic sense, to serve as a substitute offering for him. The "Baunzerl" represents femininity in exactly the same sense. The "Stangel" [pretzel stick] is the staff [sta-fa; sta = standing, constant; fa = to beget; thus: constant begetting] and denotes perpetual generation, while the salt sprinkled and baked into it [sal = salvation] makes this pastry form recognizable as a "speaking image" of constant generative salvation. The "Kipfel" [eyphen = bent, whence they are also called "Hörndel"] are the "moon horn," and as the moon is connected with femininity, this was already shown on pp. 17–18. The crescent moon as "Wendhorn" is also the rune of the birth-promoting Freya. A skaldic poetic transformation which explains the "Kipfel" or "Hörndel" as the "golden horseshoes of Wuotan's steed, which the fortunate find in the grass" is "Kala" and again refers to the generative principle. "In the grass of life, those fortunate ones find the mother of their children, the broadener of the future." The "Semmel" [se = sun, spirit, soul; mel = flour, to mill, to unite in marriage] is five-parted, thus representing the "Femstern" or "Lhruten foot," the pentagram (see p. 45), and symbolizing rebirth; the material, physical unites (marries) with the spiritual in constant recurrence toward rebirth. — "Bretze" [bere = to bear, to beget; tze (tse, se) = to make; thus birth-promoting] in the form of the bar-rune, and not, as falsely interpreted, in the form of a wheel. The "Bretze," also called "Fastenbretze" [fas = to beget; ten = to refrain], was thus a symbolic food of salvation, which expressed the admonition to refrain from sexual intercourse during pregnancy. We must not lightly esteem such symbols of divine or religiously prescribed compulsion; these were well-considered and effective means of education for a naïve popular mind, and they are the cornerstones of later hygienic prescriptions upon which our social order still rests today. The "Kringel" [kar = to enclose; ringel = ring; enclosed in a ring; or also from krine = circle, in reference to an orbit] is the cycle of the sun, of life, of constant return. The "Krapfen," "Kröppel," "Kräpfel" was the sacrificial pastry offered and eaten in the second half of the great festival of becoming, which we call Christmas. The first half, December 24 to December 30, was dedicated to the mystery celebrations of world-creation in the past; December 31 was the "cleft in time" which separates and unites past and future, the "now"; the second half, from January 1 to January 6, was dedicated to the mystery celebration of human creation (procreation) for the future, to which the "Fasching" [fas = to beget; ing = ongoing, descending from; cf. "Ing-fo," p. 31 ff.] was then joined. Hence the name crap = to tear out, to carry away; fen (fe, fa) = procreation; the "Krapfen" was regarded as a symbol of love's awakening and was therefore a carnival food. The "Fladen" [Easter fladen, Easter cake] was the Easter

pastry and Easter sacrifice. “Fladen” means “pure” and is still preserved in the female name “Elsfleth.” Easter [os = mouth (vagina); tar = to beget] is the festival of the wedding of the sun god with the earth goddess, the festival of the resurrection of nature’s life; the pure, virginal earth goddess enters into the marriage bond with the sun god; this is what the name and form of the “Fladen” express. — The “Stritzel” or “Heiligenstritzel” was the sacrificial pastry of the great festival of the dead, which we now celebrate in Christianized form as All Souls’ and All Saints’ Day. It is twisted plait-like from three long pieces of dough. The name [Middle High German Struzzel from striuza, strah, stroh = empty, to empty, to take away; hence “Stroh” (straw), the empty stalk; hence the “straw wreath” as a mark of shame; “straw maiden”; but stro is also recurrence, hence “straw widower”; thus an image of death and of the coming rebirth] of this consecrated pastry thus hieroglyphically conveyed the comfort that we will see our dead again after rebirth; hence also the symbolic tripartition of its braided form. The “Vierfüssel,” a popular Christmas pastry often chosen to adorn the Christmas tree even today, has the form of the swastika by means of two crossing S’s and refers—albeit now unconsciously, like almost all the other pastry forms and names—to the ancient sacred Fyrfos. The “Beugel” is a secondary form and a secondary name of the “Kipfel”; the “Mohnbeugel” as a Christmas food points to the “moon” as well as to “man” and likewise to “minne” = remembrance. Now we must also mention the “Lebzelten” or “Lebkuchen,” this old Germanic consecrated pastry. “Leb” stems from the root word lat, from which also the word “Laib” is derived, and now means, in the first stage of becoming: love, begetting, etc.; in the second stage of being or rule: life, body, loaf, liver, etc.; in the third stage of passing-away into new becoming: death, fermenting, curdling, etc.; from this: “Leeberg” = burial mound or mound of the dead. The “Lebzelten” is thus likewise threefold in meaning, as it still reveals in its dedications today. It is the symbol of love and symbolic love declarations in its forms as: “faschenkind” (carnival child), “reiter” (rider), “hahnreiter” (cock rider), “herz” (heart), etc., which forms are once again ancient hieroglyphs. As a festive pastry, as it were a “life pastry,” it has the most varied forms, such as “fishes” [little lucky fish], etc., while as a round “zelten” and as a square [Fyroge] it is recognizable in the meaning of a funerary offering pastry, which points to the symbolic journeys through birth, life, dying, death, toward rebirth[97]. The name “Zelten” [from “Zelt” (tent), namely tel = to beget, from which “Telt” = the begotten, the earth, and “Tellus” the earth god] again points to birth, thus to resurrection.

Yet one more mock pastry should be mentioned — of which there were, and still are, various kinds — which is also made from gingerbread dough, in two colors. It is triangular and puffed up like a cushion, baked from a light yellow dough. It is filled with a dark brown mass of similar dough, which seems to ooze out through a slit in the lighter dough covering. This pastry of ancient origin is colloquially called a “Windbeutel” (cream puff) but its proper name is “Nonnenfarz.” The meaning of the name must be explained in more detail.

“Nonne” means: solitary, sterile, unfit, harmful, which is why destructive insects were designated with this word. This term already existed before convents for women arose, and their inmates were thus designated with the already existing word. The pastry and its name therefore have no reference to nuns. The defining word is derived from the root “fas” and designates a product; the whole thus means something produced by the unfit — something windy, insubstantial. The presentation of such a pastry was an

[97] Therefore fruit kernels, seeds, which also symbolized the three great lights, were baked into three corners; seeds, however, are already in themselves signs of rebirth.

expression of mockery, usually directed at old maids, or otherwise in some other sense mocking incompetence.

Numerous customs are connected with this, practiced on Shrove Tuesday to mock old maids, but which reveal a deeper meaning. The expression “old piece of furniture” for older unmarried girls is not metaphorically borrowed from an old household item, but directly: “altes Moe=vel” = “meovel” = unfit, barren; and for a girl to be unmarried in a time when marriage was held in such high regard for ecological reasons was not enviable.

Shrove Tuesday was the “Faschingthingstag” — a court day — originally held with bloody seriousness, and only later in Christianized Germania did it take on humorous traits. Many customs now recall this pre-Christian bloody seriousness of the court day, among them the ancient Viennese jest that on Shrove Tuesday old maids must “rub the Stephansdom tower,” a scene that annually forms a program item in various carnival processions.

This too is again “Kala” or “secret ban” and is resolved according to the key words: “alte Jungfer Stephansturm reiben” as follows: “möna stafa= thurn ri=ban” i.e.: “Barren — constant procreation — turn — grow — death or banishment”; namely: “To the barren, who do not fulfill the duty of procreation, there comes death or banishment.” Such a curse of banishment may be the origin of the contemptuous insult “das Mensch”. The unfortunate one who escaped death was banished and forced into lower service; she was “de-humanized,” stripped of her human dignity, now only a thing — “das Mensch.”

With these examples of runes, healing signs, symbols, hieroglyphs, etc., neither these themselves nor the fields of their occurrence — one need only recall the thousands of pre-Christian proverbs — have been exhausted, but it has been shown that there exists an extraordinarily great and unexpected treasure of such mystical signs, and that their interpretation is comparatively easy to find. It can only be the task of a large, systematically conceived work to collect all those signs, point out their many interrelationships to their find-sites, establish their definite meaning with certainty, and only on this basis to fully reconstruct the old Aryan-Germanic picture-writing, so that with complete certainty all those scattered picture-works will be decipherable — for all and everyone.

Such a task could not fall to an essay like the present one. The purpose here was only to show, and to authenticate with irrefutable proofs, what a treasure of such documents we Germans possess, to show that the seven seals of the mystery of the runes and healing signs are broken. From this mystery, however, a line of quite particular interest for present purposes was taken, and to this one line — passing over other disciplines — exclusive attention was given: namely, the old Aryan worldview as the basis of the old Aryan-Germanic esotericism, and the ethics and esotericism arising from it. The formation of myths, fairy tales, and legends, customs and usages could only be touched upon in passing, as could natural science, geography, and astronomy, while history and other branches of knowledge could not be mentioned at all, since even the main subject, despite all thoroughness and detail, could only be illuminated in its most important points.

The focal point of the old Aryan-Germanic worldview laid down in the runes and healing signs, and of its theosophical-metaphysical understanding, lies in the clear recognition of a higher spiritual being — God! — which consciously and with intent

generated or created matter, with which it has been inseparably bound until its dissolution, and which it rules and develops — dwelling within it inseparably — until it has fulfilled its intended purpose, whereupon it dissolves again, and the higher being — God! — will again be dematerialized into the "Ur" state it was before the creation of the world.

From this main point of knowledge arise all subsequent insights:

The "two-legged, two-fold Two" (spirit and body).

The "threefold, three-parted Three" (Ur, All, Ur; past, present, future; coming into being, being, passing away into new becoming).

The "manyfold, many-parted multiplicity" (the I in the All as All).

The "God-innerness," since every I is a part of God, and therefore immortal as an individuality, thus wandering through matter to eternity only by the change of countless previous, present, and future existences.

The "recognition of duty" — to help develop and perfect the work of God.

The "will to fulfill this duty," since the will of God must indeed be the own will of every I-being.

The "act of fulfillment," through the sacrifice of life.

Upon this esotericism rest all exoteric teachings, as they appear laid down in all manifestations of skaldic poetry, as well as all rules of life and hieroglyphic commandments of skaldic compulsion. To show only one example: Wuotanism promises to those fallen in battle the hero's heaven with eternal joy in Valhalla. Whoever met death in battle became an Einherier, to be permanently united with the deity — excluding renewed human birth. This is an apparent contradiction with the esotericism — but only an apparent one! The Germanic man, familiar with the exoteric belief, went into battle-death with the firm conviction — with the force of indubitable autosuggestion! — that he would come to Valhalla as an Einherier to enjoy eternal joys of battle and love. This indubitable conviction — whether arising from knowledge or belief — acted, as a powerful autosuggestion in the hour of death, possibly reinforced by the external suggestion of a skald, a "healing counselor" (Albruna), or comrades-in-arms, as that firm spiritual conception which was recognized as the spiritual protection that decisively influences the conduct of life in the next period of reincarnation, so that such a man — as the expression goes — is already born a hero, initiating his next human birth more consciously than another, and allowing himself to be born into corresponding life circumstances; or, if this did not succeed smoothly, at least displaying the unconscious power — the dark urge — to overthrow all hindering barriers to achieve his goal. Phenomena such as that of a Bismarck, who, even in his youth, was convinced that it was destined for him to unite Germany, can only be explained from such premises. In contrast, the phenomena of personalities who, only searching later in life, cast groundbreaking thoughts into the world without achieving success, are recognizable as spirits who, only awakening, recognize their task too late and are forced to steel their spiritual strength on their — apparent — failures, so as to complete their unfinished work only in their next, perhaps in several renewed human births, when they go into death with full conviction of the truth and necessity of their endeavor. In this case, they will in their next life, in a renewed human body, present a phenomenon such as that of a Bismarck, a Columbus, a

Luther, and many others[98]. Only from such a premise is it explicable how world-changing ideas can often be traced back centuries in their origins, how they were repeatedly suppressed and forgotten, yet always — without any perceptible inner connection — suddenly flared up again as if newly born, to finally achieve victory.

Thus, the esoteric explanation of the exoteric promise of Valhalla is also given, as well as its fulfillment: the Einherier who fall as sacrifices to their ideas — whether on the battlefield, at the stake, or by starving to death as modern outcasts, as boycotted spiritual heroes — all find in the conviction of their martyrdom that all-conquering bliss, and in the life after death that state of happiness which, with higher consciousness, allows them to determine their next human incarnation, leading them toward a renewed heroic career and eventual victory. This is the promised Valhalla — the hero's destiny in future life-epochs in renewed human bodies. Those who die the "straw death" go to "Trudheim" to hire themselves to Donar as servants. This requires no further explanation in light of the foregoing. Redemption also awaits them in future reincarnations, until they too succeed in becoming aware of their mission and fulfilling their task. Thus, in the course of countless generations, all people will become Einherier, and the state of universal freedom, equality, and brotherhood — willed and predetermined by the deity — will be reached, which the sociologists long for, but which the socialists seek to bring about by false means because they cannot grasp the esoteric concept that lies hidden in the triad of freedom, equality, and brotherhood, and which must first ripen and mature before it can one day be plucked as fruit from the world tree.

What I have been permitted here to present, in a brief sketch, as the revealed mystery of the runes, may at first sight — precisely because of its simplicity — seem surprising, but it must not be overlooked that it nevertheless becomes incomparably more intricate when one penetrates deeper into the mystery, through all the interwoven and seemingly confusing threads, in whose tangle one marvels to recognize the "manyfold, many-parted multiplicity and unity" of the All — the deity itself.

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[98] Only from this premise can the hitherto misunderstood passage of the Gospel, Mark 10:29–31, be explained; Christ there speaks directly of rebirth and of the victory of his idea in the renewed human body: *"Many will be the last who are the first, and many the first who are the last."*

Religion of the Ario-Germanic Völk

"Through the incursion of Christianity, heathendom did not cease; the old religion only disappeared to the extent that it had to give way in its public heathen practice to the intrusion of the new. This by no means says, however, that it had to cease also in its inner life, in the peculiar existence of the Völk"

— Mone, Introduction to the Nibelungenlied

Up to now, far too much mythology and far too little study of religion, far too much grammar and far too little study of language has been pursued, to be able to recognize the truth: that the impenetrable crystal shell, around which one circled in vain without being able to break it open, opens itself almost of its own accord to the one who knows how to use the well-known yet so little understood saying "In the beginning was the word"[99] as a magical key.

The seemingly mystical character of this assertion vanishes immediately and turns into full clarity once one considers that without exception all mythological names and other mythological designations were by no means empty words, but symbolized very definite concepts, and that precisely in these meaning-defining designations lies the key to recognizing and understanding the religion of our ancestors. Conversely, remnants of customs, opinions, legends, etc. only gained meaning and value through this recognition of the power of mythic names and designations, so that linguistic research and mythological research, complementing one another, together yield the holiness of the Word, in full justification of the saying "In the beginning was the Word."

If, then, in the beginning the Word was — namely language, in which the feelings and insights of the human soul came to expression — then this language had to be so intimately bound with that which is usually called "religion" (but which our ancestors far more fittingly named Wihinei) that a separation was and is impossible. Thus a transformation from one religion into another was as impossible as a separation of Wihinei from language itself. And so it was in fact. The so-called Christianization of the Aryo-Germans was only an outward one, while the Wihinei of the ancestors — those usually called heathens — still today forms the content of Christianity, which only outwardly differs from Wuotanism, and even this only superficially, since the converters of the heathen could not invent a new language and therefore had to designate Christian concepts — to make them comprehensible — with the familiar heathen names drawn from the language of the Wihinei. Indeed, they tried to Latinize the Germanic language for this purpose, but it remained only an attempt, since the German would not allow himself to be robbed of his speech. Thus they were compelled to return to the old sacred tongue of the heathen Wihinei, in order from it to derive and form their own language of

[99] 1 See the Grimms' tale entitled "The Seven Ravens."

mysteries. How this occurred shall be treated in greater detail in one of the next volumes of our library.

From what has been said, it now follows easily that the Ario-Germanic original language was and remained the holy secret language, which was taken up into the "high hidden Acht" [*hohe heimliche Acht*] by the men of knowledge—the *Armanen*[100] or *Semannen*— and therefore remained almost unchanged for millennia, while the vernaculars that rested upon it and developed from it moved ever further away in the course of their constant becoming. Thus the holy or secret language [language of mysteries], although in primeval days it was common property, soon became incomprehensible to the uninitiated [profane].

The natural consequence of the separation of the popular languages, through their further development away from the sacred original — and now secret — language, was also the division of the old Wihinei into two distinct doctrines: namely, into the secret doctrine of the knowing [esotericism], which for the sake of brevity shall here be referred to as "Armanism," and into the general religious doctrine of the people [exotericism], which for easier understanding shall be designated as "Wuotanism."

The branching-off point, from which Wuotanism diverged from Armanism, is to be sought where the brief descriptive terms for the highest, incomprehensible, and unfathomable divine Being were no longer understood by the uninitiated, and shrank into individual names, so that soon out of the great incomprehensible Divine Being there arose a human-like, name-bearing entity [personality]. Its individual attributes in turn became humanized [anthropomorphized], and thus formed the lower orders of gods, who, becoming ever more humanized, attached themselves like a great royal family to the supreme king, until even the family relationship no longer sufficed and the servant-relationship in all its gradations had to intervene to supplement the hierarchy of lesser divine beings.

Yet this emergence of the various anthropomorphized deities of Wuotanism out of the manifold attribute-designations of the incomprehensible One of Armanism was by no means the first branching step of the popular doctrine out of the secret doctrine, but rather already the third. For the first step toward separation of the two teachings was the naming of the first sexless [androgynous, not hermaphroditic] divinity as a "man-woman" that generated from itself. The second step of separation characterizes that section of the mythologies wherein as primeval deities appear female goddesses, called the "virgin bearers of God," who, without sexual act of procreation, give birth to the Son of God.

Those attribute-designations of the incomprehensible One, as well as the anthropomorphized divine beings that arose from them, did not emerge either arbitrarily or by chance — but rather were grounded in age-old calendrical observations of countless generations: from the alternation of night and day, darkness and light, cold and warmth, and from the cycles of sun, moon, and planets. From these derived not only the deities of space, but also those of time, whose personal and festival names, when illuminated by the secret mystery-language, reveal themselves as simple yet precise designations of the governing divine forces within the circle of a year-ring.

Thus we see, in the course of countless millennia [upon whose closer calculation this work shall later further enter], since the primeval beginnings of the Aryan

[100] Guido von List Bücherei Nr. 1 The Secret of the Runes

race, the sacred original language fixed, which served as the pragmatic expression of the intuitive insight into the becoming of all being. Thus we see this original language taken up as a sacred secret tongue into the high hidden Acht of the Armanenschaft, and with it the most holy traditions faithfully preserved, which as secret doctrine have been maintained down to our own time in *"Armanism."* Thus we see, finally, this same sacred secret language, like Armanism itself, artfully concealed within the Wihinei of Wuotanism — as though enclosed in that precious crystal shell which only the magical key can open, the formula of which is well known yet so seldom recognized: *"In the beginning was the Word."*

Mention has already been made of that threefold division, or better, that three-layered stratification of the concept of divinity in Wuotanism, which portrayed the primal god as androgynous, that is, two-sexed. To this primal god then followed the primal mother, after which only the long series of elder and younger deities, male and female, emerges. Let it only be mentioned in passing that this three-layered stratification is neither fable nor mere equation, but fact — though one that embraces a span of millions of years. It can only be touched upon here insofar as the third human race was still androgynous, and only in the fourth were the sexes separated into male and female, while in the fifth race — our own — dim memories of that still persist, memories of mankind which express themselves in such ancient-mythic documents, but which belong to quite another field of research than the one presently under discussion, and therefore shall not be further elaborated here.

The primal mystery is expressed in the highly mystical song of the *Völuspá* as follows:

In the primal beginnings Ymir lived there
As yet there was no sand, nor sea, nor wind
No earth down below, nor heaven up above—
Yawning emptiness, nowhere did the grass grow.

Yawning emptiness — primal abyss — chaos — *Ginnungagap*! This is what modern science calls the primeval nebula [*Urnebel*]: the primal element from which the modern elements radiate forth.

Over that yawning emptiness of the primal abyss — that is, enclosing it within itself — hovered that immeasurable force latent, that causeless cause, that impersonal cause, which can be designated as the "hidden God": a being to be regarded as impersonal, non-materialized spirit, who is himself time and himself space. By his breath he condensed himself into matter[101], which he now himself became, without ceasing to be himself; and thus spirit and matter, force and substance, are inseparably one, until that distant end in which matter once more un-condenses and becomes incorporeal, spirit once again. Therefore spirit is eternal, is unchanging being, while matter, as the manifestation-form of spirit, is subject to the constant transformation from arising, through becoming, to passing away; yet in its true inner essence, as condensed spirit, it is eternal, since it is

[101] This process is easily conceivable when, according to the law of similarity or analogy (more on which later), spirit is compared to steam; just as it becomes water by means of condensation (inhalation) and finally turns into ice, so too did spirit become matter by means of a similar kind of condensation; spirit and steam remained what they are, and have only changed their forms of appearance. This too is an example of the triad: spirit, soul, body as; steam, water, ice

one with spirit. In the moment of the condensation of spirit into primal substance or primal element — or, as others say with different words, "when spirit poured radiantly into matter" (Let there be light) — the formerly hidden, still unmanifest God revealed himself as the first Logos. This primal substance then developed out of itself the first four elements, namely: Fire (Muspilheim), Water (Audhumbla), Air (Niflheim), and Earth (Ymir). At the same time three further elements — still unknown to us — also developed, and only the fifth element, Aether, is just now on the verge of being recognized. The knowledge of the sixth and seventh elements remains reserved for the future sixth and seventh races.

The element of Earth — personified as Ymir — now developed further in its turn. It is said that the giant Ymir fell asleep, and then his left foot begot with his right foot a son, the ancestor of the race of giants. Likewise the element of Water, the cow Audhumbla, licked forth a man from the salt-stones, named Buri, who was likewise two-sexed [androgynous], and begot a son Bör. Bör then, with a daughter of the giant Bergthor of Ymir's line, begot three sons: Wuotan, Wile, and We. These three sons of Bör slew the giant Ymir, dragged his body out into the empty space between Muspilheim [Fire] and Niflheim [Air], and from him created what we call our world:

From Ymir's flesh was the earth created
From his sweat (blood) the sea,
From his bones the mountains, the trees from his hair
From his skull heaven,
From his eyebrows the gracious Ases created
Midgard for the sons of men,
But from his brain are formed
All the hardhearted clouds.

Grímnismál [41-42]

Yet at Ymir's slaying so much blood flowed from his wounds that the whole race of the frost-giants drowned in it, save one named Bergelmir ["Old Mountain"], whose father was Thrudgelmir ["Strong Old"], and his grandfather Oergelmir ["Primal Old," i.e., Ymir himself]. This Bergelmir saved himself and his family in a "cradle," which he used as a boat, from the flood. In the newly formed earth-world he continued the race of giants, whose younger generations were assigned dwellings beyond the world-sea — which encircled Midgard, the future abode of the coming race of mankind. Namely, Arktogæa, the land around the North Pole, was the land of origin of the Aryans.

Before human beings came upon the earth, the fortress of humanity prepared for them was first inhabited by the dwarves, who at first had developed only as worms and maggots in the dead body of Ymir, but who later, from the gods, received human form and human wit, yet no human soul. They dwelt in the earth, in dark caves and rocky clefts. Over the earth Ymir's skull arched itself as the sky, and at its four ends [the quarters of heaven] the gods placed four dwarves as rulers of the chief winds: Austri, Westri, Sudri, and Nordri. Then they took the sparks and lights that had flown over from Muspilheim, set them in the sky to illuminate it and the earth; they assigned all these fire-sparks their stations, fastening some to the firmament, giving others free course — yet still determining fixed paths and cycles for them in space and time. And thus arose day and night, and also the reckoning of the year.

With that the earth was prepared for mankind, creation as a whole — except for man himself — was completed, and within this completion also its future unfolding was already foreshadowed. With this, primeval time comes to an end.

However dim and faded the figures of Ymir, Audhumbla, Buri, and Bör may appear, they nevertheless cast their reflections quite clearly from humanity's primeval age into the days of our fifth race, and tell in powerful outlines of long-past times from which millions of years separate us today. But Ymir must be considered from two directions: from the standpoint of Armanism, impersonally, as the primal substance of solid earth developing out of the primeval nebula [primal element]; and from the standpoint of Wuotanism, as the personification of the primordial races which preceded our fifth race in the days of old — that epoch of primal humanity which came to its close with the flood [the Deucalionian flood].

Only with the appearance of the first divine triad does the second Logos reveal itself; here begins the division into three and seven forces or attributes of the godhead, which appear in anthropomorphized form as the Æsir, the gods.

The Æsir — literally and symbolically the "pillars of the world" — created earth, seas, sky, the whole visible world from the slain Ymir, the "primal element," but not man. They only shaped his form from Ask and Embla. Only Wuotan is it who endowed him with spirit and soul, after Lodur had given him blood and blooming color [the body], and Hœnir the mind [intellect, reason]. And this is of the highest significance!

The earliest-named three gods are: "Wuotan, Wili, We"; then they are named as "Wuotan, Hœnir, Lodur"; then "Wuotan, Donar, Freyr"; also "Wuotan, Donar, Fricco." In the Younger Edda they once appear as "Har, Jafnhar, Thridi." Wuotan or Odin is always the first, his name unchanged, while the second and third vary; and most striking of all is the triad "Har, Jafnhar, Thridi," which literally mean: the "High" [Har = Ar = sun, law, the high, etc.], the "Equally High," and the "Turner" [tridi = to turn, to change, not "the third"]. The Æsir can only fashion man's form, and only Wuotan gives spirit, the human soul, while Hœnir grants the lower soul, the intellect, and Lodur the material body. The name Wuotan or Odin [od = in = spirit within] testifies that his bearer is the mightiest of the three, and that he is in truth the One, the Only. Yet this One is the second revelation of the divine spirit that manifests itself through materialization: the second Logos. And as such he is the "All-Father," who as Wuotan can be represented in human form, though in truth he is the All-Father beyond, mirrored in Wuotan's humanity. All-Father, also called Surtur the Dark [not the Black], is — as his name states — the All-Creator, and Wuotan is his human-shaped reflection. As such, Wuotan with full right also names himself "All-Father," for he is "one with his Father in heaven."

As to the nature of the triune gods as such, it symbolizes the three stages: "Arising, Becoming, and Passing Away [toward Re-Arising]," and all the groups of names of mythical triads express the same threefoldness under different aspects. Whether they rest upon Wuotan as the first, or symbolize other triads such as the Norn triad: "Urda, Verdandi, Skuld." "Urda" means what has existed since primeval time, thus the arisen; "Verdandi" is the becoming; and "Skuld" is the consequence, the effect of becoming — whether for good or for ill, according to the case.

And in exactly the same symbolic sense all the other names of those triads speak. For example: "Wuotan" = spirit-within or spiritual activity, the thinker, breath; "Wili" = uil-li = spiritual light = will; "Hönir" [Häner] = han, an = to sense, the one who

intuits; “Donar” = tun-ar = the high or the one who acts in justice; “Lodur” = primal fire; “Loki” = the fire-powerful; “Freyr” = the destroyer; “Fricco” = the death-mighty. Thus, also in these triads: arising, becoming, and passing away toward new arising. The attribute-designations of Armanism become divine proper names in Wuotanism. Just as Har, Jafnhar, and Thridi appear as the High, the Equally High, and the Turner or Transformer [not the Ender], and yet all three are one in All-Father, the All-Creator, so too this is shown in the name of the famous temple of the three gods: Wuotan, Donar, Fricco — called the “Upsalar” [at Uppsala in Sweden] — which in the high secret Acht designated “up-sal,” that is, the highest part, namely All-Father.

Many other place-names, spread over all of Germany and all of Europe and beyond, once designated the holy sanctuaries of that three-god cult. Only a few examples shall suffice here: “Sol-are = Zuolare = Solre = Zollern = ‘Hohenzollern’ = High Sun-rule or High Sun-blessing”; “Triglav” = threefold life or arising life [the name is primeval Aryo-Germanic, not Slavic]; “Trier” = Triur = arising from the Ur; “Gibraltar” = gibot-altar = giver, all-begetter, thus the giving All-Father [it has nothing to do with the supposed Arabic Gibel Tarik]; “Göttweig” = Kotwig = consecrated to God; — and countless other names.[102]

A similar triad is that of the Norns [nor = stone, the firm, the founding, and ne- = born, arisen], which represent another revelation of the second Logos, since in the Edda they are also called the “primal-born,” that is, the causeless cause — like the god-triad Wuotan, Wili, We. It was already said that they signify arising, becoming, and passing away to new arising. But this not applied to the life of beings as such, rather in relation to their fate. And with this also the folk-name “Germans” is in the closest connection.

Ganna is destiny gar = to ferment [*gahren*] **to be transformed into one’s self**, to germinate; thus *germ* = the yeast (from hevan = to rise through fermentation), to weld [*garben*], to be refined [*gar sein*], etc. ma = more, make. Garma (Sanskrit karma) = **“making one’s self transform within one’s self, by means of one’s self,”** i.e. one’s own commissions and omissions, as causes, generate from themselves and by means of themselves effects, and these effects constitute Garma (*karma*) or destiny. Since there is only one “causeless Cause” — namely, God — this first causeless Cause, in relation to “Garma” or fate, is the eldest Norn, Urda, who since the primeval beginning has been. The second Norn is the becoming Garma [Werdandi], and the third Norn — the dark one, not the black! — is Schuld (Debt/Guilt). If one’s doing or leaving undone, as becoming, was good, then good Schuld accrues; if it was evil, then evil Schuld. But since this Schuld can only be paid in the future, it is dark, veiled, and only by fore-sense can one lift the veil [the image of Sais]. Blessed is he whose conscience — his own judge! — allows him to lift the veil of Schuld without fear.

This unshakable faith-knowledge in a self-created and self-creating Garma [fate], which man has in his own power and which is no “blind fate,” no “doom,” was rooted so firmly in the conviction of our heathen ancestors that they called themselves the “Garmanen” or “Germanen,” the “fate-mighty.” This was already recognized by Johannes Aventinus [Turmayr 1477–1534], who derived the folk-name “Germanen” correctly from germinare = to grow forth, even if he did not interpret it entirely accurately.

[102] See Guido List Library no. 4: The Tribal Names of Germania and Their Interpretation.

In the two mythical names “Sunilgarm” and “Munilgarm,” the Sun-wolf and the Moon-wolf, this “garm” appears once again in that meaning, for both wolves or dogs are the kin of these heavenly bodies, their fate.

By no means have all mystical-mythical triads yet been named, but it may suffice here to mention that they all point to arising, becoming, and passing away toward new arising, in relation to the conceptual sphere which they symbolize — a matter to which this work will return repeatedly.

With the first triad of gods, however, also emerges the division into the male and female beings of the anthropomorphized deity, which at the very beginning appear side by side [Ymir, Audhumbla, Wuotan, Wili, We; Urda, Werdandi, Schuld], seemingly independent of one another, but soon appear joined in spousal relations, mutually complementing and explaining one another. More on this later. Yet the goddesses do not stand merely as wives or brides beside the gods, but often appear in remarkable shifting relations, which surely developed out of primeval double-sexed [androgynous] god-forms. To cite only one double-example: the Sun — Sol — is feminine, yet she has a Sun-god — Freyr or Frö — who in turn had a priestess; while the Moon — Mani — is conceived as masculine, yet has a goddess — Freya — and to her served a priest as sacrificer. The Day, ruled by the sun, is masculine — Dag, Dellinger — and the Night, ruled by the moon, is personified as feminine — Nott. All these gods and goddesses, however, had their spouses and offspring, whereby quite curious kinships arose, which as Sun- or Moon-children [offspring of day and night] can easily be explained by their names, and attest that originally this line of gods was conceived as double-sexed [androgynous], and only in later times separated into sexes, in order to fit into the rest of the divine world.

Thus even the latest anthropomorphizations of divine concepts always rest, directly or indirectly, in the most ancient mystical and mythic conceptions, as will often be shown again in the course of this study.

If now the division of the One-God into the Three-Godhead, according to the stages of arising, becoming, and passing away toward re-arising, has been recognized, then let the following show its further unfolding into the “Seven-Godhead.” Just as the white ray of the sun is dissolved by the prism into the sevenfold sequence of colors of the rainbow, just as tones ascend in seven steps to the higher octave, just as the sevenfold law of vibration — ruling over everything else — asserts itself even in the equivalent numbers of atomic weights, so that precisely this sevenfold law of vibration governs the entire organism of the universe in so perfect a manner that whoever could grasp this law and apply it fully could rightly call the omnipotence of God his own — so does it become immediately clear what profound insight into the hidden forces of nature led to the deification of that sevenfoldness, in that mystically the unity was dissolved into the seven, just as the one ray of the sun into the seven rays of the prism.

Already the word “seven” is, in the holy Acht, supremely sacred; it means “sun,” and “to swear by seven” means to swear by the sun. Thus the “Seven-Gods” were also the holiest; their interplay became the “harmony of the spheres,” and just as all united in the One All-Father as the “primal fire,” so did this One once more dissolve into the Seven, which he himself is.

Armanism well knew this law of vibration and thereby penetrated deeply into the most secret mysteries of the universe and of the godhead. Yet this knowledge was cultivated only by the most specially chosen, and is still cultivated even today — as the

many experiences and traditions prove, which are mocked by modern science as superstition, but which, through advancing discoveries in physics and chemistry, are confirmed, only under new names — out of fear of the "high secret Acht," of "metaphysics" — lest they be forced to concede and admit the error of the so-called exact sciences.

Yet our task is not to follow in the footsteps of metaphysics, however tempting that might be. Nevertheless, this single indication may suffice to show that Wihinei["religion"] **and science are one, and that these apparently irreconcilable opposites will in the foreseeable future again become one, because they must be one**. Then, however, mankind will again be able to be happy, because it must be happy — through the duty to happiness, through the duty to harmony, through the duty to beauty!

These Seven-Gods, as the holiest, received their assigned heavenly bodies as their mystical residences and are still today designated as the planetary spirits in what is misunderstood as "astrology," and according to which the seven-day week is arranged and the days named. These seven planets are: 1. the Sun ☉, 2. Moon ☽, 3. Mars ♂, 4. Mercury ☿, 5. Jupiter ♃, 6. Venus ♀, and 7. Saturn ♄. This arrangement and designation, still in general use today, are not without good reason taken as a starting point here since they are only apparently at variance with the Armanic and Wuotanitic arrangement when it comes to nomenclature, but in spite of this they correspond perfectly to the Armanic system and therefore greatly ease our understanding of the latter. In the Sun, in the primeval fire [*Urfyr*], the All-Father can be recognized. The sign of the empty circle ☉ is *Ur*, the unrevealed God, while the sign of the circle with the point in the middle ☉ designates God revealed in matter (First Logos). ☉ is therefore not the Sun as such, but rather it is the God revealed as the First Logos, as Father-Mother and as All-Father, merely whose symbol is the Sun. For this reason the high holy *Acht* has two signs for it: ☉ for the Sun as such and ◎ for the spiritual Sun, the primeval fire [*Urfyr*], God, or All-Father; in secret scriptures it is also called *psychehelia*. (This was because at certain times it was thought that without the use of foreign words this name could not be pronounced— or that it needed to be hidden.) The Moon ☽ was *mani* or Mannus, the progenitor of humanity, which once more forms a special section in the [Blavatsky's] *Secret Doctrine*. It has already been said above that the Ases could only create the bodies of humans and their lower soul, the intellect, and only Wuotan — as All-Father (he who is one with his father in heaven) — could give them the *divine* human soul. Now, the *Secret Doctrine* says that the Moon was the father of the Earth, and in a state of torpor — much like that of death — it shriveled up and became smaller than the Earth and was forced to follow along in the orbit of the Earth as its satellite, and it gave up its developed inhabitants to the Earth and these form the race of men here on the Earth in contrast to those formed from the earthly animal kingdom. These spirits descended from the Moon — the lunar ancestors — whom the All-Father incarnated into the bodies of those created by the other two Ases (Hoenir and Lodur) to form the human race, and for this reason Mannus, the Moon, is called the progenitor of humanity. Here too there are two signs, i.e. ☽ for the Moon itself and) for Mannus or Mene, the spiritual Moon (Psychomena). The third, Mars ♂ is Tyr, Zio, also Zeizzo or Erich, the one armed sword god, the "generator." His hieroglyph also consists of the sign of *Ur* ◯ and the Tyr-rune ↑, which symbolizes the solar ray, the solar arrow as impregnator (phallus). His sword, his one-arm, his *phallus erectus*, clearly designates him as the provider of increase, the multiplier or generator under whose guardianship marriages stood, but war as well, since war increased property through the taking of booty and drove out vermin. The fourth, Mercury ☿ is Wuotan, whose rune (*othil* ᛟ) is in this instance reversed ᛕ and

connected to the sign of increase + to form ☿, indicating the increaser, bringer of luck, the wish-god. But the hieroglyph of the bull ♉ which appears here combined with the sign of increase + already in itself consists of the *Ur*-sign ◯ combined with the hieroglyph of the Moon (Mannus)) , and means primeval generation, or "the one who generates things out of the *Ur*"; for this reason the same sign is to be found once more in the Zodiac as that of the bull (Taurus) or the primeval generator. That the ancients already thought of Wuotan as being essentially the same as Mercury or Hermes is shown in the writings of Cornelius Tacitus, Julius Caesar, *et al*. It is also no accident that Mercury is the planet closest to the Sun. The fifth of those high-holy Seven-Gods is Jupiter ♃, the Ario-Germanic Thor (Donar). His hieroglyphic, however, *intentionally* distorted from the *fyrfos* 卐 just like the *gibor-rune*, which represents this holy sign. The *fyrfos* (swastika) as the "Hammer of Thor" was one of the holiest secret signs of the high secret tribunal [*Acht*], and was intentionally concealed by the *Armanen* for purposes of Wuotanism at public religious services as shown only in an imperfect form. The secret sign of Wuotan, the *tryfos* or *wilfos* (triskelion) was kept absolutely secret and was not revealed to the Völk even in the imperfect form. In place of it we find the othel-rune ᛟ or ☿. The hieroglyph of Jupiter ♃, the *gibor-rune* and ultimately the concealed holy-sign + of the *fyrfos* symbolize the high-holy crossed lightning bolts, which we recognize as the bundle of lightning bolts held in the raised right hand of Jupiter, just like the hammer Maimer (Mjolnir) that Thor carries. The sixth of the Seven-Gods emphasizes the sexual aspect as the connection to the *Ur*-word *sex* shows. Its holy-sign, consisting of increase + out of the *Ur* ◯, already indicates this. It is this Venus ♀, whose hieroglyph comes closest to that of Mercury clearly showing the close relationship between the two. As Mercury-Wuotan ☿ means "he who generates out of *Ur*," so too can Venus-Freya ♀ be seen as "she who bears forth out of *Ur*," as that "god-bearing virgin," whom we will once more meet with in the Zodiac as the constellation of Virgo, or just as we did with the *Ur*-generator and the constellation of Taurus. Just as he is the *Ur*-father, she is the *Ur*-mother, and therefore the two are unified as the divine royal couple. The Latin name Venus also corresponds perfectly to the Ario-Germanic Freya, Fenus, Fenussin, since the mystery language is the Aryan proto-language itself in which Latin, Greek, Sanskrit, etc., are rooted, and thus all mythological names and concepts can be interpreted by means of this language. The last, the seventh of the Seven-Gods, is Saturn ♄. The name consists of the two *Ur*-words: sá = "generate" and *turn* = "turn," i.e. to cause something to stop, and therefore is the equivalent of death, or passing away, or transformation toward a new arising. This name Saturn, like so many other mythological names, is only a functional characterization which became the name of an anthropomorphized elaboration of a divine essence. In the understanding of Armanism it is, however, a circumlocution for Surtur (Saturn) and means "continually in the *Ur*," i.e. in the eternal. Through the portal of birth, in coming into being, a human encounters things such as essence, objects, events, times, etc.

The course of becoming — life in our world of the senses — is to be left again in dying, through the gate of death, in order to prepare oneself in the "Ur" for renewed arising, for rebirth. The preparation in the "Ur" for the next rebirth or re-embodiment the Arman calls "Surtur," and therefore God, the All-Father, before his materialization is called "Surtur," and at the end of time, after his dematerialization, he again bears the same name "Surtur." Even in the Christian Middle Ages the state of the soul in death was called "Urständ," that is, the condition in the Ur. The hieroglyph of Saturn [Surtur] is therefore the sign of increase + combined with the "sal"-rune ᛋ or ᛋ, meaning the increase of salvation. Through the transformation that passing-away for renewed arising entails [through dying beyond death into re-embodiment], the stores of salvation that

slumber in the Ur are unlocked, and the soul abiding in "Urständ" is able, according to its own capacity, to take for itself as much of these treasures as it can, in order with them to shape and equip its next re-embodiment on earth.

Thus the god of death is not an enemy of man, but his friend, who provides him during the "Urständ" with rich gifts for his next earthly life in renewed humanity, in order through these gifts to maintain the constant progress of mankind in its never-resting course. With the conclusion in "Surtur" or "Saturn," the Seven reaches its end, only immediately to begin again in the "Eight" [Octave], renewing the cycle from the beginning, but in music, precisely one octave higher. These cycles therefore do not move in a plane, but in a spiral toward a definite goal — just as the planets in their orbits around the sun, while also moving forward with it in its course, traverse immeasurable distances, toward an as yet dark goal.

Here it may be recalled that the seven colors of the rainbow or spectrum are in reality only three: blue, yellow, and red, while the others are only transitional tones; likewise we see clearly in the Seven-Gods the primal Three shining forth from the other four, which in a certain sense are the transitional tones between the Three. To this 3 + 4 and 3 + 7 we will return later in connection with number symbolism.

It goes without saying that there were also other sevenfold groups in the Aryo-Germanic Wihinei. Let us mention here, by way of example, only the Seven Goddesses of Love, also known as the "Good Seven." They are ordered as follows:

"Gefion" [the Giver], a maiden just blossomed. She endows the child, when it blooms into maidenhood, with the honey-dew of gracious being that compels man to love, and she gathers into her train all those who die as virgins, to guide them with renewed charms into rebirth for new joys of love.

"Snotra," endowed with feminine grace and the ornament of melodious speech; she is the messenger of love in the service of Freya, sowing premonitions of love in hearts and showing the image of the beloved in dream-visions to the blessed sleeper.

"Siofna" kindles Snotra's spark of love into blazing fire, in which the hearts of lovers melt into one or else wither apart.

"Loba" causes the maiden to give her chosen one the ring of Loba [engagement-ring] under her protection.[103]

"Wara" safeguards the vows of fidelity with flame-runes in the hearts of lovers and avenges their breach.

"Syna," the thoughtful one, guards the bolts of the bridal chamber and avenges the misuse of illicit love's delight; she, the "sixth" [sex = sexual], is also the one who opens the bridal chamber for the "Seventh," the sunny one, Frau Fene or Fane [the Begetting, the Birthing — hence our woman's name "Fanny," which has no relation to

[103] The rings were not exchanged as today; only the maiden had this ring [vagina] to give, which is one with the ring "Draupnir," which was burned with Balder [as his wife Nanna], and from which every ninth night (month) a ring of equal weight dripped forth — [the mystery of conception, pregnancy, birth].

"Franziska," as is wrongly assumed]. With her enter all the joys of love and marriage, and she is none other than Freya herself, our Aryo-Germanic chaste Venus genetrix.

Opposed to these "Good Seven" are the "Evil Seven," whose names, however, nowhere appear. Most probably these "Evil Seven" are later distortions from the time of transition from Wuotan-faith to Christianity, a theme that will be treated in one of the next volumes of our library. [*the Transition from Wuotanism to Christianity*].

From the "Seven-Gods" also arose our seven-day week, and the names of the days of the week require only a little explanatory guidance to make their meaning immediately clear. Sunday and Monday need no further interpretation when one sets the sun as the symbolic sign for All-Father, and the moon [man, mene, Mannus] as the sign for the moon-ancestors of earthly humanity, who in the figure of "Mannus," the ancestor of mankind, was personified. The names Tuesday [Thiusdag], Erichtag [Jrdag], Zistag, etc. refer to Tyr, Zio, Zeizzo, Erich. "Wednesday" is only a cover-name for Godenstag [Westphalia], Odhinsdagr [Old Norse], and thus requires no special explanation, no more than Thursday or Friday (Friadagr in Old Norse). Only Saturday causes some difficulties.

The English, Frisians, Dutch, and Low Saxons retained for "dies Saturni" its original form: Sätensdäg, Säternesdäg, Saturday, Saterday, Saterdag, Satersdag; the Irish call it dia Satuirn, Saturn; the French Samedi, the Spanish Sábado, and the Italians Sabato. But no German Satarnes or Sazarnestag — as it should have been — can be found; rather one finds Sambatstac alongside Sameztac and the Gothic Sabatodag and Sabbatus. Among all these forms, however, the word-form Sameztac, which corresponds to our Saturday, stands out strikingly.

This word-form arose from sa-mezz [sa = to make; mezz = to separate, to cut off (as in Steinmetz, the stone-cutter, who chips away stone)] — thus, "the day of separating the week" — and indicates the transformation of time from one week into the next. It therefore has the same meaning as sa-turn [to make-turn], or Sat-ur [constantly in the Ur, i.e. rooted in the primal, leading back to it], and finally is itself connected with Surtur [Sur-tur = from the Ur to the Ur].

With these Seven-Gods, the deities show themselves already as gods of time, and as such they appear even more clearly in the Twelve- and Thirteen-Gods. It need hardly be repeated that Armanism merely names the expressions of force of the revealed One Godhead in attribute-designations, which Wuotanism anthropomorphized and personified, shaping them as beings with proper names, interpreted as divine but human-like entities. These Twelve- and Thirteen-Gods correspond to the months of the year, at first to the thirteen lunar months, later to the twelve solar months. But when this calendrical change from lunar year to solar year occurred, the thirteenth month-god fell away — that is, symbolically died. From this arose the aversion to the number thirteen, and the belief that if thirteen sit at a table, one of them must die within the year. Which of the thirteen, however, is the doomed thirteenth is left to the choice of the deity, who always selects its own sacrifice. And this self-choice of the victim by the deity is — as may be noted in passing — the origin of both ordeals and games of chance [cards, dice, wagers, etc.], of duels, and of the lottery. This belief, however, by no means sprang — as is falsely assumed — from faith in a blindly operating fate, but from firm trust in a conscious divine guidance of destiny and its higher balancing justice.

These twelve too are one, as is already shown by the fact that Wuotan, as god of the times or of the year, bears in each of the twelve months a special epithet. They are as follows:

1. *Hartung*, January: "All-Father." The first month of the year is the highest, just as All-Father is the first and highest of all the gods (cf. Sunday ☉ and ◎). From this first month proceed all the others, just as all gods come forth from All-Father. The year begins with the longest night, and since night — as a feminine being — was thought of as the mother of all things, so too the longest night — the "Great Mother Night," the "Holy Night" — was the mother of the year.

2. *Hornung*, February: Herian = Army-Father, Army-God [not "Lord-God"] [*Herrgott*]. Wuotan as the Sun (Exalted, Ar ☉), *Urfyr* (primeval fire) appears as the warrior against the darkness, the frost- and rime-giants.

3. Lenzmond, March: "Nikar" = the "victorious primal light" has decided the battle; at the end of the month the days are already longer than the nights.

4. Ostermond, April: "Hnikudr" = the "overcomer." The giants are overcome, the sun climbs ever higher.

5. May: "Fjölnir" = the Manifold. Life springs from the ice-freed earth in the most manifold forms.

6. *June: Brachet* = "Oski"[104] = He who has divine abilities, the gifts of God flow forth in rich abundance over the entire earth.

7. *Heuet*, *July:* Omi[105] = the sacredly praised. Everywhere jubilation and joy; midsummer festival.

8. *Aust, August:* "Biflindi" = the almost sinking one, the unsteady. Already the sun begins to decline [the white sword-god wavers].

9. *Scheiding, September*: "Vidrir" = the weatherer, but also the law-giver [vid = law, rir = to beget]. Equinox with its storms and tempests.

10. *Gilbhard, October:* "Svidrir" = the fading of what has been produced, what has grown. The field is bare of fruit, the foliage turns yellow, growth halts.

11. *Laubris, November*: "Svidur" = the fading back into the primal. The storm tears the leaves from the trees; whatever fruits remain outside would freeze.

12. *Wihimanoth, Yule-month, December:* "Jalkr" = the outlived one. Snow covers the earth as silver hair covers the head of an old man..

If in this Twelve-God the One-God is still clearly recognizable, his special month-names soon developed into independent divine beings, which, following a

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[104] The name Brachet is not derived from brach, brac = fallow, but from barac = to bring forth fruit; it was wrongly derived from fallow-field, which in June does not exist.
[105] Om [mononom = (magical word) the holy, unutterable name] om = holy praise of God; cf. the Brahmanic OAM, "amen," "omega," "Amen," etc.

mythological principle, are to be regarded as his sons or other descendants. Each of these twelve month-gods possesses a fortress — a solar house — from which it follows of itself that these twelve fortresses are the twelve constellations or solar houses of the zodiac. The agreement of these ancient determinations of the zodiac proves the connection of all primal religions, indeed their direct descent from the Aryan Wihinei, beyond refutation. Since, however, deeper discussion of the zodiac and its connections cannot be attempted here for reasons of space, only these simple indications can be offered; perhaps later a more fitting occasion will arise to return to it.

It is self-evident that All-Father reflects himself in each month-god in the attribute denoted by its name, and that Wuotan, in the course of the year, wanders through the twelve solar fortresses in the form of a visit that he pays to the respective month-god in his fortress.

These twelve month-gods and their fortresses are:

1. *Hartung*, January, Aquarius or Urn ♒: "Freyr" [Frô in Alfheim]. The newborn sun rules; the days are bright, though still short. All-Father and the gods celebrate the festival of the first tooth of Freyr [the first sun-ray], the newborn son of the sun; men celebrate Yule [Christmas, New Year].

2. *Hornung*, February, Pisces ♓ : "Walvater" [Wuotan as guide of the dead to re-embodiment] in Walaskialf [hall of the slain, Valhalla]. Wuotan gathers the "half of the slain" that belongs to him [half of the dead[106]], namely the disembodied souls in Walaskialf, in order to lead them toward re-embodiment, that is, to guide them up from the "Ur-state" [underworld] to the human world. These disembodied souls are his host, with which he victoriously fights against the powers of death — the rime- and frost-giants — overcoming death by awakening the dead through re-embodiment to new life in the human body. Men celebrate the torch-festival [Candlemas], in which they light the "Balfen," that is, the exits of caves, with torches, to show the souls returning from the "Ur-state" the way back to the upper world [custom of the Balfar, from which the "Palfau" in Styria takes its name]. Gods and men celebrate the carnival and the Fasing; the ship of Nehalennia sails forth to spread fertile blessing.

3. *Lenzmond*, March, Aries ♈: "Saga" in Söcquabeckr [the rushing stream]. Snow and ice melt away, and the feminine element — water — is freed by the sun-fire, the masculine element. For this reason All-Father's month-name "Nikar" also means "Sun of the Nixies." The mild spring storms roar over the rushing waters — the language of the waves whispers. The "risen-again" Wuotan leads his host of disembodied souls to Lady Saga — who is none other than Freya — in order with her to unite the soulless bodies she brings from her solar fortress Folkvang with the bodyless souls, so that the work of death is undone. Sun-fire and earth-water hold converse; Wuotan and Saga *"drink daily from golden horns the cup of memory."*[107] The first swallow returns [Feast of the Annunciation], the first violet blooms [Violet-festival]; mankind celebrates the Spring Festival, the Festival of Resurrection.

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[106] The other half, the bodies which have lost their souls, fall to Freya, who gathers them to herself in Volkswang [Völkvangr]— more about this later.

[107] Quote from the Poetic Edda, "Grímnismál" stanza 7: þar þau Óðinn ocSaga / drecca um alla daga, // glöð, ór gullum kerum — which is more literally translated: *"...there Wuotan and Saga drink for all the days, glad (they are), from golden cups."*

4. *Ostermond*, April, Taurus ♉: Wuotan in Glastheim. At the spring equinox the sun has won full victory once more [Hnikudr], and now Wuotan appears as bridegroom, just as in the previous month he acted as wooer. His bride is the earth-goddess, who has as many names and corresponding embodiments as he himself has as sun-god. Just as Freya in the previous month appeared as Lady Saga, so now she is "Ostara," and the marriage of the divine royal pair takes place with the first full moon after the equinox; then in heaven it is "high time" [Glastheim], and from this arose our concept "Hochzeit" [wedding]. High-time means sun-time, and therefore our term "wedding" knows no opposite such as "low-time."

5. *Mai*, May, Gemini ♊: "Skadi" [Shade] in Thrimsheim. To the first divine marriage soon follows the second; yet this is no "wedding," but only a union, since only the sun can have its high-time. After the sun, the primal fire, has wedded itself to the earth, now water too weds the earth, indeed in two closely related pairings. The first pair is Donar [god of thunder] with Sabia [earth-goddess], and the second — which is here in view — is the giant's daughter "Skadi" [again the earth] with the rain-god "Niord." The first thunderstorm resounds in the mountains of Thrimsheim; Donar has slain the giant Thiassi, and the Æsir have burned him in Asgard. His daughter demands recompense for her father's death and is allowed to choose a husband from among the circle of the Æsir, but only on the condition that she may see of each only his left foot. She seizes the one that appears to her the strongest and cries: "Balder is without blemish!" But she has been deceived; she has chosen the rain-god and not the sun-god. The gods celebrate this marriage in Asgard, and men keep the Pentecost festival. Yet a third marriage of the earth-goddess — with Wuotan, the storm-god [air] — is to be mentioned, though only a single name remains as memory of it, one that seems otherwise forgotten: "Wind's-bride." It is the earth, seemingly carried off in dust-clouds by the storm. Fire, water, and air contend for the earth to fertilize her; that is the meaning of these manifold divine marriages, of which many more could be mentioned. For this reason All-Father in this month is called "Fjöllnir," the Manifold.

6. *Bracket*, June, Cancer ♋: Balder in Breidablik [Far-sight]. The sun is in its full power, has climbed to its greatest height [wedding], when Balder is struck by Hodur's death-shot. Gods and men are seized by wild terror and anxious fear, for Oski, the all-powerful Æsir, has been slain. The Æsir prepare the funeral pyre for fallen Balder and for his wife Nana, who died with him; men keep the midsummer festival [solstice].

7. *Heuet,* July, Leo ♌: Heimdall [Heimdoldt] in Himingbjörg [Heaven's-fortress]. Heimdallt, the watchman of the gods, stands on the highest battlement of his divine fortress and gazes out: are the sons of Muspelheim drawing near, since the air glows? Or are the dark frost- and rime-giants seeking to approach, since the white sword-god wavers and sinks, and darkness once more begins its struggle with the primal light? Heimdallt blows his horn, and all the high gods gather about him, listening anxiously whether the double peril might call them to the final battle. And as with the gods, so with men. The midsummer festival continues: from every height fires gleam, to frighten the powers of darkness should they break forth against the powers of light. Omi, omen, amen!

8. *Aust*, August, Virgo ♍: "Freya" in Folkvang. The danger is only partly averted; the generative power of nature already wanes, and ripening fruit presses toward the harvest. As Balder fell in battle, so too have many men, and upon the tree of mankind many a fruit has ripened and fallen again into the grave. Souls have parted from bodies in the "slain," and Walvater and Freya each take their share: the former the disembodied souls, the latter the soulless bodies, which she keeps in Folkvang, the field of the dead [Fridhof][108], while the freed spirits Wuotan calls to Valhall. Those souls, however, who have not yet risen to free spirits go to Donar in Thrutheim, to Hel in Helheim, or into still darker places, as the case may be. The bodies preserved in Folkvang await their re-souling or re-spiriting, just as the souls harbored in Valhall and the other soul-homes await their re-embodiment, each preparing itself according to the measure of its strength and enriching itself with the treasures it is capable of absorbing [of which more later]. All-Father Biflindi, as well as Freya-Fria, feel their strength declining and provide through abundant harvest for the "Ur-state," so as thereby to gather new strength for coming struggles. Wuotan,[109] who up until now has been the exhaling Giver,[110] now becomes in inhaling the taker; therefore he is now the Unsteady. Gods as well as men think of the cares of winter and begin each for himself the harvest.

9. *Scheidung*, September, Libra ♎: "Forseti" in "Glitnir." The struggles and worries continue; the high gods hold counsel and take their seats as judges. Forseti [the presiding judge of the gods' tribunal, son of Balder] decides and finds the right; he is All-Father himself as Vitrir, the law-giver. [Freya ♍ holds the ♎.] Spirit and body, day and night are in balance. Gods and men think all strife settled and unite for common work; high-holy Things are held, great assemblies of the people convened, the fruits on the trees redden, the ears of corn turn golden, the great general harvest-festival for gods and men draws near.

10. *Gilbhart*, October, Scorpio ♏: "Niord" in "Noatun" [Ship-haven]. Niord rules in the realm of ships, which now have returned to harbor. But the ship, in symbolic sense, is also cradle and coffin, and thus the earth itself, upon which gods and men sail through the world-space. Just as in Hornung, as the ship of Nehalennia, it sailed forth to pour out blessing, so now it returns home laden with harvest. But the judgments have not held enduringly; light increasingly falls to the disadvantage of darkness. All-Father Svidrir lets the created fade away and himself approaches the sinking back into the *Ur*.

11. *Laubris*, November, Sagittarius ♐: "Widar" in "Landwidi" [Forest-land]. All-Father Svidur sinks back into the Ur. Wuotan-Hangatyr consecrates himself, "self-consecrated," as self-offering by hanging in the branches of Yggdrasil. From his seed, which he lets fall in dying, springs forth from the earth beneath the hanged one the "Alraun" — as reborn Wuotan under the name "Widar" [the Returning]. Widar is thus the returning Svidur, but at first only the fore-sense of him, and therefore only his seeming form, his double. For this reason he is also called the silent Æsir; but also the

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[108] Fridhofand not Friedhof [cemetery, literally "peace-yard"]; Fri, Death, rules in this yard and not peace [Friede]. Freya as the goddess of death therefore is also called Fria. One prayer to her goes like this: "Those fruits and children which thou grantest in abundance, lofty goddess, thine alone is the right to give life and to take it." Here with the word life should only be understood the life of the body [Leib], not that of the soul or spirit, for these are conferred by Wuotan.
[109] The name Wuotan also means Odem ["breath"].
[110] Gibre-altar = Giver, All-begetter [Gibraltar].

strongest, for he immediately rises and kills Balder's slayer, Hodur [Hader], to whom in the next month he consecrates the funeral pyre. If according to other myths Widar is the son of Rinda — the wintry-encrusted earth — this is only another image of the same process. Yet Widar also means the winter-sun, which is silent, i.e. powerless. But if he is nevertheless called the Strong, indeed the strongest Æsir after Donar, this means the store of powers he has gathered through the harvest, which he takes down into the Ur, in order there to transform them into greater might for his next return as young sun-god. The archer whose shot fails [St. Hubert] — that he is, because the sun's arrows are now powerless, and therefore the "Tyr"-rune ↑ cut through ♐ is the sign of this zodiacal image. The gods have sunk into the Ur, the migratory birds have left us, nature is silent, and men celebrate their great feast of the dead [All Souls].

12. *Wihimanoth*, Yule-month, December ♑ "Uller" in "Ydalir." The last month in the ring of the year encloses the shortest day as well as the longest night, the great Mother Night, in which the new sun, the new time, is born. What Forseti was in the inner life of man, as arbiter of strife between gods and giants, spiritual and material — that Uller is now outwardly, as decider of conflict. Forseti settles by judgment and agreement, Uller by duel. For in his month takes place the duel between the hostile brothers Vali and Hodur [Hader], the duel between light and darkness, summer and winter. "Therefore it is good to call on him in all duels." The gods prepare Hodur [Hader] the funeral pyre and celebrate the birth of the young sun-god, while men celebrate the Holy Night and the Yule-fire.

Now it will have been noticed that one month-god — namely Vali, the "thirteenth!" — appears both in Hornung in the solar house Walaskialf, and in Laubris in the solar fortress Landwidi, without truly being at home in either. He is the Thirteenth — the dead one. Vali, as his name says, is the dead one. Yet Walaskialf belongs to Wuotan as Walvater, for it is Valhalla itself, and Landwidi belongs to Widar, who is often confused with Vali. It is not Widar who is Hodur's slayer, but Vali, who "in Widar's wooded dwelling-land dismounts from the horse's back," since his solar house, the thirteenth, was lost when the twelve solar months displaced the old thirteen lunar months. Yet Vali will rise again and even survive the Twilight of the Gods with Widar. Only of necessity is he thus for a time, as it were, housed temporarily — enrolled in "Widar's wooded dwelling-land," in "Landwidi."

But the Twelve Gods — like the Seven Gods — reduce themselves once more to the "most holy Three," namely to the "three holy times" and the "three great unbidden Things," the Old High German "court times."

The former, the "three most holy times," correspond to the well-known "high holy Three": arising, becoming, passing away — to arise anew [or "transformation"] — and they encompassed the "Holy Night" [Yule], the "Easter Festival," and the great Feast of the Dead. The other holy Three were attached to the former as "unbidden Things," as "court times," and fell in Hornung [February], in May, and on Michaelmas as the chief Thing of the year, the "Mihilathing."

Since it is not the task of this treatise to present an Ariogermanic mythology, but rather to set forth the Ariogermanic Wihinei [sacred teaching] in the main outlines of its secret doctrine as Armanism, and in its application as folk religion, as Wuotanism —

the latter as comprehensively as possible — this brief outline of mythology may suffice, as it offers everyone the key to understand larger mythological works and to resolve them into Wihinei. Before we now draw nearer to our stated goal, let the basic rules be set forth, by which every mythological name, every mythological matter, every mythological event, and every mythological prophecy may be immediately assessed and determined according to its Armanic or Wuotanic value, and likewise be translatable into exact science. For Wihinei and Wissen [knowledge] are one! *Wihinei* **has its strength in that it does not desire or require blind faith, but rather only advances empirical principles and does not merely allow, but rather makes into a duty that individuals should gather experience and knowledge and only believe that which they know. This certain, indubitable knowledge should, however, also be made manifest in the way they conduct their lives.** Since the keepers and guardians of the Wihinei, the Armanen or Semanen [the word "priest" is too narrowly limited], knew very well that the great mass of the people was not equal to such a mighty task, they clothed the teachings in stories and names, which to the thinker at once — if only he knows the key, i.e. the method of resolution — offer the correct solution and thereby the possibility of further research for himself. How these defining words and names — hence called "keywords" — are to be resolved has already been shown in many examples. [For more detail see Guido von List Library No. 6: The Original Language of the Ariogermanen and the Kala.]

It has also been repeatedly emphasized that all occurrences can be divided into the three stages: arising, becoming, transformation [passing away into arising anew], which threefold division, however, can under certain conditions expand into sevens, nines [of these later], twelves, and other number relations. Likewise mention was made of the male principle, which comprehends light, fire, warmth, spirit, as well as of the female principle, which encompasses darkness, water, cold, matter, etc., — this duality having sprung from the androgynous or double-sexed [though not hermaphroditic] unity. Equally mention was made of that duality in all cases which is to be called the "two-legged, divided two-in-one," namely of the primeval element, which arose through the condensation of spirit into primeval substance, and therefore is inseparably bound with spirit, one with it, and yet a duality [spirit-body or spirit-matter].

From this last proposition it follows clearly and irrefutably that both spirit and matter are eternal; but that spirit, as the essential, is unchangeable, while matter, which means only the appearance-form of spirit, is finite and mutable, and with de-condensation dissolves back into spirit; and as form of appearance of spirit may indeed cease, but as de-condensed matter — that is, as spirit itself — it is eternal; eternal without beginning and without end.

Spirit, then, before its condensation into primeval substance, is the causeless cause, the unnamed, unrevealed God. When this unnamed, unrevealed God, through his will to reveal himself, inhaled and condensed, thereby called matter into being, he stepped forth out of his concealment, revealed himself, and this moment is called the first Logos. That was the beginning of time [succession] and space [extension], which likewise as appearance-forms are temporal, i.e. not eternal, for both have beginning and end; it was the first effect of the causeless cause. In this first form of revelation as first Logos the incomprehensible, unfathomable "Great Spirit" appears under the name "Surtur," namely s'urt'ur, i.e. from Ur to Ur; also called All-Father [Allfatur, i.e. "Al" = all; "fat" = beget; "ur" = Ur; the All-begetter from the Ur]. But he is of course also himself the Ur, the primal substance, the primordial matter, which in continual arising, becoming, and transformation developed into the totality of the All as a "two-legged,

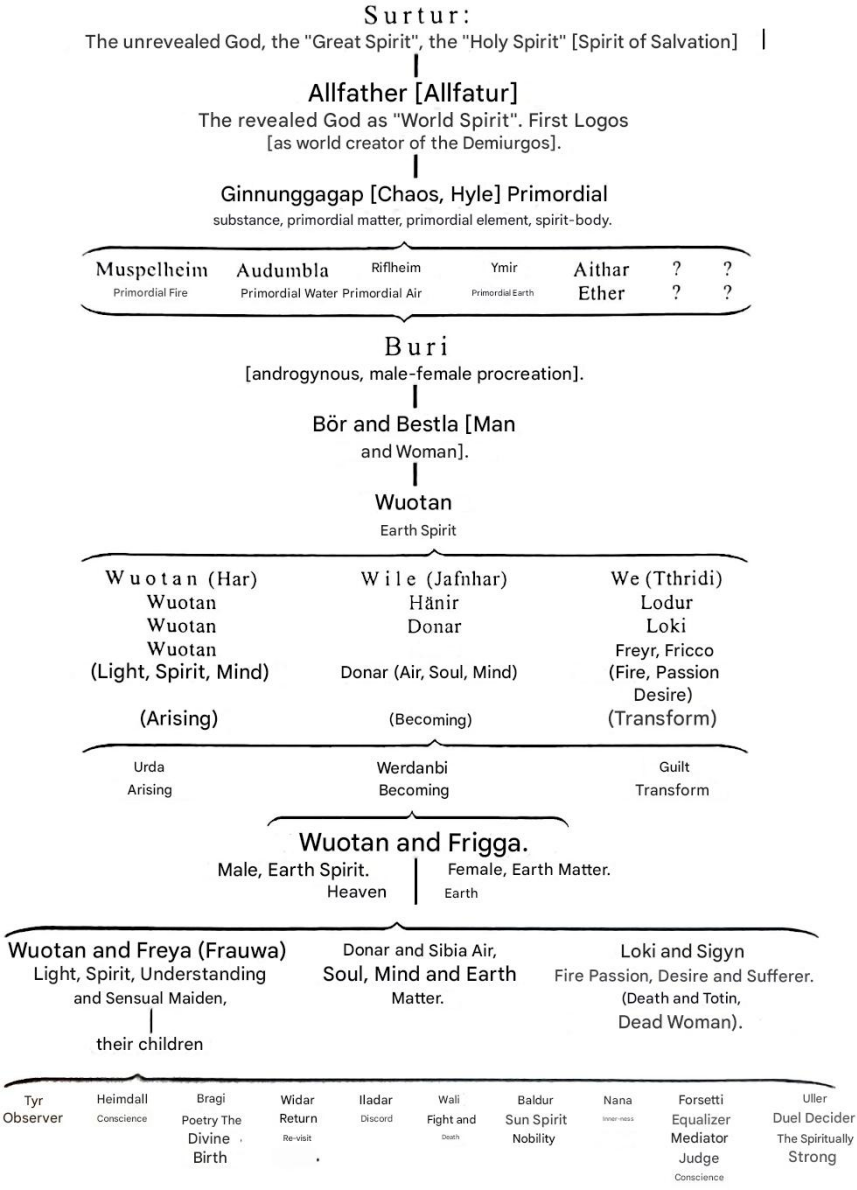
divided two-in-one." As "Ginnungagap" he is himself the space he created; as "Wuotan, Donar, Loki" [was, is, will be] he is the time he created; as "All-Father, Wuotan, Donar, Loki, and Gerda" he is the five elements, namely Aether, fire, air, water, and earth; as "Urda, Werdandi, and Skuld" he is the causeless cause, the cause of all cause-producing causes, of all happenings created by him and through him; as Wuotan and Frigga he is the united male-female being, which separates into fire-water, warmth-cold, light-darkness, day-night, spirit-matter, soul-body, etc., in order to unite, and unites in order to separate.

This becomes still clearer through the following schema on page 311.

If now the schema of creation is clearly marked by the three stages "Arising, Becoming, Transforming [Passing Away into Arising Anew]," then the first fundamental rule can be derived from it, which must be called "the Law of Similarity [Analogy]." Everything in the life of nature unfolds according to this law, and one need only recall "seed, blossom, fruit" to recognize this similarity.

But in this threefold division one immediately notices the dark gap which seemingly breaks the chain between passing away and arising anew, while the stage between arising and passing away is marked by "becoming." This becomes clearer when another sequence of terms is applied, namely: being-born, life, dying. Then of itself the counter-pole of life appears — death. For just as life lies between being-born and dying, so death lies between dying and being-born, in order to close the circle.[111] And with this we arrive at a central insight of Armanism, in which above all else the "Law of Similarity" applies. The "two-legged, divided two-in-one" of spirit-matter has already been mentioned above, and it was shown that spirit and body are inseparable, but not soul and body, which are separate entities. The soul may for now be called "selfhood" [individuality], while the body or corporeal form may be called "personality" [personhood].

[111] Compare: bud = being born; bloom = living; fruit = dying; seed = death; the seed lies in the earth just as the dead lie in their graves.


Surtur:
The unrevealed God, the "Great Spirit", the "Holy Spirit" [Spirit of Salvation]
Allfather [Allfatur]
The revealed God as "World Spirit". First Logos
[as world creator of the Demiurgos].
Ginnunggagap [Chaos, Hyle] Primordial
substance, primordial matter, primordial element, spirit-body.
Muspelheim
Primordial Fire
Audumbla
Primordial Water
Riflheim
Primordial Air
Ymir
Primordial Earth
Aithar
Ether
? ?
? ?
Buri
[androgynous, male-female procreation].
Bör and Bestla [Man
and Woman].
Wuotan
Earth Spirit
Wuotan (Har)
Wuotan
Wuotan
Wuotan
(Light, Spirit, Mind)
(Arising)
Wile (Jafnhar)
Hänir
Donar
Donar (Air, Soul, Mind)
(Becoming)
We (Tthridi)
Lodur
Loki
Freyr, Fricco
(Fire, Passion
Desire)
(Transform)
Urda
Arising
Werdanbi
Becoming
Guilt
Transform
Wuotan and Frigga.
Male, Earth Spirit.
Heaven
Female, Earth Matter.
Earth
Wuotan and Freya (Frauwa)
Light, Spirit, Understanding
and Sensual Maiden,
their children
Donar and Sibia Air,
Soul, Mind and Earth
Matter.
Loki and Sigyn
Fire Passion, Desire and Sufferer.
(Death and Totin,
Dead Woman).
Tyr
Observer
Heimdall
Conscience
Bragi
Poetry The
Divine
Birth
Widar
Return
Re-visit
Iladar
Discord
Wali
Fight and
Death
Baldur
Sun Spirit
Nobility
Nana
Inner-ness
Forsetti
Equalizer
Mediator
Judge
Conscience
Uller
Duel Decider
The Spiritually
Strong

The beginning of this great mystery lies in the point of the revealed first Logos. The primal element Ginnungagap was not a single body, but — as its scientific name "primal mist" already indicates — consisted of a countless but not numberless multitude of smallest atoms, so-called sun-dust, which divided themselves into seven great groups of elements, of which we know only fire, air, water, and earth, while we are only beginning to recognize aether, and the other two elements remain unknown to our fifth race.[112]

These seven elements combined in the eternal arising, becoming, transforming, passing away, and arising anew, into what we call the All. They formed heavenly bodies like our suns, planets, moons, comets, and like our earth. But they also formed smaller entities on these great bodies, such as rocks, plants, and animals. All these entities — whether so unimaginably great that none of our senses can perceive them, nor even our thought grasp them, or on the other hand so unimaginably small that likewise we are unable to imagine them — all these entities consist, whether great or small, of these seven elements, and thus of an immeasurable number [though not a disorderly multitude!] of smallest atoms, which are all in themselves spirit-body, that is, living matter, two-legged divided two-in-ones.

But in all these smallest atoms spirit still rests asleep, unconscious of itself. Only with the second Logos [Wuotan as earth-spirit, Wuotan–Wili–We] did conscious life enter into the individual bodies of the heavenly bodies, plants, and animals. This awakening of life did not happen suddenly, for in arising, becoming, and transforming nothing ever takes place by leaps, but rather in a slow process of development, step by step, stage by stage. Thus atoms gradually gathered around a center, until they formed a closed body that attained independence. But this center was precisely the soul, a spirit-body endowed with conscious life, which [as a captain gathers around himself the recruits, soldiers, non-commissioned officers, etc. whom he has chosen in order to form an army] gathered atoms and molecules of the most varied combinations around itself, subordinated them, and formed a body which from the moment of arising, through becoming, up to passing away into arising anew [transformation], it ruled.

In dying, the soul — just like the discharging captain dismisses his soldiers — releases the atoms and molecules that hitherto formed its body, which now transform in order to enter other combinations. They leave the body they composed, which then decomposes, that is, dissolves. The soul, however, returns into the Ur [Ur-state] from which it came forth through the gate of birth to form its body and rule it during life, through the gate of death, in order there without this coarse material body to prepare itself for its next re-embodiment [rebirth]. This holds true of every soul, whether it governs the greatest heavenly body or the smallest living being; everything is regulated by the "Law of Similarity" in exactly the same manner, only adapted to differing conditions.

Now, since the soul, so to speak, emerges ready-made from the *Ur* and, after the death of the body, returns to the Ur to be born again, and since it was already said above that as spirit it is eternal, it must follow that the "selfhood [individuality]" is immortal — and so it is. As "spirit" it is eternal; but as "soul" it was born in the moment of the revelation of the first Logos, when spirit streamed radiantly into matter, as a part of the great Demiurge. Every "soul" is such a ray, which is extinguished only — but does

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[112] The three levels of the ether are arranged from the bottom to the top; 1) electricity, 2) magnetism, and 3) the mysterious radiations (radium, cathode, Rontgen [X], etc.). Here the direction for the investigation of the last two elements might be indicated.

not cease — when the revealed God, through his out-breathing, de-condenses matter and dissolves it again into pure spirit. Then all the rays that were sent out return to the primal spirit — Surtur — and are once more one with him. Thus the soul too is a spirit-body and becomes disembodied only with the ceasing of the spirit-body of the deity, of the Demiurge, in the moment when matter is de-condensed, when All-Father, the world-spirit, through out-breathing becomes Surtur once more, just as he embodied it as soul in the moment when Surtur through in-breathing condensed spirit into primal substance, and sent it as a ray of himself out into the material world.

The further conclusion now follows of itself. Every soul is a part of divinity itself; every soul was before the first Logos in God himself. But since before the first Logos there was neither space [beside-one-another] nor time [after-one-another], there could only be the One. Thus every soul in that state was God himself, and in the purely spiritual sense is also in its present state nothing more and nothing less than God himself. Only in its condition as spirit-body — without an earthly body — is it, as selfhood [individual], distinct from other souls as other "selfhoods" [individuals].

It was already said that every atom is ensouled, but that life, spirit, slumbered in it latently from the beginning and only gradually awoke. The more advanced atomic souls, which awoke earlier, also attained greater power earlier than the others and thereby gained the strength to subordinate to themselves the atoms still ensouled only with latent spirit. Thus from the primal substance [Ginnungagap] the seven elements gradually arose, and from these the great heavenly bodies were formed — also the earth. The spirit, the soul of the earth, is not All-Father the world-spirit, but All-Father Wuotan, the earth-spirit, and as such he is the second Logos with reference to our earth. Therefore only he, when men came into being, could breathe into them the divine spirit [breath — hence Odin = Wuotan], for his two brothers, the Æsir [bearers of the pillars of the earth[113]], could create only their bodies.

Now, if one follows the ladder of stages from the unconscious souls of the elements, of the rocks, upward to the more conscious of plants, and the still more developed of animals, one will easily perceive with the inner eye the ascent of souls to a higher development, when one reflects that each soul — always the same individuality or selfhood — has passed through its developmental course from below upward, through the elements and rocks, through the plant and animal world, up to the stage of development it now occupies, and that it will continue in constant further development toward the highest capability of development, whose summit must be the regaining of the complete divinity lost through condensation into matter.

Between animal and man, however, there is a deep, unbridgeable gulf which the animal world could not cross. For mankind did not develop out of the animal world; rather, the reverse: unfortunately certain species of animals arose from mankind itself, through unnatural hybridizations.[114]

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[113] This is a play on the fact that the Old Norse word ass can mean either "a god" or a "pillar or beam of wood." But these my be two different and unrelated words.

[114] Concerning this there are more details in the pioneering works of Dr. Jorg Lanz von Liebenfels from Rodaun near Vienna. Especially his Theozoologie, Vienna Moderner Verlag 1905. [An English translation of this seminal work is available from Rúna-Raven Press] See also his Affenmenschen der Bibel ["Ape-men of the Bible"] and Die Theologie und die assyrischen Menschentiere ["Theology and the Assyrian Man-beasts"] Berlin-Lichterfelde, Paul Zillmann 1907.

This gulf between the animal world of our earth and the human world of the same — which modern science has not yet succeeded in filling or bridging, and never will so long as it persists in its purely material standpoint — has long since been recognized and explained by Armanism, as has already been shown above. Wuotanism names "Mannus" as the ancestor of mankind; Armanism, however, makes clear from the name-word as keyword: "man" = man and moon, and "us" = out — that is: "the man out of the moon," namely the moon-ancestors.

This creation of mankind is a high secret of the "high hidden Eight," inasmuch as it is revealed that the moon is older than the earth and its father, but today is in the state of transformation, of passing away into arising anew, shrinking together, becoming smaller and weaker, and giving its life-spirits to the earth, which now compels it, as her captive, to follow her as a satellite. Since it, as the elder and more developed, also had a population that spiritually far surpassed that of the earth, this population was transplanted onto the earth as "mankind." Thus is explained the spiritual superiority of the earth's humanity descended from the moon-ancestors over the highest living beings of the animal world, who gradually developed out of the spiritual stock of the earth.

The moon-ancestors also brought with them to earth the form of the human body as their own possession, which is why the human body bears its particular configuration, showing it to be suddenly arisen and not developed out of the animal body. Therefore the missing link between the animal world and the human plane cannot be found, for it never existed — though there are regressions of man back down toward the animal plane, namely the ape-men [see the researches of Dr. J. Lanz von Liebenfels]. The animal world of the earth, however, will in the next rounds of the earth — in the times of the sixth and seventh races — likewise rise to the plane of humanity, in order at the end of the seventh round also to attain for itself the stage of divinity.

With the appearance of mankind on our earth, the moment of the third Logos had come — the revelation of the Godhead in humanity — and with it a new developmental period began for the earth itself.

We have already seen above that the soul in itself is a ray of the divinity, sent forth by the Godhead at the moment when it radiantly poured itself into matter. From that moment — which is also the very beginning of time itself — every soul has been a selfhood [individuality] for itself, which selfhood or individuality it continuously remains until, at the end of time, it returns to God; and since at the end of time also the end of space occurs, it will itself be God.

As such a selfhood or individuality, every soul, every atom, besides its general mission (which consists in returning at the end of time and space to divinity — Surtur, the Holy Spirit — to become one with him again), also has a special mission which it, as selfhood, has to fulfill in particular. To fulfill this mission, it must walk its special path, which together with the special paths of the countless other souls weaves an immensely complex fabric.

For the sake of this special mission, the soul takes on a new personality at every rebirth — that is, a new body [for man, the human body], which it builds for itself according to the task it must fulfill in its next earthly life. The soul, especially the human soul, is thus comparable to an actor who now wears the mask of a king, then of a beggar, a fool, a criminal, a saint, a martyr, and so forth. These are its personalities or embodiments, while it as "selfhood" remains always the same individuality, the same

soul, whose body is but a passing mask for this or that role which it must play in the great drama of Becoming.

The main mission of all souls, and therefore of all men, is to fulfill and carry out the will of God — which, logically, is their own will. The will of God as world-spirit [first Logos] was to break through latent rest, to act through creation, and to find itself again within itself, tasting both all joys and all sufferings, so that, satiated with both, it might rediscover rest in the Ur, to live there in memory once time and space have ceased.

Therefore the cosmos did not enter existence ready-made; hence the continual arising, becoming, transformation, passing away, and re-arising — to continually create anew. And therefore there is great manifoldness in the revealed divinity, the universe, and therefore in nature nothing repeats, for change itself is the only constant in Becoming.

Thus man is called to help build out the works of God, which are his own works. Thus is implanted in him the dark urge toward activity — for unconsciously working in God's will, he always longs to create something new, he longs for change. He loves the old — memory! — but he does not wish to relive it, rather to build upon it something new, in order to experience new things, to enjoy new delights. For the old, the outlived, he has already enjoyed in his earlier, numerous lives; now he wishes again to create, experience, enjoy other things.

In this, he has fallen into many errors. Sometimes he neglects the spiritual and sinks too deeply into the materialistic existence[115] so that he requires many rebirths of suffering and purification to rediscover the lost inner depth. At other times he neglects the material too much, becomes a dreamer, loses the ground beneath his feet, and perishes of starvation. In both cases he has forgotten that he must think, feel, and act as spirit-body, and that so long as he walks in a body of flesh and blood upon the earth, he is called to serve both spirit and matter in equal measure.

But such errors in thought, feeling, action, and omission do not remain without effect. For every thought, feeling, action, or omission is a cause, which releases effects, which effects in turn become new cause-making forces — these chains of causes and effects are known as causality chains, all of which, in an unbroken line, lead back to the causeless primal cause, the first Logos — *Urda*.[116] This is the garmic law, which we already recognized and clarified in the Norn-triad as "Urda, Werdandi, and Schuld."

Every selfhood, especially every human being, is thus for itself a garmic chain [causality chain], from which it cannot escape, but which it is capable of guiding toward the best goal — by always, like Freya and Forsetti, keeping the balance ♎ between spiritual and material, never losing sight of the eternal through the voice of conscience, and maintaining balance in its thinking, feeling, doing, and refraining.

But the individual I as individuality is still entangled in other garmic chains besides its own; for no selfhood stands alone, but is only part of a group, and these groups again unite into larger circles, and so on until they encompass the whole of existence. The nearest groups to which the individual I is subordinated are the family, then the clan, then the community, the Volk, the state, the race, humanity, the earth, the

[115] See the works of Dr. Lanz von Liebenfels.
[116] meaning that which from the primeval beginning (Ur) has been there (da).

solar system, the next higher systems of the central sun, and further still — who can say, in what measure of ascent!? — up to Allfather himself. If Wuotanism only takes us to the Sun ☉, beyond which it posits the Divine Sun (Psychelia) ◎, and indicates no further connecting links, it is just keeping to that which is perceptible. Armanism, however, knows that there is no limit, neither upwards into the vast nor downwards into the small, and that to our senses only a vanishingly small section of this chain from the smallest to the greatest can ever come to consciousness. Every smallest atom is bound into the circle of the larger body into which it is integrated, that again into a still larger one, and so on, until it is a blood-cell in the human body, bound to that. The individual human again is integrated into family, and so forth, up to the Earth-spirit; this in turn is subject to the Sun-spirit, and this again to ever wider circles, up to Allfather, the great Universal Spirit. All have their Garma, and thus influence the Garma of the selfhoods integrated into their circles.

Thus the individual selfhood partakes in the Garma of its family, its clan, its community, its Volk, its state, and so on up to the Garma of Allfather himself, for the whole universe is none other than He, the One Great One, revealed in the first Logos.

If, for example, the selfhood is born into a royal family, then the Garma of that family will influence its special Garma, just as it also influences the family's. If that royal family — perhaps even through the fault of this selfhood — loses its power and in the course of ages sinks down into insignificance and poverty, then the Garma of every selfhood belonging to that family will be affected by the family Garma, so that those selfhoods too will be born into that decline and lose their scope of power.

Since, however, every selfhood is regularly born again into its own family — for it cannot escape the circle to which it is bound — every selfhood, as a personality, was itself its own ancestor as well as its own descendant. Thus its Garma fulfills itself upon it in both good and evil sense in the following rebirths. "The sins of the fathers are visited upon their descendants unto the seventh generation" — but their virtues are rewarded as well, in equal measure, for Freya and Forsetti hold the scales ♎. Therefore that Garma is neither revenge nor punishment, neither favor nor reward, but simply the effect of one or more causes. And so it is possible for the individual selfhood, once it has recognized the laws of Garma, to set in motion the causes that produce favorable effects, i.e. a fortunate Garma, both for its present life and for future rebirths — and not only for itself, but also for its family, clan, community, Volk, state, etc.

The "Norn-spinnings," as Wuotanism calls those garmic chains, form the foundation of the "Norn-weaving for the garment of time," as Wuotanism also names the totality of the garmic chains, the fabric of the All. From this it follows of itself that there is no meaningless destiny, that no thought is ever lost, but that every thought, every word, every deed and every omission has its definite influence on the All and its Garma, the full scope of which cannot be gauged in this world of illusions and errors.

Indeed, one might despair at this — if we did not know that Garma has a conscious guidance toward the Good, namely toward reunion with God, and that its dark, seemingly so confused paths are not false paths at all, but without exception all lead "through night to the Light."

This purposeful, certain divine guidance is fully conscious to every selfhood in its "dark urge," and this consciousness we call "conscience," also the "inner voice."

Every selfhood that follows this inner voice will create good Garma; every resistance to it, however, generates evil Garma, even if at first other effects may seem to appear. The old saying, "God's mills grind slowly, but exceedingly fine," honors this truth, as all old, genuine proverbs contain such an esoteric core.

This inner voice — the "conscience," namely the unconscious, intuitive sense for the right — is the unbreakable thread binding each individual selfhood to the Godhead and enabling it to guide its personalities rightly through the human world, and gradually, through many rebirths, to be led securely back to God.

Since each selfhood, according to the height of its development, possesses this inner voice in greater or lesser degree, every selfhood thus has an immediate connection through it with the Godhead itself. Hence it must not seek God outside its heart, not "up above the starry heavens," but in itself, in its own heart. This awareness is called "God-innerness."

Those fortunate ones who know how to find God within themselves need no mediator, no priest any longer; they have reached the standpoint of self-priesthood. Their heart is the tabernacle in which they carry God enclosed within themselves; their whole self is the Halgadom [sanctuary] of the Godhead itself, and their whole life is a self-sacrifice which they consecrate to the God within themselves, and thereby directly to Allfather himself.

Therefore our ancestors named this God-innerness, and the self-consecration arising from it, with the proper name Wihinei — the "consecration of innerness" — whereas in Latin it is called "religion." But "religion" means "re-union [with God]," which already presupposes a state of obscuration of the original God-innerness (considered as lost). By contrast, the concept "Wihinei" presupposes the full possession of God-innerness, and thereby defines a higher ethical concept.

The concept of Ichheit [individuality], which therefore always remains the same from the beginning of the first Logos until the de-condensation of the spirit, until the cessation of time and space, in contrast to the concept of Wesenheit [personality], which is temporally bounded by birth and death, naturally entails the complete exclusion of a state of annihilation, and corrects the notion of death in such a way that it means for the Ichheit merely life in the Urständ, and only for the Wesenheit the cessation of existence.

But since every Ichheit, as soon as it is reborn, fashions for itself a new Wesenheit [personality] as a form of appearance, in accordance with the deeper or higher stage of its garmic development—having thus prepared for itself, on the basis of its thinking, feeling, speaking, doing, and leaving undone in the previous life in human bodies, the conditions for the new life in a human body—it continues in this newly begun human life the fulfillment of its special mission according to the measure of its development; that is, it begins its activity where it had interrupted it at its last death.

To make this clearer by an example, following the "law of similarity": let us take a painter. He conceives the plan for a painting. In the evening he goes to bed after undressing [dies], dreams at night of his planned work [preparation in the Urständ], and in the morning he rises again [is reborn] to set immediately to work. He sketches the first outlines on the canvas, applies the ground, etc. Evening comes, he again retires to rest, lays aside his garment [Wesenheit, personality], and sleeps [dies] once more. Again he

awakes [is reborn] to continue his work where he left off the day before. Thus many days [lives in human form] pass, as many nights [Urständ], but the work gradually advances toward completion.

One day he is distracted by a conversation that costs him a whole day; he overexerts himself and goes to bed with a confused head [in one rebirth he has forgotten his mission; this reincarnation seems lost], and the next day he feels wretched and incapable of work [Garma, apparent setback]. He takes a walk, feels refreshed, and new impressions invigorate his creative force [the apparent setback has turned into a blessing that furthers him], and the next morning he stands before his painting with fresh strength, which now advances toward completion. Many more days and nights alternate, but at last, on the seventieth day, his work is finished, and he receives the great prize.

And is being born and dying different from rising in the morning and going to sleep in the evening? Look at the history of inventions: how many thousands of years it took before the discovery of steam-power took shape as the steam engine, locomotive, and steamship; what immense intervals, spanning centuries, lay between the individual attempts until inventions, long complete in themselves, finally became common property. Is it different from the example of the painter and his painting?

How many rebirths, for instance, must the Ichheit of Vasco de Garay, who in 1543 for the first time navigated the Danube with a steamboat, have undergone until it appeared again as Robert Fulton, who on February 9, 1803, again navigated the Seine with a steamboat? What developmental stages had this Ichheit to pass through from 1543 to 1803, and what lie still before it? For the connection through rebirth between Garay and Fulton can hardly be dismissed.

Now, through the recognition of the necessity of rebirth, certainty has been established for the continuation of life in death beyond the grave,[117] and from this arises the no less comprehensible certainty that, without the assumption of rebirth or re-embodiment, there could be no development, still less any permanence of development, in the life of humanity. For at every first beginning it would necessarily come to a halt if there were no rebirth, and every newly created Ichheit would have to begin again from the start. It would be an inextricable jumble of almost countless individual beginnings, instead of an organically ordered, purposeful, and sure becoming, out of the harmonious cooperation of the numerous Ichheiten, which, as "Norn-spinnings," form warp and weft on the loom of the garment of time in order to make possible the "Norn-weave."

As with every woven fabric, the thread [Ichheit] now runs above, visible [as Wesenheit in the human body], then below again [in Urständ, in death], invisible, only to emerge once more above, visible again, and thus contribute its part to the pattern of the whole. Pull only one thread from an art-weave—for example, a Gobelin[118] tapestry—and the entire artwork is spoiled, and yet how difficult it is, when viewing the whole, to follow any single thread along its entire course! It seems superfluous, and yet its absence would mar the whole. And exactly so do the individual Ichheiten relate to the All: they seem to vanish in the All, and yet the All would no longer be the All if even one of them were missing.

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[117] The Cardinal Question of Humanity [Doctrine of Immortality] by Hofrat Professor Max Seiling [Munich-Pasing], published by Oswald Mutze, Leipzig 1907.

[118] The Gobelins are a family which started dye works in 15th century France and later founded a company that became renowned for the manufacture of fine tapestries.

Within the "law of Garma" also lies the highest justice of the ruling—and it must be especially emphasized—the consciously ruling Godhead, hidden and grounded. Every Ichheit has for itself the same mission, the same path, the same measure of suffering and joy to bear, which is distributed over the totality of its many re-embodiments. It is therefore more than shortsighted to compare the various life-fates of contemporaries with one another and to attempt to draw conclusions from this equation. For in each single life of a contemporary only one rebirth-phase is visible, without the smallest portion of the whole rebirth-chain being able to be surveyed; it would be just as nonsensical as if someone, in a great collection of paintings, were to cut from each of the many thousands of pictures a piece no larger than a pea, mix these fragments thoroughly together, and then presume to judge the art of painting from them.

No one is able, from the life of any Ichheit, even if this life were ever so well known, to judge this Ichheit correctly, because nothing else can be known than a large part—but not even the whole part—of its mask, its outer Wesenheit, and nothing of its inner Ichheit, which remains the innermost secret of every single Ichheit. Thus, at most, one can recognize the emergent features of its garmic development, but not at all the hidden threads of its earlier and more incidental garmic reflections. Indeed, the very few will have so deepened their self-knowledge as to know even their own Garma.

The pleasant things that life offers, they take calmly as self-evident; the unpleasant things, which they, in most cases, know very well to be self-inflicted, they reject with lament and complaint as undeserved misfortunes, and accuse the Godhead of injustice. Admittedly, in this life actual undeserved misfortunes do often appear, as well as wholly unearned strokes of fortune, but these then have their root in Garma from earlier lives in the human body, from actions and circumstances whose roots very rarely become conscious to us, but which nonetheless always conform to the garmic laws, and thereby to the full justice of the consciously ruling Godhead.

Furthermore, it must be considered that our forebears, especially those of primal humanity, lived under little enviable conditions, hardly comparable with our life of today, and that we ourselves, in many ways, already today lay the foundations—or at least prepare the way—for the improvement of the living conditions of our descendants, without ourselves partaking in this improvement. That would then be a diminution of the life-enjoyments of the forefathers in comparison with the descendants, if the forefathers were not themselves their own descendants, since all Ichheiten without exception live through all ages, with only those slight interruptions that they spend in Urständ.

The length of time that the Ichheit spends, after the death of its Wesenheit [personality], in Urständ, should, according to the law of similarity, be approximately equal in duration to its time of life in the human body; for day and night are nearly balanced, although on average the day exceeds the night in length. But now the question remains to be answered: what does the Ichheit actually begin in Urständ, and what awaits it there? To answer this question, one must return more closely to the fundamental Sevens and the Nine God-realms.

Just as the All [Everything] developed out of the One and yet remained One—namely, the "All-One" [hence the misunderstood and misused proverb: "It is all one"]—and thus formed the "many-parted-many-one unity"[119] and, in further elevation, the "all-

[119] This formula is translated from the original: vielspdltig-vieleinige Viel-Einheit.

parted-all-only All-unity,"[120] this has already been hinted at in the course of these discussions, but shall now be set forth with grounding.

The sequence of stages is as follows:

The "Unity": namely Surtur, the Great Spirit, the Holy Spirit.

[The dyads.]The "two-fold, two-in-one Duality": the revealed God, All-Father, the World-Spirit, ☉, the First Logos; *Ginnungagap*, the primal element, Spirit-Body; androgynous, double-sexed generation: Light and Darkness, Warmth and Cold, Day and Night; sexual generation: Man and Woman.

The triads [threefold, three-in-one Tri-Unity]: The Three Gods: Wuotan, Wili, We; Har, Jafnhar, Thridi; Wuotan, Donar, Loki; Freya, Frauwa, Frigga; Urda, Werdandi, Skuld. The "three Things": Yggdrasil with the three wells, three roots, three branches [3 × 3, see below under Nine]. Becoming, Growth, Transformation; Past, Present, Future [Time]; Height, Breadth, Depth [Space]; the three holy seasons; the three unbidden Things (assemblies); etc.[121]

The tetrads: The four first known elements: Fire [Muspilheim], Water [Audumbla], Air [Niflheim], Earth [Ymir]. The four ages: the Golden, the Silver, the Bronze, the Iron. The four states of the Ichheit as Wesenheit: Arising [Birth], Becoming [Life in the human body], Transformation [Death], Preparation for Re-Arising [Death, life in the Urständ]. The four dwarves of the directions: Austri, Sudri, Vestri, Nordri [East, South, West, and North]. And many other "Fournesses" such as: four brothers, four women, four heads, four horns [corners] of heaven, four stags, four milk-streams, four oxen, four bulls, four gates, etc.

The pentads: The "holy Five": the five recognized elements [Fire, Water, Air, Earth, Aether]; the five recognized senses [for there are seven[122]]; the pentagram; the five brothers, five maidens, five men, five nights, five sons, five winters, etc.

The hexads: The hexagram (six-star), the sixth day (*sextac*).

The heptads: The seven light-rays [rainbow], seven fires, seven tones, the seven goddesses of love, the Seven Gods, Sibia, seven years, seven senses[123]), seven months, seven weeks, seven days, seven nights, seven winters, seven worlds, seven cycles, seven races, seven heavens, seven underworlds, seven eagles, seven half-years, seven kings, seven maidens, seven electors, seven halls, seven sisters, seven brothers, seven sons, seven wells, seven castles, seven oaks, seven planets, the Pleiades, "to swear by seven.

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[120] This formula is translated from the original: allspältig-alleinige All Einheit.
[121] Many more such triads are known in mythology and Völklore, the most important are: Three-Ases, Three-Brothers, each with three colors, rocks, women, wives, siblings, half-years, chieftains, houses, heavens, high-seats, courts, treasures, kings, heads, vats, maidens. Marys, months, nights, pounds, gold, places or rest, blows, sisters, senses, staves, bulls, days, thurses (giants), thursic daughters, drinks, monsters, valkyries, winters, roots, etc.
[122] Smell, sight, taste, touch, hearing, understanding, disposition; which seven are united by the breath [spirit, Wuotan] in the voice and placed under the dominion of speech.
[123] See footnote 122

The octads: The "high secret Eight." Eight eyes, eight brothers, eight nobles, eight feet, eight servants, eight salmon, eight men, eight nights, eight days, eight rests, eight rings, eight sisters, eight parts, eight winters, etc.

The enneads: The nine godly realms, the nine mothers of Heimdall, the nine Valkyries, the nine wave-maidens [Nixes], nine branches, nine main songs, nine magic songs, nine cauldrons, nine servants, nine maidens, nine-man's work, nine-foot length, nine moons, nine nights, nine days, nine months, nine rests, nine kingdoms, nine giant-daughters, nine castles, nine steps, nine sisters, nine daughters, nine worlds, nine winters, nine wolves, etc.

The decad is known only in the great secret Eight of Armanism and means the Creator or Giver-God [Gibor-altar]. It is formed from the Three Gods and the Seven Gods [3 + 7 = 10], who together are One, the One. Its sign is "I" [the Is-rune], enclosed by the "al"-circle "◯," thus the "om" sign ⊕[124])= 10, and × [X], the multiplication sign or the Gibor-rune X. The word "ten" arose from "ze," "se" = Sun, and "han" = enclosed, and means "encompassing the Godhead." From this was founded the Tenth [Cennomani], which belonged to the bond of a common Halgadom, and in later days became the tithe [sun-hand, sun-property; "Sun" here is to be understood, of course, as the spiritual Sun ◎, as God, as All-Father and not as the physical sun ☉]. The concept of the "hundredship," which was attached to the word Tenth, is not connected to the number hundred, but comes from "huon, huun" = foundation, community, tribe, from which also "hun" and "han" = judge, community-leader, derives. Incidentally, it may be mentioned that the number 100 was spoken as "zehenzig," whereas "hundrathio, hundret, hundred" denoted the number 120, which was later called the "Great Hundred."

As is almost self-evident from this short summary of the first ten number-words, these did not originate in mere dry numerical value, but in the depiction of the stages of development of the great process of Becoming [Cosmogony]; and they designate its stages with very specific concepts, which only later became numerical values. And in this recognition lies the foundation of the secret science of number-symbolism. Let us, from this standpoint, once look at the meaning of the above number-words:

One *[ein] en, een, einn, ains*, an derived from *ei, ai* = sun, hence also Eid [oath], Aiter-nessel [nettle], Ei [egg], etc. The sun is the symbol of the "spiritual sun as God," and as such, the embodiment of the "One." Therefore, the "egg," as the world-egg, became the symbol of creation. Thus, the "One" developed as a numerical concept from the idea of the revealed One, from its symbol, the visible one sun. The written sign for this numerical value is the Is-rune "I," which, as already shown with "10," corresponds to our still-used digit 1 and the Roman numeral I (is = is, to exist, enduring, iron, ice, but also Ich [I/self].

As we have already shown, the zero as a numerical sign likewise originated from the holy sign of the circle, which symbolized the unrevealed God, and the other digits – falsely called "Arabic" – also sprang from the circle in combination with the

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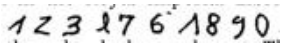
[124] Incidentally, "I" is the sign of the male, and "O" that of the female being; in union as "O," both signs as one signify the double-sexed [androgynous] being of the Creator, and form the sacred letter "M," which is preserved in the Gothic alphabet as a majuscule.

multiplication sign, the gibor-rune "x," which produced this auxiliary symbol: ⊗ .[125] The series of these holy number-runes, which according to a manuscript of the thirteenth century in the Imperial Court Library in Vienna, the so-called "Kaiser-Chronik," appear in the following form, are:  , from which the old line-forms still emerge quite clearly. The fact that these numerical symbols or digits in more recent times have also been called "Arabic-Indian numerals" proves that the belief in Aryandom is finally beginning to assert itself. Admittedly, this belief still stops short at Sanskrit, without considering that Sanskrit is not the root, but only one of the older branches of the Aryan world-tree, and that just as our German languages sprang from the primal tongue, they thus share a common origin and equal age with our Germanic and German languages, in which the primal Aryan still lives.

Two [2, II] – *masculine: twai, twegen, zwêne, zween; feminine: twos, two, zwo; neuter: twa, tu, zwei*. Only in New High German did the neuter form finally prevail for all genders. Since the primal words ta, za, and sa are equivalent, the umlauting from t to z explains itself, as in many other words. ta, za, tu, etc. mean "to make, to do," and therefore, in the secret language of the high hidden Eight, the number two still retains the sense of "to do," "to make," "to create," "to shape." The concept "Two," before it indicated a number, was therefore that of "creating" and of the "Creator" in his double-sexed [androgynous] revelation, and later passed over to the godhead divided and united as male and female, the "twofold-two-in-one Duality." From this conceptual designation, the numerical value only then developed.

Three (3, III) *thri, dri, threis* = turning, winding.It was already mentioned with the three gods Har, Iafnhar, and Thridi that the "Thri" in the name "Thridi" does not mean the "Third," but the "Turner," the "Transformer [into renewed being]," because dri or thri refers to the turning, as such precedes becoming, and as it governs all creation. (The turning in thunderclouds, in boiling water, in steam and smoke, in the stars, etc.) Turning is the beginning of all life and of all activity; therefore those gods were called Thri, the "three-" or "turn-gods," and only from this conceptual meaning did the numerical value arise, since these "Thri-gods" always underlay that number. Thus, behind the numeral three, esoterically, the creative power of the "Thri" or turning is always hidden, which has been preserved until today in the High Hidden Eight and its secret writing [hieroglyphics]; for example, in building symbolism, in heraldry, etc.

Four (4, IIII, IV) *fyr, viur, vier* = fire, *Ur*-fire (*Urfyr*) God in the fire. Since the primal fire is nothing else but the spiritual sun itself, just like the primal light, it again points to God, from whom, as the first Logos, the four primal elements emerged, the first of which is precisely "fire." It need not be repeated that the numeral four, like its predecessors and successors, only developed from such concepts, and that the High Hidden Eight in its secret writing still today holds to this original meaning, as the symbolism in architecture, in heraldry, etc. proves. Therefore, such reminders will hereafter be omitted. The four also forms the square, which, next to the circle, is known as the most perfect figure, and as the "four-corner" [fyroge], is a symbolic secret sign of the all-seeing deity.

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[125] Incidentally, it may be mentioned that our mathematical signs of increase – the addition or plus sign (+) and the multiplication sign (×) – have their origin here. The plus sign indicates increase through successive addition: father + son + grandson, etc.; the multiplication or marriage sign (mal, gemahl, vermählen, mehlen, malen) indicates increase through generative union: father × mother × offspring. More on this later.

Five (5, V) *fem, fim, fimf, fünf, fünf. Fem* means "that which belongs together," hence even today in Dutch veem means guild, fraternity. From the five fingers that belong together arose the hand; from the five senses that belong together arose the human being. This was represented by the "Elven-cross" or "truten-foot," also called the "fem-star" [femsteor] ☆. This belonging-together was also the "Feme," that branch of the Armanenschaft entrusted with the administration of justice. These were the "Femanen," who only after the violent Christianization under Charles the Frankish king, the so-called Great – the "Saxon-slayer" [Slactenaere] – came more to the forefront, in order to protect the native [belonging-together] from the foreign, to take the native right against Roman [in-]justice into the "High Hidden" Eight. The symbolic sign of salvation for these associations was the fem-star, and it remains so in the secret script to this day, as do all other "fives" or "fem-unities," from which again the numerical concept five was derived. Just as the One is "born" of itself, the Two out of the One, the Three and the Four out of the One, so the "Five," arising from 1 + 4, is the second "unequal" number. From the One [Ginnungagap] emerge the Four [Muspilheim, Audumbla, Ymir, and Niflheim] and thus form the "Five," that which belongs together. If we take "Feme" in its judicial sense, we find it again in the so-called "Council of Five" at Nuremberg, the "Council of Five" in Venice, and in our modern "five-judge panels," which carry on the composition of simple courts of law from ancient times. The frequent appearance of the "five" in symbolism as well as in mysticism makes it highly significant.

Six (6, VI) *seks, sehs, sahs, sex* is the perfect creation, the third Logos, and therefore this word signifies divine and human generation. The word se-ask or se-aks, compounded of the primal words se = sun and ask/aks = to arise, to bring forth (to beget), thus means: a) "sun-begotten" or world-creation, and; b) "sun-generated," thus both the creation of the macrocosm and that of the microcosm, i.e. of man, who generates himself. Of mystical importance is the fact that six, considered as a number, is the first perfect number; it is always composed of equal parts, whether 2 × 3 or 3 × 2. The half-diameter of a circle divides it into six parts; the full diameter into three. Thus, the circle encompasses either an equilateral triangle △ or two such triangles ✡ — which then form the mystical six-pointed star, the well-known hexagram. If one draws six equal circles around a central circle, all seven will touch without overlapping – this figure is called the "mystical" or "geometric rose," and like the six-pointed star [sexstear], it represents the symbolic sign of salvation of the mystery of world- and mankind-creation. Likewise, the perfect cube has six faces, which, when unfolded, form either the mystical thau (the "Armanic ham-car") ⊖ (inverted) T, the swastika, or the Latin t – both again, each in itself, being a sign of salvation for world- and mankind-creation..

It is especially important to emphasize here, quite decisively, that neither in Armanism nor in Wuotanism are all these secret signs pointing to sex [sexuality] to be understood in the erotic-sexual sense; for "phallic worship," such as developed in the Oriental and Greco-Roman cults, was unknown to the Ario-Germans. **To them, all sexual processes were high divine mysteries; hence their high veneration of women, hence their strict marriage laws, but also their open, honest cultivation of sexual consecrations, since among the Ario-Germans these were still entirely free of lustful eroticism.** The frequent designation of these signs of salvation of the "high hidden Six" as "phallic secret signs" is a misunderstanding if applied to phallic worship, but perfectly correct when understood mystically as referring to world- and mankind-generation. Only in the transformation of Wuotanism into Christianity did that "high hidden Six" sink

down in the witches' sabbaths to phallic worship, about which more will be said in *"The Transition from Wuotanism to Christianity."*[126]

It should also be noted here, with only a simple reminder, that the numeral arose later from this meaning of "Sex," and that in heraldry, etc., all "Six-unities" (six lozenges, six balls, six arrows, six heads, etc.) symbolically refer not to the number as such, but to the "Six."

Seven [7, VII] – sibun, formed from the primal words: si = sun; bun = to turn, to rotate, to play, to change. Thus sibun means the "ever-changing, many-colored sunlight [in the seven rainbow colors]."

According to the law of similarity, however, not only light and sound, but all radiating forces of the Godhead in perceptible nature are sevenfold-united, seven-in-one unities. Therefore, the Seven must also, as a numerical value in arithmetic and mathematics, display the same properties.

The Seven [sibun] forms itself from the Three △ and the Four □, namely from the three primary colors—blue [Wuotan], yellow [Donar], red [Loki]—and the four mixed colors: violet, blue-green, green, and orange-yellow. Together these once again produce the one white ray. (sibun: si = sun; bun = united, bound; thus the second sense of the word: "bound into one.")

Thus the sibun [Seven] expresses the mystery of the arising, becoming, and transforming of the All in all its aspects; for violet leads from red [Loki] back to blue [Wuotan, arising], thereby closing the ring of the eternities. For this reason, in geometry all surfaces and bodies can be perfectly measured through the figures △ and □.

Hence, the Seven as glyph [secret word and secret concept], as well as in its derived numerical value, is not generated from any other multiplication than that of △ and □, nor does it itself generate any further multiplication within the first series up to ten, as can be observed with other concepts (also viewed as numbers). The One, as the causeless cause, produced itself; the Twofold, as the twain-one duality, was born from the One; likewise, the Three, the Four, the Five, and also the Seven sprang forth from the One. Only the Two begets with the Three the Six [2 × 3 = 6, or also 3 × 2 = 6], and with the Four the Eight [2 × 4 = 8, or 4 × 2 = 8], while the Three, with itself, begets the Nine [3 × 3 = 9] and only with the Seven increases [3 + 7 = 10] to the Ten—but this Ten does not beget [×], rather it increases in itself [+], just as it increases itself to Two, Three, Four, Five, and Seven [1 + 1 = 2; 1 + 1 + 1 = 3; 1 + 1 + 1 + 1 = 4; 1 + 4 = 5; 3 + 4 = 7].

Thus, the old Latin numerals I, II, III are nothing but ones placed beside each other, increasing [+] into higher unity, but not begetting [×]. From this also derives the origin and true meaning of our still-used arithmetic signs: the addition sign [+] and the multiplication sign [×].

Just as the Three with the Two begets the Six, so does the Five with the Two beget the Ten. The unique Seven, however—according to the expression of the old mystics—"has neither mother nor children," but is born from the One alone, without the aid of other causes.

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[126] Vol. V of Deutsche Wiedergeburt.

It is the sun as God itself, and countless Halgadomes of the Ario-Germanic world bore its name in all forms: Seben, Sebenstein, Sieben, Theben, Deven, Siebenbürgen, Siebenhirten, Siebenbrunnen, etc.

The Seven Gods or planetary spirits, who govern the world, to whom the seven-day week as well as all other "sevens" are consecrated, bear witness that the sevenfold nature of the All, both in the greatest and in the smallest, had already long ago been recognized. Within the narrow frame of this treatise no more can be given, but this may suffice to encourage thinkers and feelers to continue their research independently..

Eight (8, VIII) *aha, ahtau, ahton, ahto, ahta, aht, ahte* [aha = understanding, ahma (om) spirit, ahjan = to believe, aht = Acht, i.e., righteousness, "acht haben," etc.]. Already in this treatise the expression "hohe heimliche Acht" (high secret Eight) has been used, and the many other key terms that developed from the primal words "ak," "ag," "ah" show clearly that the numerical concept of Eight arose quite late. Mystically and not arithmetically speaking, 2 × 4 = 8, thus Eight arose from the union of the Two-Unity with the Fourness. The Two-Unity is Father-Mother, and the Fourness is the Fyrheit, namely the elements that developed from the fire of the primal fire. These elements, through divine begetting [creation], were set in motion [ag, ak, ah], and this motion led to becoming and transformation; therefore this process was taken especially into "Acht." Thus the primal word "hag" is related, which we still possess unchanged in the word and concept "Haag," marked by the *hag-rune* (✱ turned sideways). However, the same rune results when the multiplication sign x is superimposed over the holy-sign om ⊕, by means of which the secret sign *hag-al* (circle with a hagal rune in it) is generated, which actually contains or "hedges in" the *hag-rune* in the *al*-circle. This primal word "hag" means "I cherish," i.e., "I heed," and thus the Haag is the one who heeds the enclosed space, the "Heger," the one who "hegt" [fosters], "beachtet" [observes] or "bewacht" [guards = wac]. Hence the "hohe heimliche Acht" is the "Eingehung," the "heed of the high, namely, sunlike or divine Einheimischen." The word *"heimlich"*[127] is not to be taken in the modern sense of "secret," but in the old sense: "heim-lic," i.e., "heim" = dwelling [Muspilheim, Mannheim, Jötunheim, etc.] and "lic" = law, position, life, etc., thus: "lawful ways of life of the homeland and Volk." Thus the mystical concept of Eight embraces the whole, the macrocosm as well as humanity in its relation as Ario-Germans, no less the individual as "Ichheit" in itself, as well as its peculiarities, which then had their special glyphs and symbols. Hence the great number of words and concepts that rest on the primal words "ag" and "hag." The large amount of these glyphs and symbols is faithfully preserved by both heraldry and building symbolism.

Nine (9, IX)niu, zusammgezogen aus: niu = new, and un = the One, Great, the All-One [the uniting]. Hence: the "Neneine." This Nine is mystically and not arithmetically considered as the 3 × 3 begotten, the third Logos, the God revealed in man. Therefore the Nine designates humanity itself, and the number Nine is the number of humanity just as much as the thrice holy number, for it contains three times becoming [beginning], three times being [middle], and three times transformation [end]. As holy, the thrice holy Nine of man refers to the nine worlds, or God-realms, as follows:

[127] "Secret, concealed, secretive; comfortable, snug" in the usage of current German

1. Muspellsheim [Primal fire], seat of Alfadur-Surtur [All-father as world spirit].
2. Alfheim, seat of the Light Elves [Liosalfar; "lio" = light, "sal" = salvation, "far" = sun-begetting, thus: light- and sun-born salvation].
3. Asaheim, seat of the Aesir gods.
4. Vanaheim, realm of the Vanir [the ancestors].
5. Manaheim, the human world.
6. Jötunheim, the world of giants.
7. Schwarzalfenheim, the dwarves' or dark-elves' realm.
8. Helheim, the underworld.
9. Niflheim, the world of fog.

Interpretations of these realms are reserved. Another "Nine" to note: the "nine mothers" of Heimdall, which correspond to these nine realms; the nine Valkyries and other Nines. Also the World Ash "Yggdrasil" with its three roots, its wells and branches, as an unreachable high-symbol of the holy triple-threefoldness. Thus the "Nine" in esoteric-mystical understanding is God himself, and the thrice-holy Nine is the consecrated number of "perfect" humanity. Thus the number "Ten," as shown above, designates God himself. Further detail of number-symbolism would lead too far; only the most meaningful will be considered here.

The question does, however, come up as to what exactly gives rise to the self (the **unembodied soul**) in the primeval condition [*Urständ*], and what it has to do there.

First of all it must be shown that the human being is more than merely the spirit-body duality and that it is actually a self-contained heptad [sevenfoldedness] and thus a spirit-soul = △ and body = □ which is composed in the following manner: 1. The spirit [Geist], the divine breath (Wuotan); 2. the spiritual soul and 3. the human soul. This triad differentiates humans from animals, over the level of which humanity is able to lift and maintain itself because it possesses these three—even if despite the possession of these faculties they often go unused. Animals on the other hand only possess an animal soul, which only will be able to be elevated to the level of human souls in future evolutionary cycles after the demise of the current Fifth Root Race. That upper, spiritual-psychic △ of humanity, or the human self [*Ichheit*] is contrasted with the lower physical corporeal □, which consists of: 1. the instinctual body, and the drive to good or evil action, 2. life, 3. the ethereal (astral) body and 4. the physical body.

These seven parts are closely connected to, but not inseparable from, one another, and are actually layered one over the other like the structure of an onion. The physical body provides the outer form of appearance, the substance of every self, but the other more subtle bodies cross the boundaries of the physical body and only become visible under special circumstances, and thus they sometimes become visible as the aura. Upon death the self casts off the physical body, which it leaves with the ethereal body, but it still possesses life, the instinctive body and all psychic characteristics. Yet even during the time when the self possesses a physical body it sometimes separates itself from that body. This usually occurs unconsciously during sleep when it hovers above the sleeping body like a light mist. Such separation can also occur due to darker causes (psychic doubles [*Doppelgänger*]) in somnambulistic states, etc. Sometimes , however, this can also also be caused by means of conscious willed effort. But the self does not yet slough off the substance (personality) along with the physical body, whether consciously

or unconsciously, in life or upon death. The life-force slowly continues along its further transformations through the four upper or lower divine abodes. What the self immediately loses upon death, however, is the physical body and with it only the outer form of the substance (personality).

The Völk belief of Wuotanism appoints to every self two protective spirits—*fylgjur*, following spirits — which urge the self to choose the right- or left-hand path, while the conscience— either the guardian of the gods, Heimdall,or the judge of the gods, Forsetti — passes judgment. These are the △: the spirit and the spiritual and human soul. The spirit holds the ♎ (scales) and the proper path is chosen according to whether the spiritual or human soul tips the scale.

We have already noted above that among the nine divine realms, Manaheim, the homeland of men or the home of humanity, stands as the fifth in the sequence—thus holding the middle position between 4. Vanaheim and 6. Jötunheim, between 3. Asaheim and 7. Schwarzalfenheim, between 2. Alfheim and 8. Helheim, and finally between 1. Muspilheim and 9. Niflheim. Now, depending on how the Ichheit [individual soul] conducted itself in life, depending on whether the spiritual soul or the human soul prevailed over the other, the spirit itself, acting as its own judge of the dead [Mihila-Wuotan], directs the disembodied soul either toward Vanaheim or toward Jötunheim—that is, toward higher spiritualization or toward deeper materialization. This is not reward and not punishment, but Garma, conditioned by the will of the Ichheit itself.

When the disembodied Ichheit enters the circle of spiritual powers—whether into Vanaheim or into Jötunheim—it receives from those spiritual forces that which corresponds to its desires, inclinations, and habits, which it had shaped into ideals, wishes, and goals of will during its last bodily life. If these wishes and aims were directed truthfully and deeply toward spiritual things such as art, science, ethics, etc.—for all semblance, all hypocrisy remains buried with the soulless body—then the Ichheit in question enters Vanaheim and leads there a joyful spiritual life among that circle of blessed spirits within whose sphere it had once placed its longings and aspirations, often in vain, during earthly life.

If, however, these wishes and aspirations in the last human life had been directed only toward material pleasure, material possessions, money, and goods, then the disembodied Ichheit finds in Jötunheim kindred souls indeed; its desire-body swells, but the conditions for satisfying its cravings are absent. Thus it suffers torments of longing and remains bound with a thousand chains to the world of the body. Yet these divine realms are not to be sought outside our earthly human plane as geographical or topographical regions, but lie within it itself. Thus the blessed spirits, in their astral bodies, hover around their loved ones left behind on Earth as good spirits and keep intimate communion with them, inspiring them with kind and loving thoughts, granting them comfort. Meanwhile, the unblessed spirits,[128] likewise, in their astral bodies, seek to indulge their cravings. They remain in dens of vice where those cravings are honored which correspond to their longings; indeed, they sometimes take temporary or even lasting possession of the physical bodies of weak Ichheiten, in order to satisfy, through those physical vessels, the lusts once dear to them but now become a curse. This is that

[128] These are the so-called elementary spirits.

spiritual malady which we call madness,[129] but which would more accurately be described as possession.

Anyone who has occasionally visited such places will be able to confirm that peculiar fact otherwise inexplicable—that a strange fluidum seems to hover there, seizing one as if in intoxication and dragging one almost against one's will to actions and excesses, or at least enticing one into them, though one would not otherwise feel inclined to them—and which ceases again as soon as one "no longer breathes that air," i.e., leaves that place.[130]

The more slowly the soul ascends into the spiritual realms beyond Vanaheim, the longer it takes to complete the passage up to Alfheim, where the longing for reincarnation still exerts enough force—despite all spiritual joys—that it does not cross the final threshold into Muspilheim, but instead turns back, striving once more toward reincarnation on Earth. Thus the soul returns to Asaheim if it has not managed to cast off the body of desires completely; to Schwarzalfenheim if it still feels some small spiritual longing, in order to clothe itself anew with the body of life. In this way, the urge toward rebirth increases, and it quickly passes through Asaheim or Schwarzalfenheim, moving on to Vanaheim or Jötunheim, where it equips itself with a new astral body in preparation for rebirth on Earth.

Now, while the three higher as well as the three lower divine realms equally provide the soul that presses toward rebirth with the body of desire, the body of life, and the astral body, the forms bestowed by the higher realms are more complete, nobler—for the soul that returns from the higher divine realms to mankind has enjoyed a much greater prior cultivation than is possible in the lower, more material divine planes. Moreover, the Ichheit returning from the higher divine realms is far clearer in itself, far more conscious of itself and of its divinity, and thus able, to a greater or lesser degree, to guide its own rebirth into humanity, choosing for itself the most sympathetic parental pair in especially favorable circumstances. By contrast, the clouded Ichheiten pressing toward rebirth from the lower realms, dulled in their feeling, unconsciously leave themselves will-lessly at the mercy of external circumstances. The proverb, "He was careless in the choice of his parents," rests on this insight of ancient folk-wisdom, though, like all genuine old proverbs, it has been misunderstood and rendered meaningless in common use.

But only that Ichheit which has broken the chain of rebirth, which has become a "free spirit" and abides in Muspilheim—in God himself—has burst all bonds that tie it to humanity, for it has shed even the body of desires, thereby at last attaining full freedom. Yet it may of its own free will return to Earth to fulfill some very special mission; then it directs its development toward rebirth in the human body in complete spiritual clarity, fully self- and God-conscious, guided not by cravings or wishes but solely by its exalted mission. Such a one is born on Earth under unique and recognizable circumstances as a "God-Man." The families into which such God-Men are born can expect every blessing; the God-Man himself, however, will fulfill his mission, though immediate success is

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[129] Madness (Irrsinn) is different from lunacy (Wahnsinn). The latter is the overflowing of insatiable desires, creating delusional images that build an illusory reality around the Ichheit. It is the person's own spirit and not a foreign one, as in madness.

[130] Emile Zola aptly described that fluidum in such places (he speaks of an erotic theater performance) as: "the suggestion of the flesh."

rarely granted him, and he often dies young as a martyr. Both Armanism and Wuotanism call such God-Men "Sons of the Sun."

At the moment of conception, the Ichheit enters the human plane and begins in the mother's womb to build for itself its bodily form—the mask of its Wesenheit [Personality]—having already begun and carried forward the earliest foundations of Wesenheit through the formation of the body of life and the astral body. Since, at its last death, the Ichheit first laid aside the physical body and then gradually all the remaining sheaths—bringing at most only a remnant of the body of desires from its former incarnation into the new one—it has lost with those husks all personal or wesenheitliche memories, retaining only desires as a dark impulse from earlier incarnations, impulses that exert determining influence upon its further development in the renewed human life. These become the innate "good or evil dispositions" of the newborn. But what the Ichheit brings along from the higher divine realms as acquired treasures of spirit—this we humans call "talents," or, in their heightened form, "genius."

Now, if these nine divine realms (Götterheime) are not to be understood as spatially bounded extraterrestrial locations above or beneath the Earth—for even esotericism or Armanism can only speak in images—then they must instead be understood as spiritual-fluidal circles, each governed by spiritual beings that one calls gods, angels, saints, and so on. For each of these circles is itself a many-folded, many-splintered unity, within which subordinate circles are integrated, while themselves being part of greater spheres of power and higher rings of spirits. All of these rings of spirits or divine realms live and weave among us on the human plane itself, just as humanity lives and acts in the midst of animals, plants, and stones; and just as man influences these, so too is humanity influenced—perhaps even directed—by the spiritual rings.

Wuotanism, however, knows of different spirit-realms or realms of the dead which, if their meaning is understood, correspond to those described by Armanism. Thus, the Wal, the harvest of the dead, is divided between Wuotan and Freya; each receives one half: Wuotan the bodiless souls, and Freya the soulless bodies. How, as Wuotan and Lady Saga, they prepare for rebirth has already been described above. As realms of the dead, Wuotanism knows Thrudheim, which corresponds to the Armanic Vanaheim, and Walhall, which corresponds to the Armanic Alfheim. Likewise Helheim and Niflheim, while the intermediate stages are lacking. Freya's realm of the dead, Volkwang, is none other than Manaheim as the graveyard itself.

If the heroic death (Heldentod) alone qualifies one for Walhall, this too has its correctness in Armanic teaching: for the hero—that is, he who has acted and proved himself in life—will, even beyond the grave, tarry only briefly in Vanaheim and Asaheim before reaching Alfheim (Walhall), where he finds his completion, insofar as he is capable of it. The Knechte (servants)[131] remain the longest time in Vanaheim (Thrudheim), passing half-dazed through the higher realms—if they reach them at all—often returning prematurely to reincarnation, without having gained the benefits of the higher spiritual realms.

Those who die the "straw death" (Strohtod) go to Helheim. This is wrongly interpreted as referring to those who die in bed of illness, for "straw death" means a useless death—that is, a death following a life wasted without purpose or aim. This gives

[131] Those who do not act or think independently, but rather are moved by ideas of good and evil, are designated as thralls— motivated by what is understood as "herdmentality."

the matter another meaning. Those who died the straw death were useless teachers; they contributed nothing to the development of the world; they were those "who were neither hot nor cold, and were therefore rejected." They too must return, to become either hot or cold, as their Garma (karma) will compel them through self-created suffering.

But those who go to Niflheim, to the Hall of Serpents of Nidhöggr (Neidhagen), the corpse-devourer—these are the wicked, who will not be reborn, for the corpse-devourer consumes their bodies, thereby cutting off the possibility of their return. They remain in that place of terror until the world is renewed, struggling upward out of the rigid stone, yet with the consciousness of their former humanity—or better said, their former inhumanity—until they once again laboriously reach the human plane and human dignity. These are those who have burdened themselves with the sin against the Holy Spirit, which sin—even according to Catholic dogma—not even the Pope can forgive, despite his power of the keys.

The anthropoid four-handed ones, the apes, are of that serpent-hall of Nidhöggr, and thus their drive to crossbreed with human women. But such crossbreeds are made infertile by higher will.[132]

As for the Wuotanist promises concerning the life of disembodied souls in the different divine realms (Götterheime), these are to be understood as relating to the next life in the human body after death and before the next reincarnation. For the Ichheit (selfhood) that consciously and not numbed wanders through the divine realms up to Asaheim—such a selfhood attains reincarnation into renewed human existence under such conditions that all the promises made to the Einherjar in Valhalla will be fulfilled in its renewed human body. Likewise, the promises for all those in the other divine realms are fulfilled in their next human life, for they prepare their soul in these realms for their next reincarnation. They will become Knechte—that is, not "spiritually free" men on earth—and will grind their teeth under their yoke, or live with dulled spirit in a lowly, idle life (Phäakenleben) until necessity drives them to become either heroes or criminals, and thus their soul's path is decided to the right (to Wanaheim) or to the left (to Jötunheim).

Yet no Ichheit, no soul, not even the unimaginably smallest atom of existence, is ever lost in its evolutionary journey lasting many millions of years. All—without exception—will in the end, beyond space and time, unite with the Great Spirit of Salvation and become one with Him, to exist as the "All-One-Self" in great contemplation, preserving memory until it is consumed and a new "Let there be!" is called forth.

Only after all this has been said can the incomparably magnificent symbol of the Aryo-Germanic world-tree Yggdrasil be made comprehensible. Yet here, too, the word itself must first be explained in its threefold meaning as the foundation for its interpretation.[133] The conceptual and proper name "Yggdrasil" is broken up into three *Ur*-words: *ig, dra* and *sil*, which have the following meanings according to the three levels governing the ordering of words:

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[132] See the writings of Jorg von Liebenfels already cited previously.
[133] For more details on this see The Secret of the Runes and the Pictoral script of the Ario-Germanen.

I. Stage of Becoming (Entstehung): ig = "I," as creator, begetter, bringer-forth (uig, wig = consecration); dra (thri, dri) = revolving coming-into-being; sil (sal) = salvation, fire. [drasil = whirling, flickering fire, primal fire].

II. Stage of Being (Sein): ig (uig, wig = Viking); dra = to bear; sil = law, pillar. [drasil = bearer, steed].

III. Stage of Passing Away (Vergehen): ig = dread, death; dra = to destroy (dragon); sil = goal, end. [drasil = wood].

From this are derived the three conceptual interpretations of the word and name Yggdrasil (*ig-dra-sil*):

I, the creator, generating salvation."
II. "Bearer of the fight of the spirit," "War-tree" and "War-horse."
III. "Goal of dreadful destruction," "dread-wood."

This clarifies much that was misunderstood, especially the false interpretation of the name as "steed of terror." The world-ash Yggdrasil is the tree of life of Aryan humanity (the fifth race), its purpose of becoming, its fire of consecration.[134] It is conceived as living as collective humanity—thus becoming, being, and ruling. It is therefore the bearer of battle—figuratively the battle-steed—of humanity, and finally it will be the wood of terror by which humanity will perish. It is also the "wind-cold tree," of which Wuotan sings in the Rune-Song.[135] Thus the designation "world-ash" is significant, for ash is the primal word ask, which in its three stages means: 1. becoming, 2. the ash-tree, 3. the ashes. Therefore, the forefather of humanity is called "Ask" (becoming), and "man-ask" means "the man who came forth" or "the moon-born man" (the one who came forth from the moon). This is the origin of our word "man."

The principal Halgadom (holy sanctuary) of the gods, their holiest place, is at the world-ash Yggdrasil, the best and greatest of all trees. Its branches spread over the whole world and extend up over the heavens. The tree has three roots: the first reaches to the Æsir, the second to the Hrimthursen or frost giants, where once was Ginnungagap, and the third sinks down into Niflheim, to Hvergelmir, the roaring kettle, the ancient well of the primal world, where Nidhöggr (the gnawer, corpse-eater serpent) gnaws at the root from below.

By the second root, which extends to the frost giants, is Mimir's well—the source of primal wisdom—guarded by Mimir (memory), who each morning drinks wisdom (that is, all-knowledge) from it with the Gjallarhorn (gi = give; all = all; ar =☉ ;horen = to bring forth; i.e. "give to the All what the sun of God brings forth").

By the first root is Urd's well, where the gods hold court, for from this well the Norns arose—fate—which is also there decided. Each day the Norns draw water from Urd's well and sprinkle it, together with the loamy soil (the substance of life) that lies around it, upon the ash so that its branches do not wither (rebirth). The water of this well is so holy that everything placed in it becomes as white as an eggshell.

The dew that falls from the ash is called "hunangsfal" (honey-dew), which is the food of bees. Two birds are nourished at Urd's well, becoming swans (suan = sun-ancestors, the rising of the spirit), and from them all swans on earth are descended. An

[134] Compare: "The burning thorn-bush," Exodus 3.2.
[135] Hávamál 139, Runatals-thattr 1.

eagle sits in the branches of the ash, knowing many things, and between its eyes sits a hawk called Vedrfölnir ("flying highest").

The squirrel Ratatoskr ("the scurrying one") runs ceaselessly between the eagle and Nidhöggr, carrying words of strife back and forth between them, sowing discord. Four stags run about in the branches of the ash, feeding on its buds. In Hvergelmir, beneath the third root in Niflheim, are so many serpents (more than foolish mortals could ever imagine) that no tongue could name them. So goes the account from the Younger Edda, Gylfaginning.

Armanism considered this magnificent image[136] from two standpoints: that of the All in the great [macrocosm], and that of the All in the small [microcosm], since, as has already been repeatedly shown, everywhere the law of similarity [analogy] prevails. That the World-Tree rises up beyond the heavens goes without saying, since it is itself the All; likewise, as the cosmogony of the Ariogermans has shown, the Tree of Humanity also extends far beyond the Earth. Wotanism conceived of the stars as golden fruits [hence the golden nuts on the Christmas tree], and of the clouds as leaves and branches, from which the bee-nourishing dew falls down to the Earth, and so it thought of the remaining symbols as literal realities. Armanism, however, thought differently.

The first of the three roots reaches to the gods, the spiritual rulers; the second to the giants, the material rulers; the third into the realm of transformation, the realm of the dead. Here again appears the primordial triad: arising, becoming, transforming. The World-Tree, as well as the Tree of Humanity, embraces both spirit and matter, light and darkness, heaven and earth, gods and men, good and evil alike. At the first root is Urd's Well, the arising of the causeless cause, and the karmic web [chains of causality] that unfolds from it. Therefore, in other places it is said that this root extends both to the gods and to the true humans [the God-men, the "New-Ones"]; that is to say: the gods are the rulers and judges of the world, and so too are they within those humans whose spirit is one with theirs.

Each day the tree is watered with the white, i.e. holy, water from the spring of arising, of spirit and matter [the water of life and the earth of life]. Upon this water swim the holy swans, those who anticipate the sun, the consciousness of divinity. The second root goes to the material world, but precisely there springs the well of wisdom, the fountain of knowledge, to which even Wotan [the earth-spirit] goes, giving his eye as a pledge in order to drink wisdom from it. "Do you know what this means?" asks the Völva in the Völuspá. And we answer: "Yes, we know it!"

In the constant transformation from arising to becoming, and beyond this to passing away, new arising and new becoming, in which unbroken cycle of development Wotan, just like the All [macrocosm] and each individual selfhood [microcosm], remains ever the same "I" that it was from the beginning, bound inseparably to both spirit and

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[136] Professor Director Frierich Fischbach in Wiesbaden has created an incomparably beautiful representation of Yggdrasil as a design for a Gobelin tapestry shown in his work Ursprung der Buchstaben aus Runen mit den Ornamenten desFeuerkultus (Origin of the Letters of the Alphabet from Runes with the Ornaments of the Fire-Cult), a design which deserves to become widely known. His other works are also most enthusiastically recommended here: Asgart und Mittgart, nebstmythologische Flurkante (Asgard and Midgard, along with other Mythological Landscapes), Die schönsten Lieder der Edda (The Most Beautiful Songs of the Edda), Beiträge zur altgermanischen Mythologie (Contributions on Old Germanic Mythology), etc., Verlag L. A. Kittler in Leipzig.

body, unchangeably the "two-legged, two-fold unity," Wotan appears to us as the mirror-image of the All as well as of the individual selfhood: "He consecrates, self-consecrated, himself to himself." He consecrates himself—as self-offerer, himself as self-sacrifice—unto perishing so that he may re-arise. The nearer he feels the moment of his "perishing to re-arise"—his death—approaching, the more clearly grows in him the knowledge of the mystery of life: that it is an eternal arising and passing away, a constant transformation, an eternal recurrence, a life of continual birth and death.

This knowledge dawns upon him fully only at the moment of twilight, in which he sinks into the Ur [dies], out of which he will re-arise, and in this twilight-moment [dying] he gives one eye as pledge for heightened knowledge. Yet this one eye remains—though pledged—his own, which he redeems at his return from the Ur, at his rebirth; for this one eye is his bodily form, while the other eye, which he keeps and takes with him into the Ur, is his spiritual body, his soul. The one bodily eye, namely his corporeal body itself, which he only lays aside temporarily in the transformation of death, but which still remains his own, reunites at the moment of his return from the Ur—at his rebirth—with his other, spiritual eye—his spiritual body, the soul. But the primal knowledge drawn from Mimir's well[137] remains his own even in rebirth, the property of the All; it is the sum of experience [Giallar] of thousands and tens of thousands of ages, preserved unconsciously in feeling, consciously in speech and writing, and transmitted further.

Thus Wotan's knowledge, and that of each individual self, is deepened in death through the draught from Mimir's primal well[138]by means of the Gjallarhorn; it is enriched through his questions to the Völva[139][the death-woman, Helia], as well as through his dialog with Mimir's head.[140] . He only seems to separate from the material world, from mankind, to which he belongs even in apparent physical non-being, since he precisely as spiritual and material is the two-legged, two-fold unity. His own bodily day-life he cannot separate from his soul-bodied night-life in death; but in the bodyless night-life—the apparent non-being—he gains the primal knowledge of his eternal life, which guides him through eternity in the endless transformations of arising, becoming, changing, passing away, and re-arising.

Through this recognition, made wise, he found in his own death-dedicated life the knowledge of the fate of the world, the solution of the world-riddle, which—as it says in Odin's Runatalsthattr—he will never proclaim to any woman or maiden. And since Wotan is himself, yet at the same time the All—just as each "I" is at the same time the "Not-I," namely the "All-One-I," the All—so each individual self, each human being, undergoes for itself the same transformations through the same stages of knowledge, whereby each one's spiritual treasure [not dead memorized knowledge!] is valued, which is not lost in dying, but preserved in death and brought back again into the human world at the next reincarnation.

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[137] Mimir, Mime = Increasing reminder [mehrende Mahnen], memory; hence "mime" = actor.
[138] The mysterium of the all-arising, all-becoming, and all-passing away toward an all-renewal.
[139] Freya as the goddess of death (Fria), who takes care of the soulless bodies in the graveyard [Friedhof] (Volkswang); therefore the physical memory is preserved with her, while Wuotan takes the spiritual memory into account.
[140] Mimir's head = the main- or head-knowledge [Hauptwissen] concerning arising, becoming, transformation, renewal (18th rune). Mimir's drink, the questioning of the Wala and Mimir's head are the three levels (grades) of the mysteries through which Wuotan becomes wise. Sapienti sat!

Humans call that spiritual treasure which the reborn man brings with him to earth "natural disposition," "talent," or "innate genius," as was already explained above. Just as the unmanifest god could first reveal himself in matter and become the world-spirit [first Logos], just as the manifest god had first to act generatively in creation [second Logos] to come to perception, knowledge of himself, and finally as human spirit [third Logos][141] , through apparent separation from divinity, reach knowledge of the divinity itself, namely of his own selfhood; in the same way, man too can only find God within himself [the indwelling divinity] after he has lost him, after he sought God in vain outside himself, "up in heaven," in temples and churches, to finally, through the arduous detour via atheism, find his God again in his own heart, never to lose him again.

And here we recognize in the world-ash Yggdrasil the biblical tree of knowledge, the sacred tree Zampuh of the Tibetan myth, the Assyrian tree of life, and other parallels in Indian, Persian, and other mythologies. Thus we return once more to Yggdrasil.

But if the third root of the world-, god-, or humanity-tree reaches down to Hel in Helheim and deeper to Niflheim, this signifies that all that is material—including time and space—reaches its end, once the manifest god, through the dissolution of matter into spirit, through its rarefaction, transforms himself back into the unmanifest Great Spirit of Salvation, and again becomes Surtur.

Still to be interpreted are the eagle, the hawk, and the squirrel. The eagle or "Aar" is the spiritual sun as God. The hawk, Vedrfölnir ["highest flying"], is the completely liberated selfhood, no longer compelled to reincarnation—which is already testified to by the name "hawk," for Habicht, derived from habuh, habih, from "heben / haben" (to lift, to have), means: "I have, I grasp." That is to say, the selfhood that has grasped the God-sun and cast off the fetters of matter is freed from any further incarnation; it has become equal to divinity.

The squirrel Ratatöskur, which carries back and forth the quarrelsome words between the eagle [the God-sun, the spiritual] and the serpent Nidhöggr ["low-squatter," "envy-biter," the material, matter], is the stirrer of strife between spirit and matter, heaven and earth, good and evil. It is the constant wavering between these two poles in the human soul; it is the perpetual fluctuation of the divine image, which appears in the shimmering mirror of materiality in ever-changing illusory forms—it is doubt. Hence the name Ratatöskur—"gnaw-tooth."

The four (fyr) stags are the death-animals [stag = heorot, heort, hert, hirz; he = law, marriage; or = descendants; rot = right]. Thus heorot or stag signifies: marriage or law produces descendants, and these bring law—or death. That is: arising, becoming, transforming. They gnaw away the buds, that is, they bring death; but from their horns [*Geweihe*][142] drips the dew of rebirth: from death blossoms new life.

The serpent Nidhöggr is the Midgard serpent itself, which encompasses the whole human world, namely matter. The countless worms that feed upon the marrow of

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[141] A Logos is always spiritual; but the Demiurge is a soul, i.e. already materialized.

[142] Geweih [antler] from gewige, out of wic, wih, weihan = consecration, strength, holy, battle, etc. Here it has the sense of strength, consecration, holiness with regard to rebirth. The ends or tips of the antlers have phallic significance, since from them drips the holy dew which nourishes the bees [souls] and promotes rebirth.

the roots are easily recognized as the purely material passions of humanity, which work against the purely spiritual aspirations in the crown.

Even though the Norns water the ash daily with the white water of life, the World-Tree, at the downfall of the Aryan world—the fifth race—will lose all its branches, and only the main trunk will remain—standing as a Cross!—and only with the blossoming of a new world [the sixth race] will it grow green again to renewed greatness and glory.

That the Ariogermanic *Armanen or Semanen*[143] —who, over the course of uncountable millennia, discovered, cultivated, and expanded the unsurpassably grand doctrine of knowledge of divinity [theognosis], as well as the cosmogony founded upon it and the knowledge of mankind [anthropognosis], and finally were able to shape it into such overwhelmingly magnificent poetic images—stood upon the perfect height of all-embracing science, can be considered proven from the few examples that could be offered in the narrow framework of this booklet. That their schools perished was, according to the iron law of arising, becoming, change, passing away into renewal, a necessity.[144] Their doctrine was fulfilled, they themselves had outlived themselves, and decline set in—but this was only a dying, not an annihilation, and therefore by the same natural law a rebirth must and will follow. But precisely a rebirth of the same selfhood, though in another renewed form of being. This belongs to the future, and from it we may hope the best for the Ario-Germanic world, whose apostles already walk among us.[145]

That these Armanen or Semanen—fully trained scientifically and just as scientific in their research, work, and teaching—also practiced and knew astronomy would be understandable even without further proof, even if many reports about it sound mythical. Yet this is precisely the best proof for the great antiquity of this science.

It is said: Wotan is the father of times; the twelve divine strongholds listed in the Grímnismál are the twelve signs of the zodiac, and to these correspond Wotan's twelve month-names as well as those of the twelve month-gods. The doubt as to whether Wotanism or Armanism in its Asa doctrine possessed such great knowledge of astronomy already disappears from the fact that it is testified to by a tribe that was called "the wisest of the bards" [*Barden*].[146] Jornandes often speaks of the great priestly scholarship of the Goths [c. 5], and among the branches of knowledge then counted as theology [c. 11], he expressly includes "the teaching of the twelve heavenly signs and the course of the planets."

The Goths knew 346 stars by name. In Iceland there lived a man who, through learning and his own observation, was so skilled in astronomy that the arrangement of the Christian calendar was based upon his indications; he was called Odd, lived around the year 1000, and was named Stjörnn-Odd [Star-Odd].

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[143] Greco-Roman geographers and historians handed down these designations incorrectly in the forms "Irmionen," "Hermans," "Gemonen," etc., and equally falsely transmitted them as tribal names instead of as social orders. They were the knowing ones, the priesthood, and thus the cradle of the Ario-Germanic ancient nobility.

[144] Concerning this process see *The Transition from Wuotanism to Christianity*.

[145] See Pangermanic Germany and Foundations of Germanic Rebirth by Jos. Ludwig Reimer.

[146] Paene omnibus barbaris Gothi (sic!) sapientivres semper exiterunt Graicis, que paene consimiles ["Wherefore the Goths have ever been wiser than other barbarians and were nearly like the Greeks..."]: Jordanes History of the Goths ch. V (40). [For whatever reason List has translated omnibus barbaris as "other bards."]

The seven weekdays are, as has been shown, named after Ariogermanic deities, something already reproved by Jónas Ögmundsson, the first bishop of Hólar in Iceland [1105], who vainly forbade these names "as evil remnants of heathen custom." But no less were they familiar with the "sidereal" or Great Year [Annus magnus], according to those calculations which revealed to them that this year always began when all seven planets met together in one solar house [zodiac sign].

It is exceedingly instructive to examine the mystical number-arrangements found in the Edda and elsewhere, usually unnoticed, in order to interpret them. One example may suffice for present purposes, since we have already explained the simple numbers from one to ten, while leaving the rest to a special study.

In the Eddic god-song Grímnismál 23 the following stanza appears:

"Five hundred doors and four times ten,
So many I reckon in Valhall;
From each eight hundred Einherjar issue
When they go forth to fight the Wolf."

The calculation is simple: 500 + 4 × 10 × 800 = 432,000. Now if one considers that Wotan is here conceived as god of times, then those 432,000 Einherjar mean years—which also confirms one of the various meanings of the name, namely: "ein" = one, "her / har" = year, "rier" = procreator, that is: "begotten one-years." But what then do those 432,000 years signify?

The explanation from our Ariogermanic traditions, which flow only sparsely, although they give full information, would be too detailed here. For brevity, let the chief year-numbers be compiled according to H. P. Blavatsky's Secret Doctrine, in which the mystical number 4320 forms the keynote.[147] We have already seen above that numbers have a mystical meaning fundamentally different from their arithmetic value, and that each of the simple number-words by itself symbolizes the greatest secrets of nature. Whether one takes the four separately, or the three alone, or both together which give seven, or all three together which give nine, in each case appear concepts which indicate and explain the holiest and most hidden processes occurring in regularly recurring [periodic] time-cycles [rounds], processes which exert their definite influences—historically in time—upon the All, upon mankind, etc., in both spiritual and material respects, and which express themselves again in quite specific numerical proportions.

These regularly recurring layers of time and events, rings similar to the Earth-year, each of which, like it, has its seasons and developmental phases of arising, becoming, changing, and passing away into new arising, are already called "rings" and "circles" in the Edda, and are linked, mythically veiled, with mystical numbers. To clarify this further, however, there is not room here, nor would it serve the purpose of our book. Therefore the following year-numbers, according to H. P. Blavatsky, are given:

> *"A ring or circle [cycle, round] comprises 4320 years, and in the year 1897 such a cycle ended; thus a new time-layer now comes into force, beginning with a new development."*

[147] See, for example, Blavatsky's Secret Doctrine II, p. 68ff.

A Kali-Yuga comprises 432,000 years, and this is the same number as that naming the Einherjar above, and corresponds to what is commonly called an "era," and here means the era of Wotanism.[148] A Maha-Yuga, a great era, amounts to 4,320,000 years and comprises a creation-period.

A day of Brahma is given as 4,320,000,000 years, and a night of Brahma is of equal length. That is to say: the duration of creation [materialization of spirit] lasts 4,320,000,000 years, and the duration of dematerialization of matter into spirit [Surtur] has the same length, until another creation-round begins. If day and night of Brahma are taken together, they amount to 8,640,000,000 years; multiplied by 365, this gives the number of years of Brahma expressed in Earth-years. And one hundred years of Brahma [311,040,000,000,000 Earth-years] constitute that immense time-span called Maha-Kalpa, the Age of Brahma.

From the series of immense numbers cited by H. P. Blavatsky, let one more be noted: she calculates the age of mankind up to the year 1910 A.D. as exactly 18,618,751 Earth-years, while the cosmic development of our solar system began exactly 1,955,884,710 Earth-years ago, so that it will still require 2,364,411,590 years to return into the Ur.

From these immense numbers, which stop at our solar system where the "Sun-Spirit" All-Father reigns, the teaching ascends into still higher regions. For it was already said above that Wotanism calls the Sun-Spirit the All-Father, while Armanism shifts the All-Father as "World-Spirit" far beyond the Sun-Spirit, far beyond the Central Sun-Spirit, into an indeterminable number of stages, into the inconceivably, unimaginably Greatest, and calls Him only the "One" who has no name that human tongues could utter, no form that human minds could comprehend. This Name is designated in the Mysteries as the "lost Master-Word," the "lost Name," which the master must seek, for this Name would grant him all the might and power of divinity itself.

But the content of this Name is the law of vibrations in the full scope of the Sevenfold, in ascending and descending scale, without beginning and without end. If now the master, like Wotan the "Changer" [not Wanderer], through constant changing [being born, living, dying, sinking into the Ur, being reborn], through the continual pledging of his one eye in the ring of immeasurable expanses of time, gradually acquires this knowledge—that is, finds the lost Name of divinity—then he himself is the hawk that sits between the two eyes of the eagle; then he will no longer be reborn, for then he has found the lost Master-Word; then he himself has become God.

But the "lost Master-Word" is also "incommunicable." The one who found it—and it has been found often!—cannot communicate it to any of his brothers, for each must seek it for himself, each along the path that he himself chooses, and upon which he will also find it, because he must find it, for he was sent forth in order to find it.

If one surveys the magnificent artistic structure of the Ariogermanic Wihinei [sacred teaching / discipline], and unites it, as it were, into a single beam of light at one focal point, one is astonished at its overwhelming simplicity, which can be summed up in a few sentences. These make it possible—and indeed compel—the follower, in every

[148] From the beginning of our aeon until today (1910) 5012 years have gone by, and this same aeon will therefore last another 425,988 years.

situation of life, in every profession, to live in accordance with the Wihinei and to walk the shortest path toward finding the "lost Master-Word"—one's own divinity.

These few sentences are easily derived from the concepts of the simple number-series, which we discussed in detail above, and which arise of themselves in everyone, conditioned by the unconscious memory of numerous earlier incarnations. They read as follows:

1.

Recognize God in your selfhood, and man in your essential being. Work by word and example for others to recognize this, but do not force your recognition upon them.

2.

Recognize the "All-One-Selfhood" in yourself and your fellow men; act toward them as you would wish them to act toward you.

3.

Neglect not your spirit for the sake of your body, and not your body for the sake of your spirit. Thus you will always remain in balance, as one furthers the other, and the God within you retains the guidance.

4.

Always listen to and follow your inner voice, and do what it counsels you; then you will always know what you must do, and will strive for the good and avoid the evil.

5.

Do not be fickle, and trust the God within you more than foreign advice; for only you alone can know what leads you to salvation, for you are your own judge.

6.

Recognize your human duty: to help other selves toward rebirth, just as your parents helped you toward rebirth. Prepare these reincarnated selves in your children with the greatest possible ease to reach their goal, through good upbringing, and avoid wasting or misusing the creative power entrusted to you.

7.

Recognize that you are born into a circle, whether that circle be the family, the community, the people, the state, etc., in order to act in a fostering way within this circle. Fulfill this duty with complete devotion, but also demand the fulfillment of the rights guaranteed to you—then balance will never be disturbed.

8.

Respect law and contracts; be always truthful and without deceit.

9.

Preserve your human dignity in small and great matters; be always cheerful, good-spirited, and joyful; bear with patience and dignity the suffering imposed upon you, and in good fortune be not arrogant. Enjoy from life what it offers you for enjoyment, for enjoyment is your right; but renounce steadfastly what it withholds from you, because this is conditioned by your own self-created karma.

10.

Let the God within you rule; be strict with yourself but not ascetic, and toward others mild without weakness. Await death in calm dignity as your friend, who lovingly leads you onward to your further development and fulfillment, toward the happiness you strive for.

Only little more needs to be said. The Armanic Wihinei knew neither dogmas nor commandments, nor did it demand blind faith, but rather required knowledge. What each one recognized as true, he also put into practice in life, and he continued to search within himself, where through intuitive recognition self-revelation was granted to him.

Therefore the Ario-Germans were confident, cheerful, and inclined toward joyful enjoyment of life, for they did not fear death, since they knew that it meant only a short span of time—like the refreshing sleep of night—in order then to grant renewed life again. Therefore they built families and family estates, for they knew that they would be their own descendants, and in preparing the future for them they were in fact preparing it for themselves.

Therefore they practiced fidelity and held to it even unto death, for they knew what they thereby created for themselves in the Urstate as well as in the next bodily life. And finally, therefore, they held woman and marriage in such high divine reverence, and issued such strict laws against mixed marriages and bastardization, since they likewise recognized that only in the unity and purity of race lay the foundation of their strength.

Times of darkness have come, but these are by no means yet a twilight of the gods, and we have even today no cause for doubting pessimism, for the Wihinei of the Ario-Germans is too deeply—though unconsciously and latently—rooted in the soul of all Ario-Germans, and awaits only the call of awakening, which will and must resound, in order to cast the flames of enthusiasm into Ario-Germanic feeling, when—to use an old skaldic formula—when the right word at the right time in the right place is spoken.

Vienna, East-Armonth [Ostarmond, Easter month] 1910.

Guido List

The Names of the Tribal Peoples of Germania and Their Interpretation

Preface of the President, primarily for the gentlemen of linguistics

The present work is based on the knowledge of the Eddic rune mystery and is a preview drawn from the treasure of the later-developed "Ar-language and Mystery-language." Thus, it stands apart from the efforts of academic linguistics—whose task is to investigate the formation of linguistic forms retroactively—by using a linguistic key derived from Eist's system, which has already proven itself with the ancient forms of words, as represented by the rune names.

Guido von List is therefore not concerned with tracing the development of a word, a path which often leads astray—so much so that even words attested in distorted form in Latin, such as hora, become accepted as the origin of a German word like Ahr, which directly corresponds to the Ur-rune. There is no point in listing the many such cases here; the issue is rather to recognize that Eist's system identifies root formations into which the entire language dissolves—demonstrated directly by the agreement between these derivations and actual word usage.

Thus, only those who can disprove the foundations of this work have any right to reject List's foundational work on the "Ar-language." In general, I've observed that those gentlemen who render judgments based on completely flawed comparison levels are unfamiliar with List's works—and are not even willing to engage with one of them, even when placed directly before them. This reflects a deliberate ignorance, similar to how dogmatic theology—even at a high intellectual level—often behaves when it comes to the question of Christ's origins.

Guido von List is no fantasist; across all fields, evidence arises in support of his teachings. List's supporters who come into contact with such language scholars may confidently respond:

"You don't even know what you're condemning! Once you've read the foundational works, we can have a conversation. But deliberate blinders cannot be removed."

—Ph. Stauff

Wilhelm Schäfer, a highly intellectual figure, wrote in his "Rheinlande", Issue 12, 1917, p. 304:

"In any case, I've gotten into the habit, whenever Jakob Grimm leaves me in the lurch, of consulting the index of List's Ar-language, only to be continually struck by the results of his linguistic interpretations from the rune tables."

The large number of Germanic tribes and peoples forms a still unresolved dark point in the prehistory of the Germans, all the more so because the same tribal and people's names are often recorded at spatially very significant distances from one another, where they often suddenly appear, only to disappear again soon afterward, yielding to other names, without it being plausible that an entire people could have suddenly abandoned its homeland and taken to wandering. However many attempts have been made to bring clarity to this tangle of tribes and peoples, these attempts have always failed, and the maps which seek to present those tribal and people's groupings of Germania at the time of the second century of our era still offer nothing but a mind-confusing jumble of tribal and people's names, into which delving must seem to almost anyone a futile undertaking.

Starting from the principle that undoubtedly every name, at the time of its origin, must have arisen from very specific causes and therefore must have expressed a very specific concept, I attempted to examine these names themselves for their hidden meaning, in order, through interpreting their concepts, to find the key to clarifying that seemingly so plan-less tangle of peoples, and if possible, to bring some system into those tribal divisions.

First, before the question of the system and meaning of the tribal and people's divisions of Germania can be approached more closely, it is important to clarify the concepts denoted by the terms "Aryan race" and "Aryan peoples," and to find clues regarding the origin and homeland of the Aryans, so that, based on such foundations, one can understand and arrange the interpretations of the tribal and people's names. The homeland of the Aryans is now generally accepted to be in northern Europe, since the idea of an immigration from India has long been discarded as untenable[149]. Whether this homeland is placed in the north of Russia or in the northwest of Germany is irrelevant, for it is both correct and incorrect in either case, because it lay much farther to the north, from where migrations took place southward into more meridional regions of the world, when the northern landmasses were swallowed by the sea or fell victim to gradual glaciation.

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[149] These views have been rendered obsolete by research; man has been traced back to the Tertiary period, and the following statements from Prof. Braungart's monumental work "The Homeland of Agriculture of All Indo-European Peoples" (Heidelberg, Univ. Bookshop C. Winter), pp. 23–25, should be cited: I have always had the impression in my research that our principal cereal crops are upper-Tertiary in origin, having been preserved for us through the Ice Age only in the hands of man. But then these humans, who saved them for us across immense spans of time, were no primitive or transitional humans, but people like ourselves.
And later: The real human of our kind therefore existed in the Tertiary, and then continuously throughout the entire Ice Age (about 1 million years), and undoubtedly preserved for us, through the annual sowing of food crops, the varieties of wheat and barley. This is in any case one of the most remarkable facts that could possibly exist.
And one more sentence, p. 24: That the hardships of the time acted in a culturally beneficial way on the well-endowed Aryan human is very probable, but they could never have made an ape into a human, despite the length of time it lasted.

The fifth race, the "white" or "Aryan" primal race, the "Aryan man," arose at the latest during the Diluvial period, in the interglacial time before the main glaciation, on a continent — called Arctogæa — which reached to the North Pole, perhaps, and indeed most probably, far beyond it, inasmuch as the present European portion of the Arctic Ocean, the North Sea and Baltic Sea, did not yet exist and in their place there was dry land, which connected Iceland, Scandinavia, Finland, and the British Isles with present-day northern Europe down to about the fiftieth parallel, forming a single continent; while the great mountains in the south of present-day Europe formed island groups rising from a mighty ocean. The Russian steppes and swamps between the Baltic Sea and the Caspian Sea were likewise flooded, so that Arctogæa was cut off from all the other continents, thus also from Asia.

This Arctogæa, then, in a distant past which can no longer be measured by the time scale of annual rings[150], when it was not yet glaciated, was the cradle of the Aryan primal race. As, over the course of tens of thousands of years, the distribution of land and water shifted and the northern continent gradually adapted itself to forms that more and more resembled those of present-day Europe, as the Ice Age made the northern regions uninhabitable, the Aryans were driven southward and migrated in meridional directions into the still unglaciated tracts of land — naturally, in a fairly simultaneous manner, since the gradually southward-shifting ice belt must have approximately corresponded to the directional line of the parallels of latitude. Thus the Aryans arrived at the same time in the northern regions of present-day Europe between the longitudes of 3° west and 40° east of Greenwich.

Yet the wall of ice pressed ever farther southward until it reached a standstill at about the height of the 50th parallel. But ice masses also poured over the land from the south, so that the Aryan race was pressed into a very small area, for the only ice-free ground was that of present-day France, which along the Pyrenees was cut off from the Pyrenean peninsula by an insurmountable wall of ice, and only the west coast along the Bay of Biscay and a narrow coastal strip along the present Gulf of Lyon remained open. Then the ice masses of the Alps drew northward to about the 47th parallel, forming an ice wall to the Black Sea, which remained open, while in the east the ice deserts of the Caucasus, again blocking the only access to Asia, extended to the Caspian Sea, whose waters reached northward to the northern ice fields.

From the 5th meridian eastward, the ice-free land was restricted to only about three degrees of latitude; it was further constricted by the glaciation of the Bohemian mountains, so that between about the 14th and 20th meridians only the Danube Valley afforded a possible connection with the spatially larger ice-free areas of eastern Europe, where the hard-tested Aryans could everywhere establish their settlements and come to temporary rest[151].

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[150] At least 1,600,000 years

[151] At the same time, starting from the last Ice Age, a great wave of migration moved southeastward — naturally establishing various settlements along its way — and around the year 15,000, thus simultaneously with the western Cro-Magnon culture, arrived at the Altai Mountains in Central Asia, where all the land and settlements were given Eddic names. After a number of generations, this region came to be regarded as the homeland, all the more so because the arctic regions were believed to have completely sunk. "Asia" derives its name from the Æsir. The Eastern Indo-Europeans of India originate from there, as do the Sumerians, tribes of various names, and even one which simply called itself "Aryan."

Enclosed between deserts of ice and water, without contact and indeed certainly without knowledge of other races, the Aryans developed independently in constant, hard struggle with a meager nature, and in such a school they cultivated their mental and physical powers in a wholly different way from those other races which owed their existence and almost struggle-free life to a lavish nature. These narrowly limited areas were likely soon overpopulated, and this overpopulation must have given the impulse to compel the surplus of those whom the scarce soil could no longer feed to seek new land in order — entirely in the modern sense — to found colonies. Such migrations likely took place already during the penultimate, and certainly during the last interglacial period, for traces of the Aryans are found spread over the whole earth from prehistoric times — for example, the Arrivis or Erriois in the Polynesian archipelago, who preserved all racial characteristics but had become completely deprived of their culture and language. Only one mark of ancient ancestral heritage had they faithfully preserved in their sole written and sacred sign, and this single sign is the swastika, the old-Aryan fyrfos, that undeniable seal which the Aryans impressed everywhere they appeared as bearers of culture.

It may be mentioned here in passing that the Aryans advanced through China to Korea, that Korean script still today attests its descent from the Aryan runes, that they founded the Babylonian-Assyrian as well as the Iranian-Persian culture, that the great cultural centers — for example, the "Ur" of the Chaldeans (Ur-Kasdim) — were their foundations, and indeed that the ancient Egyptian culture also arose under their influence. It is demonstrable that Buddha, Osiris, and many others were Aryans; the former a Saku-mane, the latter a Saku, both thus specifically Saxons.

No less were the other North African regions — already in "Ur"-times, thousands of years before the appearance of the Vandals — Aryan-settled, from which settlements the mixed races and types of the North African Mediterranean peoples developed, who later again — already as mixed races — spread over southern Europe. Already four thousand years before our era, the Aryans, coming from northwestern Asia, crossed the Hindu Kush into India to found their settlements there; but this was certainly not their first penetration into India, but only that advance toward southern Asia of which history first knows to report, whereas the earlier immigrations — which, simultaneously with the European immigration in meridional direction from the North Polar Arctogæa — came, have been forgotten.

It is — what may also be mentioned here only in passing — a recurring phenomenon in all the Asian as well as African cultural states of antiquity that these were always and exclusively founded by Aryans, and could only maintain themselves so long as their influence was secure; that they declined as soon as the influx of Aryans ceased and Aryandom sank into the foreign races; but immediately revived again when the temporary influx of Aryans became lively once more and the suppressed Aryan elements were thereby reawakened. The history of the land of the Pharaohs is a classic example of this, as is likewise that of imperial Rome, which in the end could only be maintained through Germanic strength, which delayed its collapse by centuries. But, as said, this only in passing. A similar example is offered by Transylvania — see further below.

The first part above is from Braungart; the latter from Schmidt du Moulin's out-of-print work "The Homeland of Our Fathers," with all chronological data from the time of 8000 onward. From this is explained the almost complete agreement of the highest creative ideas of those peoples with the Eddic ones, which O. S. Reuter has demonstrated in "The Riddle of the Edda."

When the Ice Age — this regularly recurring solar winter[152]) — had come to an end, and the great flood period with its terrors had broken forth, which corresponds to an equally regularly recurring solar spring and is commonly referred to as the "deluge," our much-afflicted ancestors were once again thrown into turmoil, probably for the most part annihilated by the terrible elemental events, with part of them forced to flee the land, so that likely only a small remnant of them may have held out on the heavily beleaguered soil. Even today it is difficult to form a conception of the devastation that the enormous ice masses, melting rapidly, may have caused before the incalculable quantities of released floodwaters had worn their drainage channels — our present rivers and streams — in order to pour themselves into the seas, indeed to create new seas.

Only with the onset of the solar summer — our present geological epoch, the historical period — did the Aryans of Europe come to rest and again become able to build further upon their heavily damaged culture.

Through the scarcely imaginable, dreadful natural catastrophes here only briefly indicated, the individual portions of the Aryans may have been scattered into the most various regions of Europe, and most probably the individual portions had no knowledge of the existence of the others — from which it is explained why there are so many "origin legends" connected to "ancestral places," in which the inhabitants of such a territory declare themselves to be the parent people from which all other tribes branched off. All these origin legends (cf. among others Tacitus, Germania, cap. XXXIV) are correct in themselves, for they refer to survivors of the great flood period who had to regard themselves as the sole survivors, similar to what is told in the biblical tale of Noah.

There are, however, many such "ancestral peoples" and "ancestral places" of the Aryans within the borders of the zone of Europe that remained ice-free during the Ice Age, as well as on its edges, and they are to be found scattered across all of Europe between the 60th and 42nd parallels.

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[152] A solar year, or an "Atheric year," is calculated at 25,868 Earth years, and is divided, like such a year, into four seasons: namely into a solar spring (flood period, deluge), a solar summer (burning period, world conflagration), a solar autumn, and a solar winter (ice age, Fimbulwinter). Thus, a solar or sidereal season corresponds to a span of 6,467 Earth years.

The beginning of a new solar year takes place when all seven major planets unite simultaneously in one of the twelve solar houses or constellations of the zodiac. From this it follows naturally that there is a cycle of twelve sidereal or solar years, which is to be called the "great solar year," while the other is the "small solar year." The small solar year thus encompasses 25,868 Earth years, while the great solar year encompasses 310,416 Earth years.

If now the beginning of a small solar year falls into the zodiacal signs of Capricorn, Aquarius, or Pisces, then one of the main ice ages occurs; otherwise, only one of the minor ice ages. But if the beginning of a solar year falls into the zodiacal signs of Cancer, Leo, or Virgo, then one of the main world-conflagration periods occurs. Geology, therefore, knows and distinguishes quite well between main and secondary ice ages.

If the beginning of the solar year — what may be mentioned here in passing — falls in the sign of Virgo, then such a period occurs in which a new sun-god is born, an epoch of the "immaculate conception" of a sun-god, "who is baptized with fire," and this is the esoteric origin of the dogma of the "immaculate conception," as well as of all its parallel myths. If the solar year begins in the sign of Pisces, then "one comes who baptizes with water." In the Earth year, these esoteric events are reflected in the two Johns: the Baptist (June 24), "who baptizes with water," and the Evangelist (December 27), "who baptizes with fire" (Revelation).

Up to this point, the Aryans still formed a unified, unmixed primal race, which spoke a single language that, though split into dialects and regional forms through the long separation of the individual tribes, was still one. But now Asia and Africa also found their way into the increasingly ice-free Europe. Thus the Finns advanced northward into Scandinavia and encountered the Aryans moving northward there, mixing with them. The Turanian race (Mongols), already partly mixed with Aryans, flowed across the Aral Sea in a broad migratory stream into Europe, likewise mixing with the original Aryans, and through this blending — on the basis of the Aryan primal race — forming the mixed and secondary races of the Slavs in their various types.

No less did the Silurian and Basque-Semitic mixed races of Asia and North Africa, bursting in from the southeast and south over the Balkan lands, Italy, and Spain, flood into Europe and into the Aryan race, from which arose the cross-breeds of Gaels, Celts, and Celto-Gauls, as was already stated above. Through this process of forming new races on the basis of the Aryan race, the territory of the Aryan race on European soil was naturally greatly reduced, and indeed the race itself lost a significant degree of its purity.

Thus, the ancient sacred rita was not only reinforced by laws which forbade mixed marriages, but, moreover, on the basis of the ancient sexual religion, a specific sexual morality was developed, which systematically bred racially pure noble lineages from which the nobility arose. Despite these efforts, there was no longer any stopping the decline of racial purity, and so today there may be only a few regions in the broad Aryan language area of Europe where still-intact groups of racially pure Aryans are to be found, while the great majority — though still belonging to the Aryan primal race — have lost their racial purity. Nevertheless, one can still speak of the Aryan race and recognize the Germanic peoples as its core.

Thus, the term “Aryan race” would be applicable to all Germanic and German peoples, though one can only speak of a German people, an English people, a Low German people, etc. The concept of race also extends to the Ario-Indians, to the Aryan Berber tribes of North Africa, to the “Guanchos”[153]) (the Vandals) of the Canary Islands, to the Andalusians (Vandals) of Spain, and so forth — even though they long ago lost their language, they have not yet disappeared as a race.

Accordingly, the territory that the aforementioned maps of Germania of the second century of our era show as inhabited by Germans is, in its main outlines, correct, with only the note that most of the areas considered Celtic or Sarmatian must still be regarded as Aryan-Germanic, as they bear Aryan names and show Aryan ancestral settlement, which only in much later times fell victim to Welshing, Slavicization, and Romanization — and which, despite mixture with foreign blood, even today still clearly preserves enough traces of their Aryan race.

The foregoing explanations thus show that the population of Europe around the time of the second century of our era rested upon an Aryan foundation; that the regions of (present-day) southern Scandinavia, Iceland, Denmark, Germany, Russia, Austria,

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[153] The Guanchos were the last survivors of the Lemurian race on the Canary Islands; Spain exterminated them because they would not submit to the Catholic faith. Main influence: Bishop Rodriguez. When a cannon was fired on Tenerife, the entire remaining population jumped into the peak. — There are now only pure Lemurians in New Zealand and in Australia. The Guanchos were not related to the Vandals.

Hungary, Switzerland, and northern France with Belgium and Holland were purely Aryan, and that only in the border regions were traces of racial mixture noticeable. These racial mixtures, however, were least noticeable — almost not at all — in the heart of Europe as well as in northwestern Germany, and large Aryan enclaves also remained and propagated themselves in areas that apparently had been completely lost to the Aryan race.

Thus, over the entire vast territory there was spread only one race — the Aryan primal race — which, however, arose from individual Aryan regions, each of which considered itself the ancestral land of the whole people. Yet already at an early stage these individual tribes, as a result of their expansion, must have come into contact with their neighboring tribes and eventually with the whole, and despite preserved individual independence, there was nonetheless a unified spiritual leadership noticeable, which expressed itself in the *Rita*, the great law that united all tribes into the great Aryan people.

This *Rita* manifests itself in the tripartition — which had become an essential necessity of Aryandom — of all Aryan institutions: from religion to language, from socio-political organization to the structure of the household, and proves that it is an ancient inherited institution which certainly reaches back into pre-glacial days.

This tripartition, which rests on the intuitive recognition of all natural processes and is grounded in the observation of natural life in its change from bud to blossom and from this to fruit with the enclosed seed that again becomes the bud, is marked in all institutions of Aryandom in the three stages of order:

1. Coming into being,
2. Becoming (working, prevailing), and
3. Passing away into new coming into being.

And, as already stated, through millennia of practice it has become for Aryandom in all its branches an essential necessity of its being, and even today remains unconquerably its own.

Accordingly, the people were also divided into three estates:

1. The Nurturing Estate (Nährstand),
2. The Teaching Estate (Lehrstand), and
3. The Defending Estate (Wehrstand).

The *Nurturing Estate* (Nährstand) was the people itself in its entirety; everyone had to belong to the nurturing estate — that is, to be a farmer — whether he was prince, king, or free commoner, for everyone had to be settled in order to gain his sustenance from the soil. Since land was inalienable and neither personal nor royal property, but only held as a fief from the Sun (Ar, God), it was the property of the family and was administered by the head of the family for the family. All family members were co-beneficiaries and therefore also cultivators of the land, but were under the patriarchal authority of the family head, without whose consent nothing could be undertaken.

The *Teaching Estate* (Lehrstand) was the spiritual flower of the people. To it belonged the Armanen or Semanden — namely the priesthood — who were teachers, judges, and scholars in one person, and among whom all princes and kings were counted, without thereby ceasing to belong to the nurturing estate as such.

The *Defending Estate* (Wehrstand) included all those who formed the surplus which the soil of the family land or the commons of the people could no longer feed[154]. They gathered around a leader elected as Herzog ("duke") — chosen from the Lehrstand — and set out to acquire land, to found a colony which, organized fully in accordance with Rita, already contained within itself the complete state, which came into force immediately after the taking of the land. In this lay precisely the state-forming and state-preserving capacity of the Aryans, unanimously recognized and praised by historians of all times and peoples.[155]

This was the original form of the three estates: the Nährstand was the foundation of all; the Lehrstand was still attainable through personal qualities, it was not yet hereditary, not yet become nobility; the Wehrstand had not yet stiffened into militarism, indeed had only a loose connection with the military system as such, but rather comprised more the colonies which, as long as there was still space in the Markland — that is, the borderland — were settled in the Markwald in order to form there what later became known as margraviates, to defend the Mark. Suitable examples will bear this out.

The actual army, the Heerbann, was formed by the people itself, since every freeman was able and obligated to bear arms. Only the five-hundred-year Roman wars brought forth standing armies, such as that of Marbod, Vannius, and others, through which the Wehrstand, instead of performing colonization work, developed into the craft of war as a means of livelihood for the surplus-born, and thus became the origin of the Landsknecht system and of the Swiss Reislaufen, which remained in practice until the end of the eighteenth century.

And remarkably enough! These three estates — Nährstand, Lehrstand, and Wehrstand — are found again in the reports of Tacitus (Germania, cap. 2) and in other Roman and Greek authors under the names Ingævones, Hermiones, and Istaevones. And thus we arrive at the Germanic tribal and people's names. True, Tacitus says they were "tribes" (and not "estates"), and he also did not know what these names meant, writing them down incorrectly — as his ear, unaccustomed to Germanic sounds, heard the words. Such inaccuracies are found even more conspicuously in other writers, especially Julius Caesar. The Roman and Greek authors were not philologists in our sense; they did not take the trouble to learn the Germanic (i.e., German) language, indeed they have not even

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[154] A noteworthy example of such colonization is the immigration of the Boii into what is now Bohemia, the Boiohemum named after them, in the sixth century before our era (Justin XXIV, cap. 4 and Livy V, cap. 34 seq.). In "Gallia Celtica" reigned King Ambigatus, under whose rule the population had so increased that famine threatened. The surplus therefore set out, divided into two hosts, under the leadership of two nephews of the king, named Bellovesus and Singovesus, to acquire land for themselves — that is, to found colonies. According to the lot that was cast, Bellovesus followed the flight of the birds, crossed the Pennine Alps, and settled in Etruria and Umbria. Singovesus, to whom the voice of the gods commanded to follow the course of the clouds, came into the mountains of present-day Bohemia, where he carried out the land-taking for his people. The Boii were Aryans — admittedly no longer racially pure, but still far from being Celts — as their Aryan (Germanic) ethnonym and their personal names indicate. From Boiohemum they then transplanted branch colonies, as will be shown later, into Bavaria, Raetia, Austria, Hungary, etc. The "holy spring" (ver sacrum) of the Romans is — an original Aryan institution — to be compared to the "expedition" (secession) of an Ift-fo-onen host. See further on this below.

[155] G.-L.-B. No. 2, page 2 f.: Ing-fo-onen, Armanen, and Ift-fo-onen. G.-L.-B. No. 3, page 145 f.: Land-taking under Odoacer and Theodoric.

left us an attempt at a Germanic dictionary, although lexicographical work was by no means unfamiliar to them.

It is therefore a wholly justified undertaking to correct the names they have handed down to us, for only the German himself can be judge in this matter that is his own by birthright.

Without entering here into linguistic prolixities, let it be noted that those three names — wrongly designated as tribal names but in fact names of estates — are correctly written as: Ing-fo-onen, Armanen[156] (or Ir- or also Hermanen), and Ift-fo-onen. Each of these three names has, according to the above-mentioned "tripartition rules," also three meanings, of which, for our present purpose, and in accordance with the sequence, the first stage of meaning applies to the Ing-fo-onen, the second to the Armanen, and the third to the Ift-fo-onen.

The name Ing-fo-onen means, according to the first or "coming-into-being" stage: *"Those who have arisen from the ancestral origin, the progenitors and preservers."*

The name Armanen means, according to the second or "becoming" stage: *"The sun-men or law-men."*

The name Ift-fo-onen denotes, according to the third or "passing-away" stage toward new coming-into-being: *"Those who go into the darkness through change of fate."*[157]

This corresponds perfectly to the characteristics recognized for the Nährstand, Lehrstand, and Wehrstand. But further! The territory given for the Ing-fo-onen (Ingvaeones) on the maps of Germania in the second century of our era — without precise borders — corresponds, notably, to an area that in the oldest early medieval documents[158] is referred to as the Terra antiquorum Saxonum ("land of the ancient Saxons"), which in these documents appears very small, since it was greatly reduced in size during the Carolingian Saxon Wars, as well as through the founding of the Bishopric of Bremen and through other losses. Formerly, however, it had a very great extent, encompassing roughly the British Isles, Holland, Denmark, southern Scandinavia, as well as the North German Baltic Sea areas up to about the mouth of the Oder, with the corresponding hinterland.

Another important point is that precisely in the area marked as Terra antiquorum Saxonum, "Old Saxon" is spoken — a dialect which stands closest to "Old Aryan" among all Germanic languages — and that other features as well allow us to recognize in this area one of the most important Aryan core regions of the Aryan race and of the Germanic peoples, and thus also of the German people.

It was already mentioned that after the terrible flood catastrophes of the waning Ice Age — which may have destroyed entire peoples and depopulated vast lands — those who had escaped such flood disasters founded new settlements at suitable points. And since they could have no knowledge of other groups of such survivors, owing to the great distances, they must have regarded themselves as the only survivors and thus also as the progenitors of the newly blossoming entire people.

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[156] Also "Semanen," incorrectly: Semnones, namely: Sun-men, Armanen.
[157] G.-E.-B. No. 1, page 31 f.; No. 2, pages 4–9
[158] Wilhelm Freiherr von Hodenberg: Hoyersches Urkundenbuch, eighth section.

Several such groups of survivors of the flood catastrophe (deluge) existed on the soil of Central Europe, and we can still determine them today with considerable certainty from the "primeval regions" (Urgebiete) and the "primeval places" (Urorte) and explain them as the places of origin of the Germanic tribes from Aryan core groups.

Thus, in the first place, there arose the Saxons, the Cherusci, the Azali, the Goths (Jutes), and other tribal groups far to the east, such as the Thracians or Dacians, the Hungarians, and others. All, however, were pure Aryans, spoke the same language — though, due to long isolation, in various dialects — and, without themselves being aware of it, remained in spiritual unity with all the other tribes through the preserved Rita.

Alongside these larger Urgebiete, there were also smaller Urorte, which either arose in the same manner as the core regions, or else emerged from main halgadomes, that is, places consecrated at once to divine worship, to teaching, and to the administration of justice. Such Urorte were Cologne, Vienna, Trier, Paris, Ari, and several others.

Each such Urgebiet, as well as each such Urort, was — according to the primal Aryan Rita — organized in a triad. The Ing-fo-onen were the foundation as the ancestral families; the Armanen were the teachers, priests, judges (skalds, bards); and the Ift-fo-onen were those born in surplus who had to emigrate to found a colony, in which they themselves again became Ing-fo-onen.

These colonies initially radiated outward from the Urort in an arc-shaped pattern according to the available free land, surrounding it in rings. They later themselves sent out new colonies, which in turn continued to multiply, until the last colonial columns encountered the colonial expansions of another Urgebiet. This naturally produced frictions which required the fixing of marches or borderlines and thus gave rise to the erection of frontier defenses — the margraviates.

This natural development and ritually ordained structuring can be demonstrated in all ancient territories by the names of the so-called "tribes" of the "people," which, however, have no greater value than today's place-names in a country, for all, despite their tribal and ethnic special names, were still only one people, one race—namely, Aryans.

Before, however, the interpretation of the various names of the individual Germanic peoples is given, the meaning of the general names "Aryans," "Germans," "Deutsch" shall first be discussed. The name Aryan—more a racial than a national name—is formed from ar = sun as god (Arsyr); vi = to come forth, beget; er = people; thus: "sun-begotten people." By this they designated themselves as a sun-people that descended from no other people, but was of directly divine origin. The second name, "Germans"—as Joannes Aventinus (Turmayr 1477–1534), who derived it from germinare = "to sprout forth," rightly recognized—originates from the Old-Aryan word garma, i.e., to sprout forth (from gar, garm, Germ [= yeast, from hevan, hence "heben"], garm-an = "emerging from a primal cause to become a new primal cause," thus: "fate," Sanskrit karma), and thus means: "the men sprouting forth from their own fate" or "the fate-creating men." This exalted name shows an even deeper meaning when one considers that fate itself, in Germanic mythology, rules even above the gods, and that the recognition of self-created and self-to-be-borne fate (without allowing any atonement-

less forgiveness of sins through any divine or ecclesiastical grant of grace!) was the ethical basis of Wuotanism[159].

The third name, "Deutsch," derived from "Teutons", designates those descending from "Teut" (Tuisto), essentially simply meaning "the people," "dit," "diut."

The territory of the great family of peoples known as the "Saxons," the Terra antiquorum Saxonum, provides an instructive example of this natural structuring and development. It consists of the four great tribes of the "Saxons," the "Frisians," the "Chauci," and the "Angles."

The well-known derivation of their name from sahs, namely "messer," "sword-knife," is incorrect, for the name of the weapon was surely derived from the tribal name, and the tribal name itself was derived from sas = seat, which simply designates "the settled ones," just as the name "Sassen"—and correctly so—very often appears in the most varied spellings to designate the Saxons, particularly in the Sachsenspiegel. As "the settled ones," the Saxons were certainly the original population of the Terra antiquorum Saxonum, to which the other Saxon branch settlements later attached themselves. Then there are the "Chauci" (cocca = boat, but also smoke, kitchen, cave, rose, etc.), who, through their name, are simply identified as sailors and fishermen—that is, as tradesmen and not as a distinct people; then the "Frisians" (Frisi = fri = death, setting; A = sun), who likewise, through their name, are recognizable as the part of the people dwelling in the west—the place of the sun's setting—without presenting themselves as a separate people. In a different relationship are the "Angles" or "Angili," who, through the interpretation of their name, prove themselves to be "Her-men" or "Armanen," namely: an = ancestors, gi = give, gift, and li = light, law, right; thus they were those who upheld and cultivated the law given by the ancestors. In their territory were therefore the Halgadome (holy courts), which they administered as priests, judges, and teachers (skalds, bards)—but note, as an estate and not as a tribe, as is already attested by the name "Armanen"), to which the designation term fo = "to beget" is lacking, which is what so characteristically distinguishes the other two estates, the Ing-fo-ones and the Ist-fo-ones. That the "Angili" were in fact the "Armanen"[160] of the "Aryan Saxons" is further attested by the recurring circumstance—seen in analogous cases later—that in the Anglian territory there are two "Ol"-places[161] which point to principal Halgadome existing there as seats of the Armanen, as temple sites, courts, and schools[162]. These are the still-flourishing town of "Oldenswort" and the island of "Oland." Ol, Al means "spirit"; hence school (Sa-ulle)—and for this reason the owl (Aule) is the symbol of learning, just as the olive tree (Ol spirit, tre = beget; oltre = olive tree) is the same symbol, based on the double meaning of the word, which is why the owl and the olive tree as hieroglyphs (e.g., in heraldry) designate the spirit, knowledge. "Oldenswort," properly "Olensuort," means "place of spirit or knowledge"; "Oland," properly "Ol-land," is the "land of spirit or knowledge." These are archaeological memories of the earliest times. The inhabitants around the Halgadome eventually claimed for themselves the name "Angili," which belonged to the Armanen,

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[159] See more on this in my writings, e.g., Vol. 1: "…das Geheimnis Runen," Vol. 2: "…Die Armanenschaft der Heiliggermanen," Vol. 3: "Die Rita der Heiliggermanen," all published by Verlag.

[160] The "Armane" was not born as such, but rather rose to that position only through his personal merits; this dignity was not hereditary. Only in later times did the high nobility emerge from the Armanen estate, forming the "racially pure" noble lineages in which the Armanentum became hereditary.

[161] School = Sule = sa-ule; sa = to beget; ul = spirit, knowledge; ol and ul are equivalent.

[162] Cf. E.-B. Ar. 2, Armanenschaft I

and in this way it finally became a tribal name—a process that was often repeated, as later examples will again show.

If the "Saxons," as "Aryan Saxons," have thus proven themselves with their "Armanen" in the supposed four peoples (Saxons, Chauci, Frisians, and Angles), then among the other peoples and tribes connected with them there are found the Ist-fo-onen settlements branching off from them. It is not easy to sort these strictly by their degrees of age, nor to prove their closer degrees of kinship to one another—which in any case is of secondary importance. Two names of such Ing-fo-onen tribes, which were spatially and temporally connected with the Saxons before later coming to be regarded as independent peoples, are the "Cimbri" and the "Teutons," which are recognizable from their names as Ing-fo-onen that had branched off from Ist-fo-onen. "Cimbri" arose from kim = rhyme, and bern (barun) = to carry, thus designating them as "rhyme-carriers," that is, the planters of a new people. "Teutons" formed from ti, ut, and onen, which can be interpreted in two ways, depending on whether one takes ti-ut separately or tiut as united: ti = to beget, ut = spirit, mind, intellect—thus, the begetting spirit of the ancestors, which lives on in them; or tiut (Tiu, Tio, Theo, Deo, Deus, Zao, Zeus, etc.) is the begetting god, and since, according to Tacitus, the forefather of all Germans was called "Tuisko" (rightly perhaps "Tiuskfo"), the Teutons may well have named themselves after him—in which case they should properly be written "Tiuskfonen," which, incidentally, would also correspond to the ancient form of the modern German name for the Germans.

It is also noteworthy that the Cimbri and Teutons had already settled north of the Saxon territory on the Danish peninsula, and that there the "Teutons" may have formed a kind of border county (Markgrafschaft), as such can be proven by names in several cases along the Saxon borders. Thus, right along the coasts (of Holstein and Mecklenburg) at the sea inlets of Lübeck and Kiel are found the "Pharodini" and the "Suardones"; the former were "clearing men" who, with fire (Phar), cleared the coastal forests (rodini), the latter the "sword-men," i.e., the coastal watch who were to protect the land from Viking raids. That their fortress was surely chosen with wise use of the terrain is shown by the fact that it is indicated on a headland which separates Kiel Bay from Lübeck Bay, allowing them to overlook both great sea inlets as if at a glance.

Other former Ist-fo-onen settlements, which had already long since become Ing-fo-onen in prehistoric times, are the following, which are to be listed here without specific order, as—even if named separately—they had already in early historic times merged with the whole people despite an apparently preserved individual independence. There are the "Brokterer" or "Brukteri," inhabitants of the elevated marsh banks along the swamps and waterways of the heath (from boruk = elevated marsh bank), in the area of the later County of Brodhausen. Further, there appear tribal names which refer to local peculiarities and hardly indicate any special relations—in a national or tribal-historical sense—with those living there; for example, the "Tubanten" (diving ducks), the "Leuchsi" (salmon), the "Senucci" (pike—compare the still-existing "Hechteln" near Maastricht), the "Duiven" (doves), the "Glinter" (harrier), the "Genter" (goose—still "Gent" today), the "Shywalmen" (swallows), the "Twenthe" (doves), and the "Tubbergen" (rock doves). These—and many similar names—merely designate the especially notable occurrence of particular animal species in certain locations, from which the places received their names, which then passed to the inhabitants without thereby marking them as a distinct tribe or even a distinct people.

In the victory reports of Julius Caesar, these names—and we shall find still more—naturally always appear as "peoples" which he subjugated; a trick of the victory

reporter's art that was also familiar to later generals, which may have had justification for his contemporaries, but which today deserves to be properly corrected.

But there also appear other names, such as the "Gugerni," from gug, cok, coca = cave, protection, refuge, and gern = to desire, wish; thus the Gugerni were refugees who sought and found protection there. Likewise the "Usipetes," who had been driven from the estates of their kin and also found protection there, for: us = out, sip = kin, ede = estates. The "Menapii" (mena = men, apur = to return) are marked by their name as returning or returned men, and it is therefore difficult to decide whether they were to be considered as seafarers, merchants, or the like, who regularly returned home after long absences, or whether they were the remnants of an unsuccessful Ist-fo-onen expedition who had found their way home again and settled in the Rhine delta.

In that very area also dwelt the "Bataver" or "Batavians" (bat = water, swamp, bath; avi = meadows; and er = people), whose name simply designates them as inhabitants of the border marshes. The "Tungri" or "Tongern" had their name from pits dug into the ground, which were covered with earth or dung—from Old High German tunga—to serve as winter dwellings, fortifications, or grain stores. The "Tenchterer," "Tengteri," "Tancares," but more correctly written "Tengetereiers" (tengete = able, capable; reiers = riders) are simply riders—knights, the warrior nobility—but not yet a people. They were Marcomanni, to whom we will return later, and as such were Saxons. The "Condrusi" (cond, gund = to shelter; rusi = reed, rush; in the region of today's "Condroz") prove to be people dwelling in the reeds of a river lowland, presumably boatmen or fishermen. The "Aduatuci," also called by Ptolemy more correctly "Aduakote," turn out to be "estate-watchers," for: ad, ed = estate, and uak-er = watchmen, guards. According to Julius Caesar, they were the camp followers of the Cimbri and Teutons who, after the latter's defeat, are said to have settled there, where he met and defeated them as a "people." They were simply service-men of the Saxons and as such became their border guards—in the sense of later marches; a kind of border militia, as in the north the "Suardones" and "Teutons" were.

In addition to these names there are others which point to entirely specific occupations, thus again not qualifying as "people" or "tribal" names, such as: the "Ampsivarii" (correctly: Ampsifariz, from ampfi = Ems [Lat.: Amisia]; fari = ferrymen, boatmen), the guild of boatmen on the Ems, and the "Fosi" = the makers. These Fosi were Slavic or Wendish labor groups, chain-smiths, and the like (similar to today's traveling tinkers and mousetrap peddlers, cf. further below), who were tolerated outside the settlements in remote locations and there formed roving camps. They are the origin of the "little people of the heath," who stood outside law and rights but were tolerated for their relative usefulness at the borders of the territory, similar to the Gypsies of today.

In the specific development of the city of "Hanover" (hoen-over, "at the high bank"), the "worker peoples" played a special role in the 12th century. This only by the way.

It now remains only to mention the Saxon Armanen and their settlements or Halgadome. Above, the "Angili" were already mentioned, and it was noted that each Armanen district possessed one or more "Ol-places," which will now immediately be confirmed. These Armanen districts have no claim to be regarded as tribes or peoples; they were merely institutions for cult, instruction, and law—administrative centers—and only later, when in Christian times they lost their significance, did they merge into the

rest of the population, which adopted their name under the assumption that this was their tribal designation.

Beginning from the northwest, we find the "Sigulonen" (Sig = sun; ul = spirit; onen = ancestors, also men; therefore: "sun-spirit of the ancestors" or "sun-spirit-men," which matches the name "Armanen") with the Halgadom at "Alsby" (ul = spirit, bi, birg = to protect; thus "protected knowledge"). The "Sabalingi" (fa = sun; balin [bellin] = to judge, judgment; gi = to give; "givers of the sun-law," judges), whose Halgadom was at "Oldesloe" = ("spirit-") knowledge-place, or also "old law," namely Saxon law. The "Angrivarii," correctly "Angerefari" (an = at, near; gerefa = judge; ri = Rita; thus "with the judges of the Rita," i.e., according to "Aryan" or Saxon law"), whose Halgadom lay in "Oelde" (ol = spirit, knowledge; ede = estate, treasure = "spirit-" or "knowledge-treasure"). The "Dulgubini" or "Dulgibini" (d = this, ul = spirit, knowledge; gibini = the giving ones), whose Halgadom was "Obisfelde" (ob, ub = apple, ule [ahu] = spirit, the wise; thus "the field of the wise," a parallel to the "Idisenfeld" of the Edda).

The "Sigambri" or "Sigamben" likewise were at first not a people, but only an Armanen site, from which—as everywhere—the name was transferred to the settlers in its territory. The name speaks clearly enough: A = sun; gamben = men; exactly the same as "Armanen." The "Ol-place" of their territory was the present-day "Olpe" in the Prussian administrative district of Arnsberg, whose name likewise recalls a Halgadom.

With this arrangement now given, the great "Aryan territory" (Argebiet) of the Saxon people is presented in its main name-forms, although there is still a large number of place- and field-names which could be mentioned and interpreted, but listing them all here would overburden the present study without making it more conclusive, since all the other names speak in exactly the same sense as those given and analyzed.

The result of the name-interpretation of the various districts in the greater Saxon territory—which will repeat itself in full and be confirmed in all other tribal territories—shows that from a central territory the Ist-fo-onen streams radiated outward over the nearest land, where branch settlements arose, which in turn formed offshoots, while the main settlement repeatedly sent out new Ist-fo-onen expeditions until these finally met the settlements of other tribes, whereby borders first came into being, which ultimately had to be secured by border counties (Markgrafschaften).

But the number of Ist-fo-onen always grew, until they finally filled all the available space of the land, and, since in the struggle for existence they made the soil more productive and thus capable of supporting a larger population, they became Ing-fo-onen. All of them, however—despite the different names—were one tribe, one people, one race.

When there was no longer space for the Ist-fo-onen within the boundaries of the land, and when the spirit of adventure was awakened by the many wars, the practice of "campaigning" (Reislaufen) developed more and more, and a new form of the Ist-fo-onen expeditions arose, which produced warfare as such and with it the "warrior nobility." The Saxons especially distinguished themselves in this respect, particularly in their arms fellowship with the Suebi or Swabians, to which we shall return in detail when discussing the Marcomanni and Quadi.

Another great "Aryan territory" (Argebiet) is that of the "Belgae" or "Belgians," who—like the Saxons—were originally racially pure Aryans, but while the Saxons were

able to preserve their racial purity in their original territory, the Belgians were exposed to Celtic and Gallo-Celtic inundation, especially under Roman rule, and to mixing on an Aryan basis. Their names, however, are entirely pure Aryan, so that even in the first centuries of the Middle Ages they can still be regarded as essentially Aryan, and even the adoption of the French idiom is not yet a fully accomplished fact, since their old language—the "Flemish," which is very close to "Old Saxon"—has by no means died out as a vernacular.

Since the development of the "Belgians" took place in exactly the same way as that of the Saxons, namely through "Ist-fo-onen" expeditions which became "Ing-fo-onen," with later formation of Markgrafschaften, and since they also show their "Armanen territories" with the characteristic "Ol-places," it is here only necessary to list and identify the territorial names of the Belgians, referring to what has been said in the discussion of the Saxon names, in order to be immediately clear about them.

The name "Belgiae," from bel = sun; gi = born, given; ae = people, men, signifies that they are "children of the sun," the same as is expressed by the term "Aryan," and thus designates the Belgians as a sun-people. The districts arising from their Ist-fo-onen settlements appear under the following names: "Morini," as those dwelling in the moors or swamps—thus the "moor-men" (peat-cutters); "Caletes" (cal = water; edes = goods), the well-off at the sea coast, in the area of present-day Calais; "Atrebates" (a = at, near; tre = turning, changing with ebb and flow; bates = swamps, marsh lakes), those dwelling at the changeable marsh lakes, in the area of the old towns "Turnacum" (turning, changeable water) and "Taruenna" (same meaning: changeable swamps, fens); "Nervii" (ner = sandspit, behind the dunes, lagoon; vii, vi-er = living people), those dwelling on the sandspit; further, the "Grudii" or "Cordier," also "Cordrici" (cor = enclosed, herdsmen, shepherds; vici = rich), the shepherd-rich, today "Rortwijk"; and the "Remi" (re = to beget; mi = more, hence "remise"), the "increasers," thus merchants in the area of present-day Reims, and many other smaller districts which still live on in city, place, and field names.

The Belgian Armanen district appears under the name of the "Viromandui" (vir = fyr = Arsyr, sun-fire, god, equivalent to ar and al; mandui = men; thus the same as Armanen) with the Ol-place "Solare" or "Saolare" (fa = to beget; ol = spirit, knowledge; ara = high law, sun-law; saol = school; thus: "high school"), a designation which still echoes today in the name of the old hill-fort "Solre-Château." It may be mentioned in passing that the dynastic name "Hohenzollern" in its original form was also "Solra," showing the origin of this thousand-year-old lineage from Armanic roots.[163]

A systematically closed chain of border counties (Markgrafschaften) separates Belgium from the Roman province "Gallia Lugdunensis," which was certainly already established in pre-Roman times against the advancing Gallo-Celts, even though the tribal names as far down as the Pyrenees and Spain are Ario-Germanic—including many Ol-places, but also "Stephan-places," whose meaning will be discussed later. The sequence of these border counties, running southeast from the Caletes, is as follows: "Ambiani" (ambi, ambet = office, service; ani = men, retainers), thus: service-men; "Bellowaci," correctly "Belgowaki" (belgo = Belgians; waki = watchers; thus likewise service-men as watchers), the "Belgian Watchers," whose memory still remains in the coat of arms of Belgium, whose lion is poetically called the "watchful lion of Flanders." These are

[163] Genealogy of the Entire House of Hohenzollern, by J. Großmann, E. Berner, G. Shuster, and K. Th. Zingeler, Berlin: Möser, 1906.

followed by the "Suessiones" (sues, suit [Schweiz, Schwytz] = to sink, lost; ones = men; today Soissons), the lost men, thus Ist-fo-onen; they were sacrificed to battle, lost to agriculture. The series ends with the "Catalauni" (cat = cottage, Katte, fighter, warrior; la-uni = lawful, thus obligated, hired soldiers—so-called "recken," in later terms Landsknechte), who were hired Chattic-Suebic mercenaries, thus already forming a standing army (rahha = revenge; rehha = avenger = warrior).

To give only a brief overview of the Germanic tribal and place names south of that Belgian border line in present-day France, the following tribal names may serve, without attempting to arrange them in groups. In Roman "Gallia Lugdunensis," adjoining the Belgian "Caletes" and "Belgowaker," we find the "Veliocasses" (uel, vel = coastal pool, lagoon; casses = enclosed), those enclosed in the lagoon; the "Parisi" (paris, pardis = enclosure, place of origin, sacred site), thus a "sacred site," as will later be shown for Cologne, Vienna, and Trier. Many features of Völk-life in Paris, such as its old (now Christianized) sacred sites and their customs, confirm this. Unfortunately, space is too limited to go into detail here.

The "Meldi" (meldian [Anglo-Saxon] = to announce) were message-posts, thus a border guard against the Belgian "Suessiones," who were probably somewhat unreliable neighbors—as their name seems to express. The "Tricasses" (tri = turning, creating; compare: Trifos; casses = enclosed) were an Aryan tribe, for their name indicates that they arose from themselves, carrying their origin and development enclosed within themselves, thus being native Aryan inhabitants and not immigrants from another people. In contrast, the name "Lingones" of their neighbors (ling = newcomer; ones = men) shows that they were not an Aryan people but immigrants, probably coming from the "Tricasses."

The "Mandubii" are the men who lived in the river basin of the Dubis, as likewise the "Ambarri," service-men, mercenaries (ambi = service-men, soldiers) who were settled on the River Arrar (Ambi Arrar). The "Aedui" or "Aedener" were estate-holders (ade, ede = goods; er = people; thus: "Ederer" or "Güterer"). The "Sennones" were their "Semen" or "Armanen," their Ol-place was "Julen" (i-ulen = owls, today: St. Julien de Sault).

Exactly in this way the "tribal" names can be traced through all of southern France and Spain, where among others the following Ol-places still exist today: "Oleron," island on the west coast of France; "Olette" in the department of the Pyrenees; "Oleron" in the department of the Bas-Pyrenees; not to forget the once-famous pilgrimage site on an island in the Gulf of St. Malo, off the coast of Normandy, "Mont de St. Michel," which throughout the Middle Ages—rivaling St. James of Compostela—was a much-sought pilgrimage destination from all of Germany, since both were old Aryan, pre-Christian Halgadome.

Indeed, the southernmost point of Spain was once an Ario-Germanic Halgadom, for "Gibor-altar"[164] (Gibraltar) literally says "giver-all-producer," thus God as Creator, and therefore has nothing whatsoever to do with the Moorish "Gibel Tarik."

Next to the Saxons, the "Cherusci" are to be recognized as a primal tribe, about whom exactly the same applies as has been shown for the Saxons and Belgians, and

[164] Gibor is one of the five-letter Aryan deity names in the Kabbalah. For more on this, see The Original Language of the Ario-Germans and Their Mystery Language.

therefore here only the names and their interpretations need be given. The name Cherusci derives from ker (kar) = enclosed; usk (ask) = origin; er = people—thus signifying that their origin and development are enclosed within their tribe, and that they are therefore native inhabitants of their territory.

The "Chamavi" (kam = mountain ridge; aven = to draw toward, to spread out) are those spread along the Harz mountain ridge. The "Mattiaci," from matti = to seethe, hot; and aken = water, spring, show that they lived near hot springs, and since this name and their geographical location match Wiesbaden (wies = cooked, hot; baden = baths), they can easily be recognized as the forebears of today's Wiesbadeners—without therefore being called a "people." Their name is merely a local designation, not a tribal name; they were, like all the rest, Cherusci.

The "Hermunduri" were the Armanen of the Cherusci, and their name resolves as: heri (ari) = noble, exalted, sunny; mund = ruler (cf. Dortmund) and uri = Ar, from ancient times—thus designating them as "the noble rulers from of old," i.e., Armanen. Their "Ol-place" corresponds to the town of Oldisleben at the Kyffhäuser (ol = spirit; dis = begetter, god; leben = life; i.e., "the coming-into-being of knowledge of the divine"), and lay in the territory of the "Semanus Silva," that is, the "forest of the Semanen"; but Semanen and Armanen are synonymous terms—just as "wald" (forest) and "walt" (to rule) are connected in the sense of governance.

One of the principal tribes of the German people, the "Swabians" (Suabi, Suebi, Suevi, etc.), proves not to be a primal tribe but to have grown from Ist-fo-onen since the earliest times, and therefore the Swabians are the most widely spread of all German tribes.[165] Not only in closed state formations as North, South, and East Swabians, but also scattered among other tribes and peoples (e.g., the Banat Swabians) and fully assimilated into them—yet still leaving their imprint. For thousands of years they have stood in arms fellowship with the Saxons and appear everywhere with them—even in the earliest history of Asia—jointly mentioned. Thus, in central Europe, as "Quadi" alongside the Saxon "Marcomanni," a relationship renewed in the Middle Ages as "Landsknechts" alongside the "Knights," which so influenced the composition of armies that even today they consist of infantry and cavalry, although the old tribal basis of both arms has long since been obscured. More on that later.

The name Suabi or Suevi (Sue, Sues = departure, setting; evi = to move toward) thus means "those who move away" or "emigrants." Compare: Suita, Suitones = Swedes; Suits = Schwytz, Schweiz; Suez = the sinking land; Juaven = wild Algerian nomads, from which the French-Algerian infantry, etc., takes its name. Among all Ist-fo-onen names, it is without question the oldest and, over the course of millennia, has lost its original meaning and expanded to designate a large portion of the entire German people, in which sense it is already used by Scope in his travel accounts as well as in the Sachsenspiegel.

The Aryan people of the Suabi is probably to be sought among the "Sidenii" or "Sidinii" in the area of present-day Stettin, whose name fully corresponds to the concept "Aryan," for sid = true (sun-lawful), ini = within—thus designating those who carry the sun-law within themselves and are therefore Aryans. The same is expressed by the coat of arms of Stettin, which in a blue field shows a crowned red eagle's head. This is a "speaking" coat of arms, not in the sense of modern heraldry, but when resolved and read

[165] The Havel region was settled by Swabians long before the Wendish period, Stauff.

hieroglyphically. Read as a hieroglyph[166] it says: “Blah! Ruoth Arhofut Ferone!” (Blue! Red eagle’s head, crown!) i.e.: “Be watchful! Uphold the law forever!”

A later offshoot Ist-fo-onen tribe of this Aryan people are the “Chatti” or “Katten” (katte = fighter, warrior), who appear far to the south as the “march county of the Cherusci” against the Roman province Germania Superior at the Vallum Romanorum in the Taunus, and thus are to be regarded as a mercenary army (Landsknechtsheer) which in time grew into a people.

That the land of the North Swabians must have been powerful and densely populated is shown by the fact that it had no fewer than three Armanen districts with a total of four Ol-places. These are: the “Lakkobardi” (not Longobards), whose name resolves from lakko (lago) = law, and bard = to live, to bring forth—thus: to bring to life, whereby they are recognized as those who kept the law, or the Rita, alive, i.e., they were Armanen. Their Ol-places correspond to the still-flourishing towns of “Oelheim” = “knowledge-home” and “Melzen” = “knowledge-begetting.”

The “Semanen” (incorrectly called “Semnones” by Tacitus and others), whose name from se = sun and manen = men resolves as synonymous with Armanen. Their Ol-place is “Olbernhau” near Chemnitz in Saxony (ol = spirit, knowledge; bern = to beget; hau = forest clearing), thus “birthplace of knowledge in the sacred forest enclosure.”

The “Calucones,” correctly “Kalugonen,” are “Angili” on the Elbe who came up this river and were therefore Saxon Armanen, opposing Saxon law (Weistum) to the Suebi law of the “Lakkobardi” and “Semanen” and keeping it secret. They were therefore called “Kalugonen”; from kal = to hide, secret (concealed); lug (lag) = law; onen = men or ancestors—namely those who secretly preserve the law of the ancestors, thus “the mysterious men.” Their Ol-place was “Olvenstedt” (ol = knowledge; ven, fen = to beget; stedt = place; thus “place of knowledge-begetting”) near Magdeburg. Incidentally, Magdeburg is also an ancient Halgadom site of the begetting cult, like “Cologne,” “Trier,” “Paris,” “Vienna,” and others—more on this later.

The merging of the great territories of the Saxons, Swabians, and Cherusci—between whose territories no “march counties” were inserted—as well as the already-mentioned arms fellowship between Saxons and Swabians, proves that these peoples, if not as a unified whole, at least felt themselves to be related and lived in a state confederation, and thus had no need to secure their mutual borders. The same relationship is also found further toward the eastern territories of Germania; only to the north and south are strategically secured marches found again. This is important proof that, despite all contrary opinions, the old Aryan idea of unity remained alive among the Germanic peoples, and that the Rita service maintained by the Armanen at the Ol-places in fact kept the spiritual central leadership in practice—without it being necessary to express this in a visible supreme head, a great king.[167]

East of the Swabian territories, beyond the Oder, there is yet another large confederation of peoples, consisting of several original regions, known under the collective name “Lugii,” correctly the “Lukier”—from luk = closed, meaning “the closed-together,” or “the united.”

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[166] The Pictographic Script of the Ario-Germans
[167] Armanenschaft of the Ario-Germans

Right on the right bank of the Oder, near its mouth into the Baltic Sea, opposite the Sidinii (Stettin), sat the "Lemovii," named from le, leo = law, and ovi = meadow, region, land—thus "land of law" or "lawful possession." The Lemovii, therefore, were assigned that tract of land by treaty, the terms of which were based on their obligation to guard against Viking incursions, just as occurred further west among the Suardones and Teutons. Today that is the Duchy of Lauenburg with the town of Leba on the River Leba—names all formed from the original name. The coat of arms of Lauenburg, when read as a speaking emblem, reads as follows: "In red, a white castle, which a white lion guards. In the green base a white horizontal river." Interpreted: "ruoth! wyd burg, wyd leo! gryen fos skillan wyd aken!" and resolved: "Law! Law secured, law alive!—Right begets judgment with awe!"—a clear language of border and law guardians.[168]

Next to the Lemovii, along the Baltic coast, sat the "Rugi" or "Rugen," a people who, by their name, declare themselves to be a primal people: ru = origin and gi = gift, giving, creation—thus their name means that they found their being in the origin of all existence, and so they are an Aryan people. But also in Scandinavia and on the island of Rügen lived Rugen under the name "Ethel-Rugi," and it almost seems as if that were their true original homeland; for Ethel = othal or othil, which allows various interpretations, means: spiritual salvation, homeland, ancestral seat, origin. It is very likely that, since even in the later Middle Ages the islands of the Baltic lost and were torn apart by incursions of the sea, the formation of that part of the Baltic Sea took place at a comparatively late period, so that the Rugen settlements were separated by the sea's advance, and both parts had once formed one territory.

On the island of Rügen lay the old town of Arkona, whose name points to a sacred site, for Ar is sun, kona is the bearer—thus "sun as bearer," the sun-woman, the ancestral mother. There too, according to Tacitus, was the cult site of Hertha, which likewise means "the bearing earth." The apparent contradiction is resolved immediately if one recognizes Arkona, the sun-woman, as the wife of the sun-god, thus the earth—which fully accords with the Hertha cult.

In the Rugen territory of the continent there was also the town of Rugium, reported by Ptolemy, corresponding to today's Rugenwalde ("Rugen rule," "place of governance of the Rugen"). The Lemovii, mentioned and described by Tacitus together with the Rugen, may be understood as their coastal guard. The alternative name for Rugen, "Rugilei," designates not the people but the land in which they live, from lei = law, region.

At the mouth of the Vistula sat the "Ulmerugi," who prove to be the Rugian Armanen, for ul = spirit, etc., mer = to increase—meaning that they increased the knowledge of the Rugen. Indeed, their Ol-place is found next to Danzig in the town of Oliva (oli = knowledge, fa = to generate—thus "generation of knowledge," namely a school).

The "Vidivari," correctly "Vistilafari" or "Vistulafari," are the "Vistula-farers," i.e., Vistula boatmen—though it is uncertain whether they were Rugen or Goths; most likely they were of both tribes.

Also a primal people are the "Goths" (Gothi, Guttones, Geothones, Gothunni, Gothones) on the right bank of the Vistula to the Baltic; but their Aryan territory does not

[168] Pictographic Script and Original Language

seem, as with the Rugen, to be in Scandinavia—where there is also a "Gothland"—but rather in their territory on the Vistula in northeastern Germania. The Scandinavian Gothland—which must have become ice-free much later than the Vistula region—is certainly a settlement of Gothic Ist-fo-onen, who in all parts of Europe had founded great realms. The Getae of Thrace, the East and West Goths, whose realms lay on the Danube, in Spain and Italy, and on the Balkan peninsula, prove the vast extent of Gothic migrations in far prehistoric ages.

Smaller Gothic settlement areas across Europe still preserve their identity in place names: e.g., "Gossensass" (Gothensitz) in Tyrol at the Brenner; the "Gaituni" in the Low Countries on the River Gete, as "Alt-Geten"; the "Jutes," etc. The name arose from ge = to arise, and oth = spirit, intellect, knowledge, possession—thus geoth means "origin of spirit, of possession," i.e., "the good" in the sense of property. The Goths called themselves "the possessors," always indicating hereditary possession and thus long settlement.

Their territory also extended much farther north and northeast than previously assumed, particularly deep into the Scythian realm, for the Scythians were Aryans[169] and not Sarmatians. When the sea that separated Asia from Europe dried up—its remnants still preserved in the Pinsk and Rokitno marshes—the Goths with their Ist-fo-onen settled the newly emerging land, and the new settlers named themselves "Galindae," from gal = water and lind, lined = to cease, diminish—i.e., "those dwelling on the vanishing sea." The name later transferred to "Galicia." Herodotus still knew the "Scythian Sea," and this is remembered today in the Aryan city name "Schitomir" near Kiev, which clearly echoes the old name "Scythian Sea."

The memory of the horse-breeding on the wide steppes of the former sea-bed, already mentioned by Herodotus, lives on in the tribal name of the "Aestii" or "Aestier," in which Gothic Ist-fo-onen are also to be seen, and whose name is also preserved by Herodotus in the form "Ch-eskampes" as "horse fields" or "horse steppes," resolving the name "Aestier" as "Ch-sti-er," i.e., "horse-breeding people."

Next to the Carpathians are the "Bastarnae," whose name seems to reach far back into prehistory, for they call themselves "reindeer herders" (bas = head of a household; tarn = reindeer—thus: "reindeer herder"). To the south, a broad belt of Mongolic-Turanian peoples, the "Jazyges," had already intruded, cutting off the connection with the Aryan-Germanic peoples of the lower Danube and thus setting, for the present study, the eastern boundary.

In this great Gothic and Scythian territory, the Armanen districts with their characteristic Ol-places are to be noted: namely, the "Sudini" (jud = sun, fire, truth; ini = within—the sun-spirit dwelling within; compare: Sidini) with their Ol-place "Oletko" (Oleszo = "spirit-generating") in today's Russian administrative district of Suwałki (Suwalti = sun- or law-governance).

Further, the "Sulones" (fa-ul = school; ones = men—thus "school-men," teachers) in today's Russian Volhynia (Ol-ini = Sudini), with four Ol-places: "Oleszow" (Olesau = "knowledge-meadow"), "Oleszyce" (Olesfusia = "better, higher knowledge"), "Oleszanica" (Olesfanik, i.e.: ole = knowledge; ja = to beget; nik = origin—thus "origin of knowledge-begetting"), and "Olhoveez" (Oikuit, i.e.: "spirit and striving," namely

[169] Scythian = Sakyte = Saku = Saxon.

striving for knowledge and understanding, for knowledge and its application). Even from the Slavicized forms of these names, the Aryan-Germanic character of these places can still be clearly recognized.

But it is not only these narrow boundaries within present-day Russia that are decisive for its Ario-Germanic original population, for this extended over all of Russia, including the Baltic regions, and far into northern Asia. It is an error to assume that the Baltic provinces were settled by Germans only through the Hanseatic League, just as it is an equally great error to regard East Prussia as a German foundation only through the colonization of the Teutonic Order.[170] Both—indeed, all of Russia—were Ario-Germanic ancestral land, and the Ario-Germanic element still today forms the basis of the Russian ethnic mixture, which has been Slavicized with a Mongoloid admixture.

Even the name Russia is Ario-Germanic, for the name "Rus" comes from Rus, Rodsen, and this comes from rod, ruoth = law. Rurik, namely Hrurekr, means "the right speaker," thus an Ario-Germanic Ist-fo-onen) who was called into the land, and was therefore "the rightful one." Yes, take the name Aral; it resolves into ur-al = primal sun-fire, thus "produced by it." Siberia means "the land bringing forth from ice," and Altai = "produced by fire," equivalent to Airal.

However, such considerations would extend far beyond the limits we have set, and therefore here only a few Russian place names may find their explanation from the Ario-Germanic original language and be recognized as Germanic foundations.

A few such examples are: Riga, from ri = law, Rita, and ga = to give—thus "law-giving," an Armanen site. – Reval, from re = law, fa = to beget, al = sun—thus "law begotten from the sun." – Wiborg, from wi, wig = battle, consecration, and borg = secured—thus either an enclosed sanctuary (Halgadom) or an arms place, a fortress. – Wologda, from wol, uol, ol = spirit; og, ag = to come forth; da = there, here—thus "spirit springs forth here," an Armanen site. – Wilna, from wil, uil = spiritual power, will; na = birth—thus "birth of will," a comparatively newer Halgadom, originating from an Ist-fo-onen colony. – Kiev, from ki = fen, and ew, eh = secret—thus "knower of law," an Armanic court seat. – Charkov, from car = enclosed, kow, kob = hut, cave, smoke, kitchen, rose, etc.—thus "enclosed hut or cave," a fortified settlement (enclosed in ramparts). – Turinsk, from tur = to turn, tri, three, to change = origin, becoming, transformation; inst, ask = origin—thus "creation-origin," a sacred place of origin with a Halgadom. – Tobolsk, from tob = to rage, storm (cf. Wuoton, furious host), storming; ol = spirit; st, ask = origin—thus "mighty spiritual origin," an Armanic Ol-place, etc. etc.

The place names Helsingfors, Abo, Bjorneborg, Libau, Mitau, Windau, etc., do not even require interpretation to identify them as Germanic pre-Hanseatic foundations.

Within the confederation of the Lugii, south of the Rugen and west of the Goths, stretches the territory of the "Aelvaeonen," whose name shows them to be native inhabitants, for they boast descent from ancestors who derive their origin from the fire—that is, from the divine begetting fire, the Urfyr (ael, al = fire, Ar-Fyr, god; fae, fa = to beget, begotten). South of these lies the wide territory of the "Burgundes," from which the other Burgundian realms in western Germany, eastern France, and the smaller settlements in Graubünden and Vorarlberg were founded. The name "Burgund" also denotes a primal tribe, for: bur = origin, builder, pure, red (purple), pure; gund = hidden,

[170] Armanenschaft

enclosed, battle, decision, slanted, diagonal (gundsehen = to look sideways or askance), from which several interpretations arise, the most characteristic being: *"those who emerged from the darkness of the origin."* Their coat of arms, the so-called "Burgundian cross," is heraldically blazoned as: "In red, a white St. Andrew's branch cross." The St. Andrew's cross is a slanted or diagonal cross; "cross" in Old Aryan is rod. Therefore, as a hieroglyph, the coat of arms of Burgundy resolves as follows:

bur (purpur = purple)

gund (crosswise)

ast (cross)

rod (white color or silver)

Meaning: "Burgund is founded upon Law and Justice."

Therefore, a second interpretation of the name must also be considered, one which would describe the Burgundians as men of law and justice—in which case the "Aelvaeonen" would be the primal tribe of the Burgundians, a possibility that carries considerable weight.

In Burgundian territory, as their Armanen, are found the "Manimi" or "Omani" (Manimi = admonishers, thus: law-admonishers; Omani = Amann, law-man), whose Ol-place was "Calisia," correctly "Kaliusia"[171] (kal = secret, hidden; ius = good; iusisa, iusia = better)—thus: "the hidden better [thing]," meaning the "veiled," i.e., concealed secret doctrine (esotericism) of the Aryan Rita, which was guarded and taught at the Ol-places by the skalds. This secret body of knowledge, called "Kala," was the esotericism of the Armanen hidden within the "great secret eight," remnants of which continued through the Middle Ages in the mysteries of the Feme, the Minnesängers, the masons' lodge, the heralds, etc., and which even today—though misunderstood—lingers in the so-called "great secret" of the Freemasons, of which none of the lodges any longer has the slightest inkling[172].

The "Naharnavalii," whose name is formed from nahar = skiff and navali = boatman, are—as previous identical results show—no people, but rather an occupational group, namely that of the boatmen.

Southwest of the Burgundians stretch the "Silingae," who as "Silesians" have preserved themselves in both their article and their name up to the present day, still striving to maintain their nationality against the threatening Slavicization to which so many eastern regions have fallen victim. Their name, from si = sun and ling = descendant, with the appended ae or er for "people," marks them as "sons of the sun," like the primal name "Aryan."

That they are an Aryan people is proved by the name of the mountains lying in their territory, which bore the original Aryan name "Asciburger Berge" (Asciburgius mons), from ask = origin, creation; burg = to protect. In these mountains—today's Giant Mountains, which extend in their spurs toward Arakau, the Owl Mountains, etc.—is to be

[171] Today: Kalisz, Russian Poland.
[172] G.-E.-B. No. 1, p. 36 H; No. 2, pp. 53–54, 62 H; No. 3, p. 43.

recognized the place of origin of the Silingae. It may be noted in passing that the name "Giant Mountains" (Riesengebirge) has nothing to do with giants or Jotuns, but derives from risan, meaning "to rise," "to grow up," and is thus equivalent to ask, meaning "origin" or "coming into being."

The Owl Mountains lie in the Armanen district of the Silingae, which from previous discussions can easily be recognized as the territory of the Illen or "wise ones," in which the Silingian Armanen held sway as the "Dantuten" or "Dituni"[173]. It need hardly be emphasized again that these "Dantuten" were not a people, but the teaching estate of the Silingae. Three Ol-places of theirs still flourish today, namely: "Olbersdorf" (ol = spirit, knowledge; bers = to beget), "Orlau" (Orla = Ar-lohe, Ar-fire, sun = Aryan place of the spirit), and "Olesna" (ol = spirit, knowledge; es (as) = resurrection, bearer; na = birth—thus: "origin and continuance of knowledge").

The "Jeschken" near Reichenberg contains in its name the worn-down ask, just as south of it the town "Oschatz," as asksak = "seat of origin," derives its existence from ancient times through its name. There the Silingian "Corconti" dwelt—not a people, but the mountain herdsmen or Sennen, for: kor, kar = mountain cirque, enclosed; conti, gundi = hidden, enclosed—thus "enclosed, hidden in the mountain kettles or rock cirques."

From the powerful confederation of states or peoples of the Lugians also stem the Vandals, much mentioned during the time of the migrations, although they nowhere previously appear there as a permanently settled people. This is no longer inexplicable in light of the preceding discussions, for the Vandals were simply Ist-so-onen from the territory of the Lugians, who only received or chose their name on the occasion of their departure.

"Vandals," Andalen, Anadalen, resolves into: "an" = ancestors, origin; "ad" = again; "al" = all; "en" or "er" = people, thus meaning "all re-emergence." They were simply Ist-so-onen who—through the judgment of the gods—had lost their homeland rights and had to wander (uandaren) in order to be reborn as a new people, in which capacity they also received a new name. They formed two great tribal armies, which in turn adopted special names after their dukes—who, descending from Armanen lineages, themselves became progenitors of new noble houses. These were the Silingi ("sie" = sun; "ling" = descendant: sons of the sun) and the Asdingi ("as" = ruler, bearer, with the concept of the divine; "ding" = assembly, court: divinely guided ruler). The campaigns and realms of the Vandals in Europe, the occupation of Roman territories by Odoacer, the crossing over to Africa, and the rule in Spain (Andalusia) lie outside the scope of the present study.[174]

Turning back westward, between the Meuse and the Rhine, we now take up again the sequence of names interrupted there earlier. This area exhibits a quite distinctive character due to the particular circumstance that a whole series of independent small territories is to be observed, grouped around—already in antiquity—significant cities, which must be regarded as prominent cultural centers, since in them remnants of Völk customs from pre-Christian times have been preserved and are still practiced today. These can only rest upon the most ancient memory of long-vanished rites of great significance.

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[173] Dau = to keep silent; tuten = to interpret; thus: "silent interpreter," rune reader.

[174] From a work by Bishop Salvianus of Massilia (today Marseille): Where the Goths rule, no one is immoral except the Romans; but where the Vandals rule, even the Romans have become chaste.

Between the Rhine and the Meuse, south of the Gugerni, stretches the territory of the Ubii with their Ol-Ort Cologne (Köln) on the left bank of the Rhine. Ubii, from "ubi," "up" = source, and "er" = people, marks them as the "wise people," thus as Armanen. But, like others—as has been repeatedly suggested—they long ago solidified into a people, who perhaps owed their prominence to the famous Halgadom of Cologne, which Halgadom was one of the most outstanding—if not indeed the first—of the Aryans who, if the comparison is permissible, held the rank of an Aryan pre-Christian cathedral.

The still-current expression "the holy Cologne" is based on its pre-Christian Aryan-Wuotanist significance as the main Halgadom, which is also why it later became an archbishopric in the Christian era. The name "Kolna" is the Aryan name and has nothing to do with the Roman name Colonia Agrippina, but rather more with the earlier Roman name Ara Ubiorum, for "ar-ra" means solar begetting and solar law. The name "Kolna"[175] —as it is quite correctly used in the Annolied—resolves from "kol" = source and "na" = birth, thus denoting a place of origin, a birth-source of the people, and—like all Ario-Germanic names—reaches back into pre-Roman times.

The center of "holy Kolna" was, and still is, its cathedral, as well as its Völk-life, which preserved ancient features—the center of which again is the famous Cologne Carnival. It is therefore permitted to consider these two distinctive centers from our standpoint somewhat more closely, namely to resolve the peculiar forms of their names. The cathedral of the "holy Cologne" is the heir of the Halgadom of the former "holy Kolna" and preserves in its special cult the irrepressible memories of the Aryan-Wuotanist Ir-age. This special cult extends to the Cologne saints, who enjoy special veneration in the Cologne Cathedral, namely: the Holy Three Kings, Saint Ursula, Saint Gereon, and the Innocent Children.

In the exoteric teaching for the people, the Three Kings are the three Æsir—Wuotan, Donar, and Loki—who were Christianized as Kaspar (Gastibari), Melchior (Melichari), and Balthasar (Baltasahari), but also appear as Galgalath, Malgalath, and Saracia, or also as Ator, Eator (Sator), and Perator. The names themselves are Aryan-Germanic and mean: Raspar = enclosed origin (embryo); Melchior = the increaser; and Balthasar = the later descendants. Ator = the Aryan impulse; Eator = the return; and Peratores (perahta = bearer, "ores" = descendants) = the coming generations.

The gifts which the Three Kings bring to Bethlehem—incense, myrrh, and gold—when pronounced in Old Aryan are: rökels, myrran, and or, and mean in their literal sense: conception, increase, and descendants[176]. The star of the Three Kings is Aryan steor and signifies: return. The explanation of this symbolism lies again in the recognition of becoming, being, and passing away into new becoming—in the recognition of the eternity of the "I-ness" (individuality) but the passing away of the personality in the constant cycle of becoming, being, passing away, non-being, and re-

[175] The derivation of the name "Kolna" from "colony" is absolutely incorrect, especially with regard to a Roman foundation, and this becomes immediately clear when one considers the other cities which show the same name forms, all of which lie in regions where the Romans never came. These include: Kölln on the Spree, today absorbed into Berlin; Köln on the Elbe, near Meissen; Kollin in Bohemia; Kolomea in Galicia; and several others as well—all of which had the same meaning as to how they originated, namely places of origin or begetting, thus primal sites.

[176] To give the literal translation of these name forms here would be too risky, and thus only a semantic paraphrase could be provided. The name Kolna is also found in Grimm.

becoming into renewed being, in which the "I-ness"—the individuality—is the eternal, while the form of appearance—the personal—is the transient. This is also expressed in the designation tri kunik eore steor, which means: origin, birth, descendants, return. The esoteric meaning of these symbols, however, lies deeper. Here we see a work of the Aryan Armanen, which aimed to fuse Christianity with Wuotanism, for which purpose they made an alliance with the envoy of Rome who called himself the "Kalander" — namely, those who sought to "transform into others." They connected this to the Gospel of Matthew, chapter 2, and devised the legend of the trikunik eore steor. The meaning is as follows: The incarnated third Logos (Wuotan, Christ) is worshipped by three kings who, guided by a star, bring him gold, incense, and myrrh as an offering. First, one notices the initial triad with the star, the sign of mankind as microcosm; then the second triad (gold, incense, myrrh), under whose symbolism the highest Armanic mysteries are hidden.

The Three Kings are magicians, knowing Armanen, but bear the title of kings because familiarity with magic constitutes a true kingship, and because the high art of magic has always been called by all adepts of all times and peoples the "royal art" (sanctum regium). The star that guided them is the same symbol that we find again in all initiations into magic and into all mysteries. For the alchemists, it is the sign of the "quintessence"; for the magicians, "the great arcanum"; for the mystics, "the holy and mysterious pentagram"; and it later became for the exiled Armanen the consoling sign, admitted into the "High Secret Eight," of the "rebirth of the Rita"—the highly sacred "Fem-star." Saint Ursula, whom the people call "sint Arsula" (not "sanct"), means: sint Arsala — "eternal Aryan salvation." Saint Gereon, in his name, says "recurring birth"; his hieroglyph is a dragon, whose head he crushes with his left foot. This means: dragon (duraka) = destruction of what has been begotten, death; foot (fos) = begetting; thus: begetting conquers death, and therefore the extinction of the people. The Gereon-head, a sign of salvation in Aryan hieroglyphics meaning "rebirth," is an equilateral triangle (tri-ag = turning movement), each of the three sides formed from the profile of a human head[177]; but it also appears—similar to the Indian Trimurti—as a man's head with three faces, the third of which is black, indicating the darkness of the origin from which the personality emerges at birth, only to disappear into it again at death. The head is crowned (ferone) and again means "return," "rebirth." The cult of the "Innocent Children" would take us too far here, and I therefore refer to my extensive study "The Legend of the Holy Grail and Its Germanic Mythological Origin" (Hamburger Nachrichten, Sunday supplements nos. 26, 27, 28, and 29, 1891).

What has been shown here only in the briefest outline, leaving aside many other points and names (such as "Gertrud," "Kunibert" and their cults), proves sufficiently that the "holy Kolna" is to be recognized as an "Aryan and begetting site" in the sense of a nature religion, in which quite naturally the sexual had an essential cultural significance, which led to a sexual morality for which modern civilized man has every reason to envy the pre-Christian Aryans. This is proved alone by the origin of our New High German word fittlich ("moral"), which was coined to translate the Latin word moralis into Old High German, and which in Old High German was fitulih, meaning "true wisdom" (fid — true [derived from the sun "fi"] and ulih — wisdom), something that can no longer always be said of what today[178] is called "morality" or "moral."

[177] See secret of the runes
[178] Rita

The Cologne Carnival, in addition to its general features, also has its very own characteristics of local significance. The name Carnival comes from “car” = enclosed, “na” = birth, “val” (ual) = all, and is the procreation festival of the people, or of humanity (the race), and is also called Fasching (fasing: “fas” = to beget, “ing” = that which descends from it, fasing = procreation time). It begins with the Perhyten Night, once called giperah-tanaht, a designation connected to Peratha, but clearly breaking down into: “gi” = to give, “pe” = (pa, fa, fe) = to beget, to bear, “ra” (rah, rauh, rauc) = right, lawfully recurring; “naht” = night—thus denoting the night which initiates the regularly recurring begetting. The root word “fas” in Fas-ing, Fas-nacht, and Fasten comes from the Ar- or rhyme-word “fa” and means “to beget,” though it was veiled by the word fasen or faseln—to make foolish seed, to chatter nonsense. As a symbol, there was—and still is, in some procreation places, e.g., Paris—the Fasnacht ox (“ta” = fa = to beget; “tyr” = begetter; hence Satyr and S=(a=)=tyr, Stier [bull]) paraded around. Fasnacht is therefore the begetting night; Fas-ten the cessation of the procreation festival. The Fasching or Carnival was thus the Aryan-Germanic Dionysos festival, as the Dionysia was the Aryan-Greek procreation festival, and as it was celebrated under the name of the Florealia and other designations in all countries populated on Aryan foundations. The cult of Wuotanism was a cheerful nature worship—free from the excesses found in Jewish cults—yet the Church, as the enemy of the nature religion which it labeled “paganism,” opposed the exercise of the natural drive with gloomy asceticism, without being able to suppress the memory of Wuotanism, though by doing so it educated the Germans—much to their detriment—into melancholy fools some centuries later.

The masks and disguises formerly represented the gods themselves and were rooted in the mystery plays—well known to the Ario-Germans—in which the myths of the gods, and in the Carnival specifically the divine marriages, were dramatically enacted down to the most intimate details. The Halgadom maidens and Heilsrätinnen—a female priesthood similar to the Indian Bajaderes—had a carefully guarded sacred-sexual duty with a highly serious purpose: the deliberate breeding and cultivation of a noble race, the basis of the later emerging aristocracy. The descendants arising at the Halgadoms from such sacred-sexual sacrificial rites—called Kotinge, namely “sons of the gods”—were deliberately raised for an intellectual and physical heroic path and destined for great political tasks. This explains why, in the Germanic heroic sagas, all great national heroes emerge from the obscurity of uncertain descent (Siegfried, etc.) and are called “foundlings,” yet always endowed with mystical qualities revealing a definite intent; and why the tribal myths of old families (Merovingians, etc.) always trace their ancestor to specific divine figures and certain mythical events rooted in the mystery plays.[179] The later Christian era, however, to which the connection between the genealogical and heraldic sagas and the “secret eight” (the great secret of Armanic skaldic art) had become unclear, interpreted these sagas from a purely mythical standpoint and relegated them to the realm of fable—from which they will now find a brilliant resurrection to cast a new, undreamed-of light on the Aryan-Germanic prehistory. The special feature of the Cologne Carnival is the proverbial Bohnenlied (“bean song”), from which comes the expression “that goes beyond the bean song,” though the song itself has been lost. This old Aryan-Germanic Fas-ing song can, however, be reconstructed from various Cologne sayings, which seem nonsensical but contain ancient echoes—though they will not be interpreted here. “Rosenmontag” (Rose Monday) is likewise specifically Cologne in character and was the old day of union and closure. It was also a Cologne custom on

[179] The descent of the Rontinge from such sacred-sexual mysteries I have presented in poetic form in my novel Carnuntum (currently out of print); likewise in my novel Pipara, in my novella Reckenminne (Alraunenmärchen, etc.).

Fasching Tuesday to host the "old maids," there called Möna[180], presenting them with mock dishes, among which the well-known "nun's farts" could not be missing. To forestall later repetitions, let it be noted here that an old Viennese custom, still observed today in every Fasching parade, like in Cologne is tied to Fasching Tuesday and to the Dom (cathedral), since all cathedrals have taken the place of Wuotanistic Halgadoms. They therefore all have their devil legends, for the devil is precisely the begetter who had his sanctuary in the Halgadoms. In Vienna it is said that on Fasching Tuesday the old maids must scrub the Stephans Tower—why this must be done, no one knows, and no one even thinks to ask. But in every Fasching parade there appears a float of the Stephans Tower, which splendid specimens of spinsterly caricatures scrub vigorously with brush and scouring sand. This is a hieroglyph, pure Kala—a remnant of that ancient skaldic art of preserving old traditions through concealed (veiled) double meanings of "kennings," which in their immediacy seem trivial but in their decoding give the knowledgeable important clues. The "kennings" of that ancient Viennese tradition are as follows:

Shrovetide Tuesday – old maids – Stephan's tower – "reiben" ("to rub"), retranslated: "fasing thingstag mönak (möna) sta fa thurn ri ban" – that is to say: "Procreation Judgment Day. Non-procreators twisting constant procreation, beget themselves death." This points to a "Procreation Judgment" practiced in earlier days, which condemned those unfit for procreation to death, in the interest of capable offspring – one of the main aims of both sexual religion and sexual morality. Later the killings ceased, and such unfortunates fell into a service relationship bordering on slavery, being stripped of all human rights, reduced merely to "things," from which situation the contemptuous expression for a woman in the neuter – namely, the insult "das Mensch" – is explained.

It was already mentioned that every Halgadom was not only a place of divine worship, but at the same time also a school and a place of justice, and that the skalds were simultaneously priests, feeders, and judges, and thus also the rulers of the people. The Ario-German believed only what he knew through intuitive recognition, and lived accordingly; therefore religion, science, and law were one concept, and their leadership and preservation rested solely in one hand – that of the Armanen.

In an Armanen territory that possessed a main Halgadom—perhaps even the most important Halgadom—it should therefore not be particularly surprising to encounter two Armanen subdivisions. For the time being, it cannot be said whether these names indicated parties, opposing schools, or higher and lower ranks within the skaldship, for all these names say merely that they were "wise" or "knowing." In addition to the main name "Abier," there are also the "Dulken" (the "Aiken" = the knowing ones, with their Ol-Ort "Wilicy" = Uilich near Bonn) and the "Julier" (i-uli-er = knowing people), who were based near "Jülich" (i-ulih = with the knowing ones), possibly to run there a kind of preparatory institution for the main Halgadom of Rolne.

Further, in the territory of the Abier we find the name "Confluentes" at the point where the Moselle flows into the Rhine, a name merely describing people enclosed by rivers, and thus having no real connection to the Armanenschaft as such (Koblenz: kob = bow; lenz = to enclose).

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[180] Mõna from mönak or mönask; "mõn" = man, moon, begetter; ak or ask (third syllable) = spoiled, destroyed; thus: "barren." The same word also means "Münnich," "monk," without having to be derived from the Latin monachus, since the Aryan language possesses the same Ar-, rhyme-, root-, and stem-words.

Upstream along the Moselle we again come across an Ari territory with a famous Halgadom: the land of the Treveri (Trier), meaning “Ar-procreation” (tre = tri = procreation; ueri = uri Ar, thus “Ar-procreation”). Near Trier there is also a place named “Olewig” (ole = knowing; wig = consecrated; or also ol = knowing, ewig = eternal), thus either “knowledge consecrated” or “imperishable knowledge.” Olewig was therefore an Ol-Ort outside the Halgadom, presumably like at Cologne a branch or preparatory school for the great Halgadom.

South of the Treveri lies the territory of the Mediomatrici[181], whose main town was originally called “Divodurum” (God-castle) but finally appeared as “Mediomatricorum,” while the pre-Roman name “Mettis” came back into use in post-Roman times, for the Germans never adopted or modified foreign names but always used and preserved their own language’s terms. The notorious German tendency to adopt foreign fashions was only forcibly instilled into the Germans centuries later, and it will likely take a very long time to break them of it again. The name “Mettis” denotes God as Creator, matching perfectly the Roman translation “Divodurum.”

The fact that the city name “Mettis,” which consistently flattened in all “Mettis” places to “met,” “mezz,” “müt,” and in dialect shortened to “mütt,” proves itself in the case that the tower of St. Stephen’s Church in Metz, as well as its great bell—both considered symbols of Metz—are called in French “la Mutte” (pronounced “mütt”), in which the old “Mettis” is thus incarnated. It is quite significant that this church is dedicated to St. Stephen, a fact to be referred back to later.

South of the Mediomatrici lies the land of the Leuci, whose name means “law-knowers” (leu = law; ki = to know). The old “Waskenwald” (u = afk = origin), in Latin “Vosagus mons,” today corrupted to “Vogesen” (Vosges), seems to be their original homeland—especially since, on the eastern side of the Waskenwald, down along the Rhine, sat the Raurici, Triboci, Nemetes, and Vangiones, who—with the exception of the Nemetes—must be counted as of their stock.

The Triboci, though smaller in number and territory than the Leuci, are likely their parent tribe, for their name, resolving into tri = procreation and boki (bok) = bearer, marks them as “bearers of origin,” thus an Ar people from which the Leuci likely sprang.

Southward appear the Raurici (rau [rod] = law; rici = rich), “rich in law,” whose Armanen had the Ol-Orte “Olten” (the old Rauricorum, ol = knowing, ten = to hold, support) and “Oelenberg” (ol = knowing; en = men, people; berg = secret, sheltered—thus “men of secret knowledge”).

Northward, up into the Mainz region, sat the Vangiones, whose name (wang = the enclosed; onen = men) describes them as enclosed among other tribes—still recalled in “Mannheim.” The Nemetes (nem = take; ed = goods; er = people) mark themselves as “people who take goods,” and seem to have driven the Vangiones from their seats and separated them from their people (Triboci, Raurici, and Leuci), whereupon the displaced enclosed themselves in ring-walls (Worms, Mannheim, Mainz) and were thus called Vangiones—the enclosed ones in the “wang” or pen.

[181] Medio, mettis = creator; mat = power; rici = realm; that is, “realm of creative power.”

This separation occurred in very early, well pre-Roman times, and had long since paved the way for a merging of the former enemy tribes. Worms became the Ar-place of the Vangiones, as shown by its coat of arms—the key (tr', turn, ur) and the star (steor = rebirth)—and the name itself, resolving into or (wor, uor, or) = descendants and mes = to increase, means the same thing."

Likewise, the "Nemeter" had their Ar-place in "Speyer," whose name is derived from pyr = fire-begetters, and which grew into a highly significant Ol-place. Indeed, local legends claim that the founder of Speyer—or, as the old name "fapyra" was—Tervirus, was a son of Mannus and grandson of Tuisko (Tiusk), which indeed matches fa-pyr-ra, for "Tervirus" breaks down into ter = fyr = us; fa and ter = to beget; pyr and fyr = Aryan fire; ra and us = sprung forth. Both names therefore say: "Sprung forth from the begetting Aryan fire," and once again testify to "frozen" traditions which were bound to a mythical personality—an example of deliberate myth-formation.

South of the "Leuci" lies the territory of the "Sequani" (Jeguani = "Jegu" (fig) = sun; "ani" = men), who prove to be sun-men or Armanen, with their Ol-place being present-day "Salins" (jal = healing, in = inside; "inner healing"). In Saint Etienne (Stephan) there is an Ist-fo-onen place; more on that later.

With the "Helvetians," correctly "Helfetsen," there is the interesting example of an Ist-fo-onen colony. The tribal legend of the Swiss relates that they had migrated from Sweden and settled here. The name "Scyweiz," formed from "Juits," recalls both the uitonen (Swedes) and the Suebi (Swabians) proves, in agreement with the Swiss migration legend, that the settlers of Scyweiz were Suetonian Ist-fo-onen. This is further confirmed by the name "Helfetsen" (Helvetians), for this breaks down into hel = dark, hidden, and …fetsen = to move away, to wander, and thus means: "To go into the dark, the unknown" or "to depart never to return."

Here is repeated the same phenomenon that already appeared with the "Vandals," that the Ist-fo-onen, upon departure, occasionally received a new name, under which they set out for land acquisition and named the newly won territory accordingly—here "Helfetfer," there "Wandaler." The central point of their new land they made into the "Ar-place" and named it "Ari" (Aryan begetting); the Armanen territory—there where the Divine ones rule here below on earth—they called "Anterwalten" (Under-rule), and from "Schwyz" (Juits) they later directed their Ist-fo-onen bands to colonize other areas—cantons. These settlements, formed by their Ist-fo-onen, were therefore encompassed by the old tribal name "Scyweiz," which had already come to expression in their first Ist-fo-onen territory "Scywyz."

Southward, on the territory of present-day Provence, Savoy, and northern Italy, there appear the "Allobrogians," also called "Alobrygians" or "Ariobrygians," which may well have signified a march county, as can be inferred from the fact that among all the Aryan-Germanic peoples and tribal names mentioned so far, this is the first in which the word "Aryan" appears—a word which will only occur once more, as will be shown later. All tribes and peoples knew well that they were Aryans, and recognizing this as self-evident, they did not include this word in their particular names, just as, comparatively speaking, nowhere in similar names is the concept "Europe" applied. But here, for the designation of a border defense in the Alpine passes, in the face of the wild nature with its ice deserts and their terrors, this name fit wonderfully as "Aryan terrors," for "brog-er" or "bryg-er" means "terror-people" (frighteners), and in connection with the concept-

word "Aryan," thus "Aryan terror-men," before whom—especially in the impassable mountain gorges—the legionaries had immense respect.

In alliance with the "Aedui" ("ed" = good; "ui" = people) or "Edeners," they withstood Julius Caesar stoutly and made his penetration into Gaul particularly difficult. Neighboring them to the southeast lay the territory of the "Ceutrons," likewise an Ist-so-onen settlement, for their name also marks them as "those of no return" ("ce" [ke] = no; "utr" [ator] = return; "onen" = men). To the northwest of them, the "Nantuates" ("nanthu," "nand" = the praiseworthy; "ates" [kates] = fighters), another military colony. The other Ario-Germanic names in Gaul and Italy do not fall within the scope of the present study, since their corruption had already begun to such an extent in the first centuries of our era that they were even then considered lost, as can be seen from the many "Stephans-places," whose special significance will be returned to later.

Advancing further eastward and leaping over the Roman colonization area of the "Agri decumates," north of the Danube and the Vallus Romanorum are found the "Nariscans" along today's Bohemian Forest, which appears as "Gabreta Silva." The forest name "Gabreta," from "gabor"[182] = giver and "eta" = goods, possessions, attests that the Nariscans lived in the forest and drew their sustenance from it, namely their subsistence, their salvation—which is also expressed in their name, for "nar" = salvation, subsistence; "ist" (asf) = origin; "er" = people—thus: "people of salvation-origin." They had settled there seeking their salvation, their sustenance, in the promise-rich forest.

Their holy place (Ol-Ort), where their Armanen sat, was "Oelnit" near Zwittau ("oel" = knowledge, "nitz" [niozan] = use, enjoy; thus: "knowledge utilization"), while their chief town was the present-day city of Eger in Bohemia. The original name of the city of Eger must have been "Agar," according to its coat of arms, which is blazoned as follows: Per fess, in chief a demi black eagle in gold, in base a white saltire in red. This resolves hieroglyphically into: *or ar swart half. ruoth gund agen wyd* (gold, eagle, black, half; red, cross-saltire, white) and says: *"Descendants are sun's honor-help; law decides living law."*[183] Accordingly, the name Eger (Agar) means "living or flowing law."

It is worth mentioning that the Russian noble family "Naraskin," which comes from Eger, bears the same coat of arms as the city of Eger and in its name recalls the tribe of the "Nariscans." Incidentally, it may be noted that the mother of Tsar Peter the Great came from the Naraskin family.

East of the Agri decumati and south of the Vallus Romanorum we first encounter the great tribal alliance of the Vindelicer in Raetia, followed eastward by the Noricans and Pannonians. Later shifts brought forth a number of new names which provide some insight into the so-called Migration Period, but as these go beyond the scope of the present investigation, they can only be briefly indicated here.

The name Vindelicer, correctly: Findeliker, breaks down into: inde = to find and lik = enclosure, law, with the familiar er = people at the end, marking them as people who joined together in a lawful association — thus a tribal alliance — and therefore must

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[182] Gabor, Gibor, Gaber is also one of the five-letter names of God, as has been especially pointed out in G.-Z.-B. No. 6. Compare also Gibraltar = Gibor:Altar; two five-letter names of God.
[183] According to private information received, half of the Eger coat of arms is said to soon be like this, namely hieroglyphically: or ar swart half. ruoth agen swan half. rot quergittert (gold, eagle, black, half; red, eye, swan, half; red cross-barred).

have consisted of several tribes or peoples. Among these, the Raetians are the oldest, for rhe-ti = origin of youth, and therefore a primeval land. Around this primeval land gathered the other tribes of the Vindelicer alliance.

To the southwest, along the shores of Lake Constance (Wuotan's Lake) and on both sides beyond it, we again find a frontier margraviate under the name of the Brigantier (from brigan = to terrify; ti = to produce; er = people), "fear-producers," whose fortresses are recognizable in Brigobanne ("fear's ban," today Bräunlingen) and Brigantium, today Bregenz. Along the pass later named after them, Brennus (Brenner), lived the Breuni or Breonen, also a frontier militia like the previous, for their name breaks down into bre = fire, burn and onen = men, suggesting they formed, together with the Brigantier, a solid chain of border guards against Rome.

Behind this defensive line were the Consuanten (kon = to encompass; suan = to enclose; etes = goods; Konsuanetes = connected goods), the Licates (lik = enclosure; etes = goods) and the Genauni (ge = earth; na = born; uni, oni = men), "earth-born" — thus again a primeval tribe. The Armanen territory of this name-group was called after the Runikaten (runi = runes; kat, kut = to cut, carve, rite; en, er = people). Their high-seat (Od-Ort) was Ulme (ol-me = growth of knowledge), today's Ulm with its cathedral.

To the east follow the Noricer (nor = rock; ik, ask = arisen, originated), a primeval people whose border guards were named after the rivers on which they lived: such as the Ambisontes (ambi = service-men; sontes = Sontus), Ambidravi[184] (ambi = service-men; dravi = Drava), Ambilices (ambi = service-men; lici = legally bound — thus a frontier guard people); the main towns of the Ambilices were Virunum (…phyr = Ar-phyr; today Klagenfurt) and Cilli (cil = aim = to beget; liki = law).

In addition to these, two more Armanen territories can be identified: that of the Alauni (ala = fire, sun; uni, oni = men), whose high-seats were Juvavum or Juviacum (juva, jova [jovis] = fire-generation; ak = to come forth — thus "arisen from fire-generation," hence the bull [Ari] of Salzburg) and Alrichsberg (ul = knowledge; rich = rich; berg = sheltered) — "sheltered realm of knowledge." And that of the Sevages[185] (se = sun; uages, agen = to come forth) — thus of the same meaning — with their high-seat Ovilava (ovil = ol = knowledge; ava, aga = to come forth), today's Wels.

Another people of the Noricans were the Taurisker (thur, tyr = to beget; ist, ast = origin), their name still living in Styria (Steiermark), as in the Styrian coat of arms. The latter is the heraldic panther, whose name breaks down into pan = pyr = holy-fire and tyr = begetting, thus meaning "Aryan generation." Their main town was Noreia, today's Neumarkt in Styria.

But even in the territory of today's Styria, which by its name "Styria" and its ancient coat of arms proves itself an Ario-Germanic primeval land, the Slav raises his predatory hand against primeval Germanic-Teutonic inheritance. In the first place, this concerns the capital Graz on the German Mur, just as in Bohemia on the German Moldau it concerns the capital Prague — to whose German name and origin we will later return in detail.

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[184] In the territory of the 'Ambidravi' lies the Ol-Ort 'Olang' [‚ol" = knowledge; ‚ang" = enclosed].
[185] Origin of the French word 'savages' – wise.

The mutilated German name in Graz is Creuz[186], and in the year 1735 it was still not forgotten[187]. The present form of the name arose simply through phonetic distortion from Creuz and has no connection whatsoever with the Slavic gradec. But our old-school researchers, who had no concept of an original language and could not get beyond Old High German, conveniently assigned every place-name they did not understand to either Slavic or Celtic, in order to rid themselves of it and avoid admitting they were unable to explain it. What sad consequences they thus conjured up needs no special explanation. Modern reference works, such as Brockhaus, Meyer, etc., uncritically repeat the harmful claim of Slavic origin for Graz and many other place-names, and precisely their editors ought to see it as a national duty not to spread such nonsense uncritically among the people.

It would by itself fill an entire book to trace the river, mountain, field, and place names of beautiful German Styria back to their without-exception Ario-Germanic origins, and would far overstep the limits we have set ourselves, while presenting details as examples would be of little use — especially since in Styria there has already been a promising beginning made toward establishing a study of place names by Roman Walter in Graz, who has published the results of his name-research in several excellent studies in the splendid weekly Grazer Wochenblatt (edited by Professor Aurelius Polzer, the well-known and meritorious Germanist). From this active circle in Graz — to which also belong Professor Dr. Ferdinand Ahull, cand. phil. Franz Wastian, Karl Sawalowski, Dr. Anton Schloffar, and others — much that is fundamental and corrective is still to be expected in the future in this field of research.

South of the long armed border of the Brigantii and Breones, still belonging to Raetia, are found the Denonetes (“venon” = to know — shepherds, dairymen, herdsmen; “etes” = properties: dairy, herding properties), the Isarci (“is” = ice, glacier; “arki” = enclosed, cf. “ark”, “archive”: those enclosed between glaciers). Their Armanen territory was that of the Tridentini, with the chief town Tridentum (“tri” = generation; “dent”, “tent” = to hold, preserve; “ini” = men) and the Ol-place Oltre-sarke near Arco on Lake Garda (“ol” = spirit, knowledge; “tre” = to generate, arise; thus: generation of knowledge. “Sarke” is the river name, formed from: “ja” = to beget, “arke” = bow, enclosure, meaning ‘that which encloses in bends and curves’).

To these Ario-Germanic territories joined further south, through Lombardy and the Riviera, other peoples still bearing Ario-Germanic names, which, however, long ago fell victim to Romance assimilation, even though as late as the fourth, fifth, and even sixth centuries Ario-Germanic Is-to-on migrations of Goths, Langobards, Rugians, Heruli, etc., still refreshed the Ario-Germanic element there — yet could not preserve it from sinking into the Italian ethnic and racial mix. (See more on this further below, together with the relevant notes.) The last remnants of German speech islands are the “Seven” and the “Thirteen Communities” (Sette and Tredici Comuni) in the provinces of Vicenza and Verona in Upper Italy, who still call themselves “Cimbri”. By this name, however, one

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[186] Creut, dialectal formation from: Krajan – chalk, hence the Latinized form: Graiacum. The name 'Kreuz' (Creuk) has no connection with the concept of the cross, just as little as the castle name 'Kreuzenstein' (Lower Austria) has anything to do with the cross, for the latter arose from 'Krajanstein', the rock upon which the 'Frajan' or 'chalk fires' (alarm signals) were lit.

[187] Hedler: Großes, vollständiges Universal-Lexikon, first volume, p. 507: “Brät or Creutz, Lat. Graiacum, Graecicum, Savaria and Criscum, a splendid city in Lower Styria,” etc. – furthermore in: Aredwit, Description of Hungary. – Zedler's Imperial Geography, I, p. 37. – Hungar, by Stübel, II, pp. 69, 411, 531. – Itinerarium Germanicum, I, p. 6, pp. 58 ff.

should not think of the Nordic-Saxon Cimbri, any more than the city of Timbria (Stuhlweißenburg in Hungary) and other Cimbri-places can be connected with them; rather, only the meaning contained in the name — "rhyme-bearer" — as a designation of an Is-to-on colony meant to propagate the people. If these Seven and Thirteen Communities therefore call themselves "Cimbri", they do so with full right, despite the scholarly objections raised against it.

The "Cimbri" of these "Seven" and "Thirteen Communities" are simply the remnants of ancient Germanic settlements serving as pass-guards, to keep the mouths of the Alpine passes on Italian soil always open to the German motherland in the rear — a role and purpose they continued to fulfill even in the Middle Ages. They are the remnants of the March of Bern and were called Cenomani, i.e., 'battle-fire men' (cf. Dietrich von Bern, Hildebrand, Hadubrand, etc.).

They too have their Ol-places, namely: The "Seven Communities" in Asiago ("as", "os" = mouth; "al" = ruler; "ago" = to move, act: thus 'the acting rulers') and the "Thirteen Communities" in Velo ("uel" = ol; "lo" = place: 'place of knowledge'), in Saline ("sal" = salvation; "ini" = men: 'men of salvation', or Armanen), and Selva di Progno ("fel" = sal = salvation; "va" = fa = to beget: 'salvation-begetting'). Also in San Bartolomeo tedesco there is still memory of an Ol-place, for "Barthel" is an old byname of Wuotan, designating him as the fire-begetter.

Ethnic names from Upper Italy such as: Lepontii ("le" = law, "po" = to beget, "onti" = men: 'law-giving men'), Salassi ("fal" = salvation, "assi" = bearers: 'salvation-bearers'), Taurini ('bull-men', cattle-breeders, cf. Taurisci), Cenomani ("ceno" = fire, burning; "mani" = men), Ligurians ("lig" = law, light, "ur" = primal; "vi" = to beget, begotten; "er" = people: 'people begotten of the primal light, primal fire, sons of the sun, primal tribe'), Veneti ('marshland-property owners'), Senones (Armanen, with their Ol- or Armanen-place: Ariminium), Etruscans ("etor" = return, "usk", "ask" = arising; "er" = people: thus 'people of returning arising', i.e., immigrated Is-to-onen). Their Ol-places: Volaterrae ("uol" = ol; "ater" = return; "re" = to beget: 'returned knowledge-begetting'), Volsinii ("uol" = ol; "si" = arising; "ini" = men: 'men of knowledge-arising', teachers, Armanen), Volci ("uol" = ol; "ki" = rhyme: 'knowledge-seed') and many others testify that the primal element in pre-Roman Italy was also Ario-Germanic, and only later succumbed to Greek and Phoenician colonization as well as the growth of the Roman world empire.

South of Noricum, in the southeast of Raetia, lies the territory of the Carni ('those enclosed in rocky cirques'); the name was preserved in the land name Carantania (Carinthia), though the region corresponds to present-day Carniola. Their Ol-places were Julium Carnicum and Forum Julium, situated in the Alpes Julii (the Julian Alps), which, similar to the Silingae (Silesians), can be recognized as the "Owl Mountains" — the seat of the "i-ulen", the wise or knowing ones. All these and the earlier shown "i-ul" formations of Ol-names stand in no relationship of descent from the clan name of the "Julii" (Julius Caesar), but they do share a common ancestry, for the Julii sprang from "i-ulen", thus Romanized Aryan Armanen.

Even from this brief example of Ario-Germanic tribal and place names it follows that, as on the Iberian Peninsula, so also in Italy the Ario-Germanic peoples of the Aryan race formed the underlying stratum of the Italian ethnic mixture, but — flooded by other mixed races — lost their distinctiveness. The same can also be

demonstrated for the Balkan Peninsula and the Balkan lands, which, however, lies too far from our present subject to be dealt with here beyond this indication.

East of the Noricans, on the right bank of the Danube, spread the lands of the "Pannonians," whose name can be resolved into: pan = plant, beget; onen = men, thus denoting planters or breeding Völk and cattle breeders. Through Pannonia ran the broad "Ist-so-onen" migration road toward the south as well as toward the east (Danube) from the earliest primordial days until the time of the great Roman campaigns of the Roman-German emperors. For this reason, precisely in these lands there remained many settlements from the countless "Ist-so-onen" migrations everywhere, which makes it extraordinarily difficult to separate out the original population from the many varied, layered, and intermingled Völk strata. Beginning from the northwest on the Danube, one first finds the "Azali," whose name resolves into: az, as, os = mouth, resurrection, Ases; al = sun as giver of being — and thus they are identified as an original people. Their original territory was the "Beizzoberge" (from Jeizzo = the begetting, giver of being; Roman mons Cetius) and within these the "Armanskoke," the Armanen fortress, today the Hermannskogel, the seat of their Armanen, from which, as the plain (the Vienna Basin) became free of water and habitable, they descended from the heights to take possession of it as pasture and land of gain, and peopled it. Thus, in primordial days "Vienna" arose, on an elevation above the swamps of the gradually drained lakebed. The original name of Vienna, in which even today the dialectal Wean appears, was "Vianiomina," and is resolved from: vian (Wean) = pasture, gain[188]; io = fiery, joyful (cf. Jovis, Juppe, etc.; as a cry of joy, in modern Ja; as an affirmation and strengthening cry: in Sauer-jo!, Mord-io!); mina = men — thus: "men of joyful gain, of blissful pasture."[189] "Vianiomina" was thus a place of bliss, of joyful origin, and as such also possessed a sacred Halgadom dedicated to origin, sta fa! ("steadfast begetting"), which today, Christianized as "St. Stephen's Cathedral and St. Stephen's Tower," forms Vienna's landmark and is colloquially called the old "Steffel" (ste = sta, fel = fa). This is likewise Kala, like the "St. Stephen's Tower dancing" already spoken of above at Cologne (Kolna, p. 47). The old high school of St. Stephen, which reaches back into the earliest Middle Ages and in 1364 developed into the university, rests upon the pre-Christian Halgadom school and had its branch institution in the neighboring Halgadom at "St. Wrid" ("Wissensreich"), on whose hill in the year 180 the body of the philosopher on the throne, Caesar Marcus Aurelius, was burned — a site that for more than a hundred years has been absorbed into the growing Vienna.

The old coat of arms also marked Vienna as a Halgadom. Heraldically blazoned, this coat of arms shows a white cross in red. Read hieroglyphically, it says: ruoth wyd rod ("cross"), namely: "origin of law and right." The new coat of arms since Emperor Frederick III is the double eagle, but for Vienna as an original site it is meaningless. The name "Dianiomina" was transformed by the Romans into "Vindomina" and "Vindobona," but, as everywhere, so here too, immediately after the end of the Roman invasion, the old Germanic name reappeared, for nowhere on German soil have Roman names survived as they were or in altered form. The mania for foreign names

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[188] Compare with the "Winland" [in Labrador] discovered and named by Leif in the year 1000 A.D., which must not be explained as "wine-land," since wine can never grow there, but, like Vienna, as gain-land or pasture-land [winne, delight]. Wine indeed has the same origin—from gain—but arose much later from the same root.

[189] Thus, two names are to be noted here: the place name "Vian," "Vianjo," "Wienne," "Wien" and the name of the inhabitants: "Vianiomina" — Viennese men. Such twofold divisions into place and inhabitant names can often be observed elsewhere as well.

among Germans is of much later date. Other Ol-sites of the Azali were "Ollersbach" (ol = spirit, knowledge; ars = of the sun; bi = by, from; ag = giver of being; olars-biag = radiance of spiritual knowledge), "Ullmerfeld" ("field of spiritual increase"), and many others. Among the cities of the Azali only one shall be named, namely "Karnotjan" (kar = enclosure; notjan = necessary; from the Romans corrupted into "Carnuntum"), which proves itself as a fortified place — as a Heristal, a war fortress — for the case of wartime need. The territory of the Azali extended along the Danube to the mouth of the Raab (Arabo[190]) and was bounded south by the Leitha (Liutaha), the Neusiedler See, and its marshland, the Hansag. It must, however, have extended much further and also reached across to the left bank of the Danube, for there, in the Little Carpathians ("enclosed growth"), appear the "Osi," whose name shares the same origin as that of the Azali, namely "origin, arising." The Armanen of the Osi had their Ol-site in "Alma" ("increase of knowledge") near Versecz[191] in Hungary. The "Boii," penetrating from the north, poured down over Azali land and split it into an eastern and western territory, inserting themselves like a wedge in the middle and occupying the land as far as Rhaetia. The name and people of the Azali as well as of the Osi remained, however, despite the turmoil of the so-called migration of peoples, and despite the later Hunnic, Avar, Magyar, and Mongol invasions, permanently rooted in their ancient primeval soil[192] — the "high red earth" — and this is proven, besides many other signs, also by the fact that these very regions were the ones that, at the beginning of the newly forming German Empire, under the designation "Ostmark" and "Ostarrici," entered into its union. This new form of the old name still renders the meaning unchanged, namely: os = resurrection, origin; tar = beget from the primal, create — thus: land of resurrection. "Mark" is the well-known "border," as rici = "reich" means realm, and thus the name has also been preserved in the concept "Österreich" to this day, as its ancient name referring to its original people. This is also said by the original coat of arms of Lower Austria, which heraldically is blazoned: "In blue, five golden eagles." This resolves hieroglyphically as follows: blah fem or are — "Vigilance (brings to) decision (of the) descendants' solar right." Truly a splendidly characterized heraldic hieroglyph for the margrave! Notably, in pre-Carolingian times, the Azali territory is said to be in the possession of the ancient counts of Scheyren, whose name earlier appears as a tribal name, in the form "Skiran" (Skeiren), which simply means "judge" and denotes Armanen. Skire is indeed "judge," and even today the judge in England is called shire and sheriff, while skore denotes a shire; count (Graf) and judge are equivalent. The ownership title of the counts of Scheyren is thus an error; they were not owners of this territory but counts or judges within it. Adjacent to the Azali, beyond the Raab's mouth, and enclosed by the Drava and the Danube, which soon directs its eastward course strictly southwards, lies the territory of the "Aravisci," whose name is resolved from: ara = solar begetting; visk, uisk, ask = origin — thus: arisen from solar begetting, therefore a primordial tribe. Their main seats along the Danube were "Arabona" (Raab), "Brigetio" (border fortification; Ó-Szőny near Komárom), "Carpis" (Gran), "Acincum" (Old Buda), etc., then "Cimbriana" ("rhyme-bearing men"; Artätte), today Székesfehérvár, and their Ol-sites: "Halicanum" (holy place), probably Krapina-Teplitz, and "Sala" (sal = salvation), today Jala-Egerszeg, "Arad" (Ar-rad = sun wheel, sun council), etc.

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[190] Ar-ra-bo: sun-law giver, judge, Armanen; today Raab

[191] Versecz: "uer," ur = origin, "secz" = sat = set; thus: origin-place.

[192] "Hochrotherd," a place in the Vienna Woods, proves itself to be an ancient Fem seat and signifies that it is highly sacred hereditary and legal ground. It was originally a field and forest name, later transferred to the settlement

As already mentioned, the "Boii," coming from the north, probably passed through the Waag Valley into Pannonia, which may have been the reason for establishing the border post of "Brigetio." However, this occurred in far pre-Roman times, since the Boii, as Ist-fo-onen, had already left their homeland of Aquitaine in the sixth century B.C. and received the name "Boi-er," because, according to the oracle, they were to follow the cloud-drift—that is, the wind ("boi," bo = wind; "er" = men). Their second Ist-fo-onen expedition, which followed for the same oracular reason, settled in Italy in the Po Valley, where they were also referred to as "Boii," as well as "Gallii transpadana" and "Gallii cispadana," but were later wiped out after unfortunate wars.

The assumption that the Italian Boii migrated northward and settled in Pannonia and Raetia is not acceptable; they surely merged into the other Italic peoples after losing their independence. The main migration of the Boii moved through the Hercynian Forest into the interior of what is now Bohemia, which, as "Bojohemum," Boii-home, still bears their name today. From there, in later centuries, Bohemian Ist-fo-onen bands repeatedly moved southward across the Danube by various routes, through the Waag Valley over Brigetio into the territory of the "Azali"—the land between Lake Neusiedl (Peiso Lacus) and Lake Balaton—and from there pushing into Noricum, thus separating the Azali both from the Aravisci and the Ofen.

Other movements went through the Bohemian Forest into Bavaria[193], where they settled on the Danube opposite the old "Batava" (bat = swamp, water, bath; "ava" = meadows) and founded "Bojodurum," whose twin towns form today's Passau. The Ol-places of the Boii in Pannonia were "Oltid" (knowledge-foundation), "Ollar" (knowledge-sun), and "Olad" (knowledge-property, = hoard).

The spread of the Boii across the Danube lands and Bohemia, extending over all of southern Germania, resulted in the following centuries in the great Bavarian kingdom, which, closely linked with the later Lombard kingdom—formed on a Ur-Aryan-Germanic basis—established a powerful Aryan-Germanic confederation of states that could have founded a great, mighty Germany, if it had not been crushed in its beginnings by the Frankish king Charles the Great—"Slactendre"—in the interests of Rome[194].

South of the Boii in Pannonia is found still part of the "Carni" (today Carniola) with their chief town "Aemona," the modern Ljubljana, which offers again an interesting example of the correspondence between old and new Aryan-Germanic names and the modern coat of arms. The old city name "Aemona" breaks down into: "ae" = law, and "mona" = men, thus designating its inhabitants as "law-men," that is, as Armanen.

The modern city name "Laibach" says the same, for it breaks down into: "lai" = law; "bi" = by; "ag" = fire, sun; "bi-ag" = surrounded by the sun's fire, thus: "law surrounded by the sun's fire." The coats of arms express the same. Thus that of Carniola, which in heraldic blazon reads: "In a silver field a blue eagle with crown, on the breast a half-moon, red-white checkered." The rune-words are:

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[193] The Ist-so-onen of the Bojer called themselves "Bojovari," i.e., "Bojer-travelers," thus wandering Bojer, from which the name "Bayuvaren," Bavaria, developed.

[194] See my essay: "Karl der Große und der dreiunddreißigjährige Sachsenkrieg," Berlin, "Vossische Zeitung," Sunday Supplement No. 24 and 25, 1892, and "Der Tempel von Rhetra." B. Simons, Berlin SW. 61. (Out of print.)

Silber — blau — Krone — hieroglyphically: fil-ber — blah — fereon, which says: “Sun-created guarding in constant rebirth (land, property) (eternal)”

Adler — Mond — halb — ar — man — halb — rot — weiß — Schach — hieroglyphically: ruot — wyd — agen — Armanen with the help of law and justice, which they uphold.

The beautiful coat of arms of Ljubljana is blazoned: “In red, a white tower, above it a green dragon, in base a rocky triple hill.” The rune-words are:

Rot — weiß — Turm — grün — Drache — Fuß — Dreiberg — Rasen — hieroglyphically: ruot — wyd — thurn — gryn — duraka — fos — tri — berg — rafen (= tuen are = thunder), which says: “Law and justice avert the horrors of destruction, creating procreation safeguarded in lawful action”[195]).

South of the Drava—still belonging to Pannonia—are found three tribal names which can be recognized as border guards, likely established in pre-Roman times against Italy, and whose designation still reveals the old function, even though they had long since become Roman provinces. These are: the “Breuci” (“bre” = burning; “uc” = ak = fire; “i, ier, er” = people), a fire-watch, like the Brennen, Briganti, etc.; the “Amantini” (“amman” = servant-man), a mercenary troop; and the “Scordisci” (“scar” = troop; “disci” = to burn to ashes, annihilate; avenging troops; cf. soldateska) meaning “arising from a mercenary troop,” which also shows itself by name to be a border guard.

The other southern and eastern tribes—also Aryan-Germanic in name—but already early intermixed, may for today remain unexamined. These include the “Dacians,” “Thracians,” “Getae,” “Sarmatians,” the “Arimgoths,” the “Armenians” (Armanen), and others.

Returning again to the “Ofen,” east of them is found the tribe of the “Carpi” in the Carpathians, whose name breaks down into: “car” = enclosed; “pa” = begetting; “ten” = holding; and points to an Ar-land or Ar-people, which also shows three Ol-places: “Olesno” (knowledge-origin), “Olaszi” (same), and “Oleszvar” (“ol” = knowledge; “as” = ruler; “var,” far = traveling, wandering; thus: wandering teachers). The capital of the Carpi was the modern city of “Kaschau” (Košice), whose name breaks down into: “fa” = enclosed; “ast” = origin; “au” = land, territory, meadow; thus: “the enclosed land of origin.”

In the Carpathians also appear the above-mentioned “Bastarnae,” the reindeer-herders, whose name testifies that even in historical times the reindeer was not yet extinct in Central Europe and was bred in herds.

Surrounded on all sides by all these tribes and peoples, and also peculiarly enclosed as if by a mighty ring wall of mountains, lies the land of the “Bojer,” Bojohemum, today’s Bohemia, isolated for itself, which since the beginning of our era has been regarded as the great “Marcomanni realm,” alongside which appears the no less powerful “Quadi realm.” The native inhabitants of this peculiar land preserved themselves within the mountain ring wall, to which they had been driven back in the sixth century before our era by the immigrating “Bojer.” But even these were not expelled

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[195] The coat of arms of "Klagenfurt" is blazoned: In blue, a white tower and green dragon, green base of the shield. Hieroglyph: blah and thurn gryn duraka gryn fos; this says: "Guarding law averts horrors of destruction and emerging evil." Klagenfurt (the ford over the Slan) arose next to the destroyed "Virunum."

from the land when the "Marcomanni" and "Quadi" came; rather, they only lost their independence to the newcomers and, merged with the native population, remained the foundation—the people—while the Marcomanni became the rulers, the warrior nobility.

This peculiar land, which since the sixth century before our era has borne the name "Böhmen" (Bojohemum, Bojerheim), is a remarkable example of how, in layers, through recurring Ist-so-onen migrations, new layers of peoples pressed over the autochthonous population without displacing it. The people itself always and in every case remained the same; only the ruler, the nobility, changed—here exactly as everywhere else. The old Ar-places with their Halgadoms remained in existence; only new places were added. These either arose from newly established ruler's seats, from castles, or from army hills (Heristale)—that is, gathering places for the levy, which, in the course of time, developed into fortresses or fortified towns.

Such a period of transformation occurred for Bojohemum at the time of its occupation by Marbod. Before completely moving into Bojohemum in the year 8 before our era, Marbod had his seat in Colditz) on the Mulde, southwest of Leipzig; there, on a "Col" or granite rock rising steeply from the Mulde valley, lay his castle—today long since rebuilt into a hospital, but still called the castle. This follows from Strabo (VII. 1), where it says: "Here (in the German central mountains of the Thuringian Forest, the Ore Mountains, and the Giant Mountains) is also the Hercynian Forest (Harz Forest) and the people of the 'Suevi,' some of whom live 'on this side' of the forest (from Gaul, to the left, westward, outside Bohemia), then the 'Coldui,' among whom is the royal seat of Marobodus, named 'Bojämum.'

With these Colditers, therefore, Marbod had set up his seat and from there ruled half of Germany. There, according to Strabo, he also settled his followers, the Marcomanni. Strabo now tells of Marbod that, as a youth, he came to Rome, where Augustus, in order to win him over, bestowed many benefits upon him. Upon his return home, he elevated himself to the position of king by gaining dominion over the following peoples: 1. over the "Marcomanni," 2. over the "Colditers," 3. over the "Lugii," 4. over the "Jumii" ("Sun-men," from whom the "Commerschenburg" between Seehausen and Helmstedt in the Magdeburg region derives its name), 5. over the "Butones" (Buren, Bauern, farmer-men), 6. over the "Mugilones" (Mugil = Mugel = hill[196]); the "hill-men" were noble people in what is today "Mügeln" east of Colditz with the old castle "Rugedal" = Rechtsthal ("Valley of Law" = judicial seat), 7. over the "Sibinii" ("Si" = sun, "bi" = by, "in" = inside, "er" = people; = inner sun-people, Armanen), and 8. over the "Semnones" (Armanen, see above p. 14). The ruling tribe was that of the Marcomanni, to which Marbod himself belonged. Marbod's realm extended from the Harz, where he claimed overlordship over the Cherusci, over the Swabians, into northern Bohemia, and finally he extended his rule over all of Bohemia to the Danube and beyond the Váh. Of this great realm, Velleius Paterculus reports (II. 108–109):

Apart from the tribe of the Marcomanni, there was at that time (in the days of Augustus) nothing left in Germania that was not yet subjugated. This people had, under Marbod, left its old seats (in Upper Saxony), fled into the interior of Germania (sic!), and now inhabited the areas surrounded by the Hercynian forest (namely Boiohaemum, as

[196] Such a "Mugil" … tumulus suggests that in the area there is an artificial hill—a giant's grave. In Lower Austria there is a village called "Groß-Mugel." Since there is no "Klein-Mugel" there, the place name should actually be "At the large Mugel," which is in fact what it means, for there stands a very large hill—a giant's grave.

Velleius Paterculus later expressly states). Marbod, of ancient noble lineage, of great bodily strength and wild disposition, was more a barbarian by descent than by intellect. Among his own, he did not hold a temporary, accidental, shifting overlordship dependent on the goodwill of the obedient, but resolved to found within himself a firm and orderly kingdom, to remove his people far from the Romans, and there, where he had fled out of fear (sic!) of foreign weapons, to at least make his own among the mightiest. Thereupon, he occupied the entire aforementioned region and either subjugated or won over by negotiation all his neighbors. His person was always surrounded by a bodyguard (his speech retinue, see G.-L.-B. No. 2, p. 78: Ist-fo-onen as Rahalaten, speakers). He brought his realm, through constant training of the troops, almost to the level of Roman discipline and to a high degree of power development (ahal) formidable even to our rule. Toward the Romans, he conducted himself such that he did not provoke war, but showed that, if provoked, he would have both the strength and the will to resist. Peoples and individuals who defected from us (the Romans) found in him a place of refuge. His army, consisting of 40,000 infantry (Swabians, Quadi) and 4,000 cavalry (Marcomanni, Saxons), he hardened and trained by keeping it in constant wars against his neighbors, thus preparing it for a greater work than that which he presently had in hand. One also had to fear him because Germania lay to his left (west) and front (southwest), Pannonia to his right (east), and to the rear of his territory (south) Noricum, and thus, as if he could reach everywhere, he was feared everywhere. Indeed, even Italy could not view his advances without concern, since from the high Alpine passes—which form the outermost boundary of Italy—the beginning of his territory was no more than two hundred (Roman) miles distant.

> *"This man, now, Tiberius Caesar resolved (in the year 6 of our era) to attack from various sides. Sentius Saturninus was ordered to lead the legions through the territory of the Chatti, breaking through the adjacent Hercynian forests, into Boiohaemum. He himself intended, from Carnuntum, a place in Noricum near the relevant border, to lead the army stationed in Illyria against the Marcomanni."*

So far Velleius Paterculus. The campaign, however, did not take place because all of Pannonia rose in revolt against the Romans, which kept Rome fully occupied. The uprising in Pannonia was followed by the uprising of the Harzers and Rhaetians, the Battle of the Teutoburg Forest (9 A.D.), and then prolonged wars against the Rhine peoples, which ended with the expulsion of the Romans not only from the northwest but also from southern Germany. In Marbod and Arminius we recognize the "High Arman," who, as "German king," assumed power exactly as such a process is depicted in G.-L.-B. Ar. 2, G. 24. — But the baleful influence of Rome succeeded in toppling this High Arman and, through rival kings—creatures of Rome—in undermining and destroying this millennia-old institution. However, this no longer falls within the scope of the present investigation; it was merely to be shown that Boiohaemum (Bohemia) and today's Moravia (Marcomannia) had already been settled since the sixth century before our era by Ario-Germanic Ist-fo-onen peoples, who here became Ing-fo-onen, but who neither expelled nor exterminated the autochthonous Ario-Germanic laboring population, but rather merged with it. Strabo names, as the first seats of power of Marbod, alongside Colditz also "Bojämum," which some suspect to be the modern "Grimma" in Saxony, near Colditz. Undoubtedly, however, it is identical in nature to the "Bubienum" of Ptolemy—the modern "Bubenec" near Prague. Prague itself is named as the "Marobudum" of Ptolemy—Marbodobudum, "Marbod's building"—and thus, by name, is designated as a Germanic foundation. But this "Marbod's building" was not Prague itself, which already existed, but only a new construction—castle or army fort (Heer-

Berge)—of Marbod, near the ancient "Parhaag," an Ario-Germanic ancient place and sacred site of the same holiness and age as Cologne, Vienna, Trier, Paris, etc. This ancient German name of Prague easily resolves into "Par" = forest, park (pardis = paradise) and "Haag" = enclosed, as the sacred enclosure of the sacred site, and without further words refutes the forced derivation of the Slavophiles from Praha "rapids," for never were place or field names derived from such trivialities. Another name under which Prague is also mentioned is: "Casurgis"; this too is ancient Germanic and resolves into: "cas" = struggle, "ur" = Ar, and "gis" = gift; thus: "Given through struggle in ancient times." Ancient Germanic sagas also report the "great Boii defeat," in which the Boii were defeated by the Marcomanni[197] and lost their chief sacred site "Parhaag," which the victorious Marcomanni then named "Casurgis." But seldom is such a new name lasting (as, for example, with Byzantium, which still today bears the new name Constantinople), for it soon disappeared, while the old German name "Parhaag" remained, shortened to "Prague" to this day. Moreover, the cathedral, even if only begun by Charles IV in 1344, is already, by its designation as "cathedral," the Christianized sacred site; it is dedicated to St. Vitus, the Christianized Wuotan, the "Swantewit," i.e., exoterically: "the holy white one," esoterically, however, the "holy wound of knowledge," thus the "dimmed, dead Wuotan." Again, it would be pointless to take a direct stand against the absurdity often claimed that "Swantewit" was a Slavic god, in order to label the many purely German St. Vitus sites as Slavic "foundations." North of Hradčany, on the right bank of the Vltava, is a place called "Troja"; this was one of the many Troy castles, of which Carus Sterne spoke in more detail in his excellent book Tuiskoland[198]); thus again a witness to the ancient Germanic character of Prague. Much more could be mentioned here, if it would not excessively exceed the scope of this study; but it should be briefly noted that all the so-called "Slavic tribal sagas" have proven to be deliberate deceptions, including the Libussa saga, the Přemysl saga, the legends of Čech and Lech, as well as the Cyril and Methodius legends, and for this reason reference is made to Professor A. Brüchner's enlightening essays: "Various Mystifications," I. "The Truth about the 'Slavic Apostles' (Cyril and Methodius) and their Work," and II. "Artificial Sagas, the Wise Libussa, etc.," Munich 1903, supplement to the "Allgemeine Zeitung"; year 1903, nos. 163, 164, 249, and 250, and it is deeply regretted that these excellent clarifications cannot be reprinted here. All old place names of Bohemia—with only isolated new foundations excepted—can, despite their Slavicized veneer, be demonstrated as Ario-Germanic naming creations.

It was already pointed out above, p. 72ff., that the Saxons and Swabians, as "Marcomanni" and "Quadi," as horsemen and foot soldiers, as "knights" and "lansquenets," stood in a brotherhood of arms going back many thousands of years, and in this brotherhood traversed the whole ancient world. The "Marcomanni" therefore also appear under numerous names, such as Merikaner, Merwinger, Marwinger, Merowinger (also as a royal dynasty of this name), Myrginger, etc., all of which are based on the concept mer or mar, i.e., "horse" (mare). The same with the "Quadi," whose name is based on the concept of "moving back and forth," of wandering, just as their original name, "Schwaben." Under Marbot — the horse- or rider-lord — the Marcomanni occupied Boiohemum and Moravia (Mähren)[199], which is still named after them today, without, as said, making the Boioi into exiles; they only took part of their cultivated land

[197] Tacitus, Germania, chapter 42.
[198] Not in Tuiskoland, but in the other work: The Troy-Burgs of Northern Europe. Both works are out of print. Carus Sterne's real name was Ernst Krause, and he lived in Eberswalde. —Stauff.
[199] Prof. Heinrich Kirchmayer: The Old German Tribal Group of the Quadi. 2 volumes, richly illustrated. Brünn, Deutsches Haus.

from them and brought them under the suzerainty of the Marcomanni[200]. Depending on whether the Marcomanni or the Quadi gained the upper hand, the realm was called the Marcomannic or the Quadic kingdom, and the relevant Roman war was called the Marcomannic or Quadic war, while the people in Boiohemum remained the same and only the rulership, and thus the name, changed.

Nevertheless, the Marcomanni — who formed the high nobility — never forgot that they were Saxons, as the many Saxon-place names in the northern Danube regions prove (Satysengang, Sachsenhausen, etc.), just as the Quadi — who formed the lower nobility — never forgot that they were Swabians, as numerous Swabian-place names (Schwabendorf, etc.) again prove. That a state structure like that of the Marcomannic and Quadic kingdoms, which arose from martial causes, had to have and display a predominantly military character is self-evident, and so in this realm too we see the main focus placed on border defense, while the Ol-places are of Boioi and pre-Boioi times. The Ar-places, as "Asch" (Ask, origin) already mentioned above, and here we may think only of the capital of Moravia, "Brünn," the old "Eburodun," whose name resolves as: eb = hearten, come; ur = Ar; odun = divine spirit, breath, i.e., "The divine spirit blowing from the Ar animates this place."

The Ol-places in Bohemia are "Allersdorf" (ol = knowledge; er = people) and "Allitz" (ol = knowledge; itz, with wit = intellect; mental knowledge, not memory-knowledge) and in Moravia: "Olmütz" (ol = knowledge; mettis = creator: creator of knowledge), "Ollersdorf" (men of knowledge, Armanen), "Ulrichskirchen" (ol = knowledge; richi = rich; kirchen = the enclosing, community — not necessarily referring to a Christian church).

Apart from these, Bohemia and Moravia possess many more Ar- and Ol-places (as such occur everywhere on German soil), which are marked by other names and which, to name them all, would lead much too far; therefore here only one example may be singled out. A sacred precinct exists at "Rothenfreuz" (Ruoth-Freuz!) on the Hohenstein near Iglau[201], deep in the forest shadow, hidden with three massive giant's beds. The name "Hohenstein" points to sun cult; "Rothenkreuz" to the assembly place; and all other field, forest, and place names in its surroundings mark this patch of land as classic soil of ur-Aryan wisdom; indeed, at Rothenfreuz still stands the old Irminsul — forgotten, mute, and yet so eloquent!

The military character of the "Quado-Marcomannic" realm is marked by the border or margraviates along the left bank of the Danube, which, upriver from the Gran to the "Mondwald" or "Manhart" (Luna Sylva), are marked by the "Rhacatae," correctly to be spoken as "Rahhakatter." The name resolves as follows: rahha = revenge; katte = fighter, Quadi; er = people, men: men of the revenge battle. These were not settlers to cultivate the land, but mercenaries who had made the art of war their profession, that variety of the Ist-fo-onentum already spoken of above, from which the song-famous

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[200] See: Sachsenspiegel. Likewise, the land-taking of Dietrich of Bern after 490 in Italy, G.-L.-B. No. 3, p. 145ff.

[201] The Halgadom of Hohenstein, despite its "renewal" into a park-like, mutilated arrangement, is still clear enough to recognize, especially the chiseled-down rocks and the three Hünenbetten ("giants' beds"), which neither garden art could destroy nor which could have been created by it in the first place.

"Recken"[202] (rehhe, rahhe) and later the "Landsknechte" and "Reisläufer" descended. Likewise also the Roman auxiliary troops, such as the "Gentes Marcomanorum," the "Gentes Quadorum," etc.

Above the Manhart we find the "Rugii"[203] with their main place, the old "Chremisa" (faremisa = far = enclose; re = beget; mi = more; sa = beget: place of enclosed increase, today Krems on the Danube) and their Ol-place "Ols" on the "Olferheide"[204]. Further upriver, the "Heruli" (ar = sun-right; ul = ol = knowledge; er = men) in "Bechelaren," and still further west the "Lentoi" in the area of present-day Linz on the Danube (origin-people) with their Ar-place "Arfahr" (ur = Ar; fahr = begetting).

After the collapse of Roman power, these margraviates, which, due to their importance, were in fact small kingdoms, immediately took possession of land and towns south of the Danube, which explains why along the Danube you always see twin towns.

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[202] Of this, the mountain fortress [ruin] with fortified village Rechberg in the Kamptal behind Krems on the Danube. The village is still surrounded today by ring walls and battlement-crowned gates, and was once a powerful valley barrier [castle] of the Kamptal, under whose protection the bands of Reden could gather.

[203] Rugians and Heruli were azalisce Armanen, whose names had — as has been repeatedly shown — been transferred to the inhabitants, who then formed a margraviate. Both names have no connection with the identically named peoples on the Baltic Sea and in the territory of the Semnones; these names are due to the same naming causes, having arisen independently.

[204] Let us here recall the Haide ("heath") and its high significance in all regions of Ariogermanentum, from Terra antiquorum Saxonum to the farthest south and east, which were as characteristic for Germandom as the Mald (= Walt, rule, place of rule), the See (lagu = law, Meer = increase), Berg (to hide, to conceal), etc., all the more so as the concept of Haide is also the root of the term "Heide" ("heathen"). The term Haide (heath) appears in Gothic as: haithi (field), haithnd (heath-dweller = one living in the open field); in Old High German as haida (heath) and heidan (heath-dweller, exile; cf. "Völklein von der Haide"); in Middle High German as heide (heath) and heiden (servant of the gods, heathen); dialectally as Hâd (heath) and Heid' (heathen). In the Ario-Germanic original language, which rarely indicated the aspirated "h" in writing, the word Haide (without yet the designation "servant of the gods") is derived from Ait. We still find the word Ait in Aiternessel (= stinging nettle) and in the personal name Eitel (Ait-el = the sun-fiery, shining one); likewise in the concept Cid (Ait) = oath. Herodotus still calls the sun by a Scythian name: Aitosyros — and since the Scythians were Ariogermanen, the name Aitos-yros is properly Ait-ur = Aryan fire, sun.
Thus haithi, heida, heide, Haide corresponds to the Proto-Ario-Germanic ait-da = "sun there," i.e., the land lit by the sun, as opposed to the dark, shadowy forest. Therefore the Haide was also the pleasant land of pasture (Wunnehaide), the "gain land," as shown above for "Wien" (p. 65). The Haide, as the delightful land, the Wunnehaida, where the people amused themselves and practiced their cheerful nature service, while the serious mysteries were celebrated in the forest's darkness, was an abomination to the Christian missionaries, who preached asceticism. Thus, when they came to power, they banished the Wuotanists from the Christian community to the Haide, which they peopled with devils, ghosts, and all terrors of hell in order to make it hated by Christians. From those banished to the Haide developed the "little people of the heath" (Völklein auf der Haide), which was composed of all sorts of desperate elements and which, until the middle of the nineteenth century, consisted of the homeless — at which time these vagrants were forcibly incorporated into whichever municipalities' borders they were found in on a given day. From this "little people of the heath" derives the concept "Heide" ("heathen") for the non-Christian, and indeed through the interesting developmental stages: Gothic haithnd = one dwelling in the open field, i.e., outside the community; Old High German heidan = heath-dweller, exile; Middle High German heiden = one banished to the heath, little people of the heath, servant of the gods, heathen. The Haide was originally the Arland (sun land), which was still no one's property (ed, at, od), from which no one had yet taken possession. As Arland, it was ownerless land, which only Karl the Frank, in mockery of the Ario-Germanic Rita, declared as fiscus regius — royal property.

For example, Krems-Mautern, Markt-Pechlaren (Bechelaren), Stadt-Pöchlarn (Arelate); Arfahr-Linz; Ragran-Vienna, etc.

"Ragran," before it was absorbed into Vienna's newly created XXI municipal district, was an inconspicuous village, found only on special maps, yet it was a vicus, namely a market which lay opposite every Roman Danube town on the other — right — bank, where trade and exchange business with the independent border neighbors was conducted, whom one did not like to let cross into Roman territory. The name "Ragran" resolves as: kag = koke = hollow, hut, boat; and ran = bank, shore (which on the Danube are called "Wagrains," uagrans = water's edge) and denotes the huts on the shore. The fortified places of the "Rha-Fater" lay only beyond the Danube plain, in the Manhart and northern mountains, such as the mighty wall-fort of "Stilifrieda," today Stillfried on the March.

No people on German soil have left as many prehistoric constructions as precisely the "Quado-Marcomanni," among them the largest earthworks at all, such as the mighty sacred precinct of "Stronegg"[205] or the massive tumulus of "Grifelberg."

The territory of the Quadi extended far east beyond the present border of Moravia into the Carpathian lands, where three tribes still dwell which once belonged to the Quadic realm. These are the "Cotini" (cot = fight; ini = men), again a border-defense people, and the "Cogni" (koke = hut, boat; ini = men: smallholders), the latter today called "Gaidler." They are nevertheless still "Quadi," and their main place "Käsmark" (kas = fight; mark = border) is the "Quadi-mark" (border), for "Quadi" corresponds with "Kade" (Katte) and appears in this form also in the Bohemian town name "Kaaden." The other tribe is that of the "Gepidae," which resolves as ge = earth and piden = to set foot, i.e., those who set foot in the soil, the settled ones, again referring to the aborigines. Today, however, the Gepidae are already completely Slavicized and are considered Slovaks in Hungary due to mixing with immigrant Mongol hordes (slov = Slav; ake = mobile, wandering, thus: wandering Slavs; mousetrap sellers, kettle tinkers).

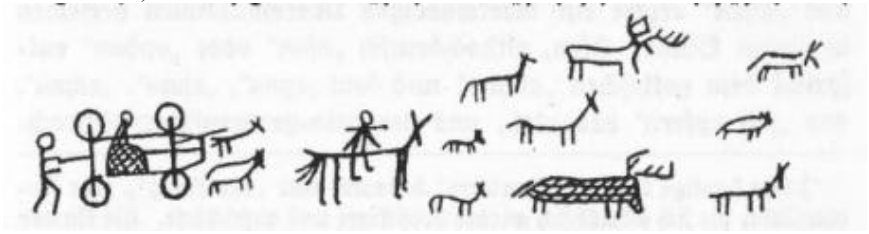
Of the many Ario-Germanic tribal and linguistic regions in Hungary which still stand out from the Magyar-Slavic flood and even today find themselves in an unresolved struggle for their national rights, one might, alongside the "Banat Swabians," also recall the "Transylvanian Saxons." The Germans of Hungary are Aryan old-inhabitants of the land, both north and south of the Danube. The so-called "Banat Swabians" are remnants of the three border-guard peoples "Ambilici," "Breuci," and "Amantini" mentioned above on p. 58, who, in their ancient role as military colonies, were revived in the year 1535 and only finally came to an end as such in 1873. Merely in passing it should be mentioned that a similar example is provided by the Tyrolean Kaiserjäger Regiment, which arose from the ancient Brenner border-guard colony of the "Brennen," without this remarkable historical process of development having so far received the corresponding consideration and appreciation. Naturally, the Banat Swabians, like all Germanic old-inhabitants of Hungary, have lost an immense amount of land and population, since a large part of them was also de-Germanized and since then was severely damaged by Jazygian incursions, then by the Hunnic, Avar, Magyar, Mongol, Tatar, and Turkish

[205] Regarding my novels: Carnuntum [Grote, Berlin 1888], long out of print and possibly appearing again this year; Pipara [1895]; my short story collection Alraunenmärchen [Leipzig, Teutonia-Verlag Vogelsberg]; my Deutsch-mythologische Landschaftsbilder; and countless articles in various newspapers of Austria and Germany, also G.-E.-B. No. 3, Rita, p. 73ff.

invasions and their tyranny, so that, torn into countless linguistic islands, they today have to struggle harder than ever to preserve their national and linguistic character.

To list only a few place names from the Banat Swabian area in Hungary, which seem to sound Magyar, may be named: “Temesvár” = the Temes-sailors, namely boatmen on the “Temes,” whose river name appears again in England as Thames and means “the mist- or vapor-producing one.” – “Buzias,” Puzias, from “buozze” = neck and “ast” = origin, thus: neck-origin; a fitting name for an Ist-fo-onen colony. – “Pancsova,” formerly: Panzowa, Banzowa, from “panzo” = mud, swamp, marsh and “owa” = water-meadow, thus: marshy or swampy meadow. – “Ubets,” from “ub,” “uff” = owl, the symbol for “iul,” “ul” = spirit, knowledge, and “ets,” “fet” = seat, thus: “knowledge-seat,” a school site, a halgadom as an Armanen city. – “Werschet” = wehr-seat, fortress seat, stronghold. – “Rikinda,” more correctly: “Gikinda,” from “gi” = give, “kinda” = children; a “child-giving” place, a place of generation, thus an ar-place. – “Clatad,” from “fat,” “fas” = seat and “ad” (ed) = property, thus the “property-seat,” i.e., the seat of the estate owner in a large landed property. – “Tiba-Ralmanfalva” = Ralman’s village, from Kalmann, i.e., Kalander. – “Szeghegy” = sun-enclosure. – “Neufat” = new seat. – “Lugos,” “lug,” lagu = law and “os” = mouth, bearer, thus: mouth of the law, bearer of the law, therefore the seat of a presiding officer, a judge.

The capital of Croatia, “Agram,” still today called “Zagrab” or “Sagrab” by the Croats, the “Sagora” of Ptolemy, means “those brought forth by the sun (Ja) out of the earth (go) (ra),” thus a primal place. “Ellegg” (Ezech, Oseg, etc.) in Slavonia, called “Mursia” by the Romans, is a Germanic name and means the fortress (egg) of the “Ofen,” thus the Ofenburg. In proper Hungary there should also be mentioned: “Pest” or “Pesth,” Latin “Pestum,”



which is erroneously derived from the Old Slavic “pešti” (correctly: “pecfe” = oven) but actually arose from the Ario-Germanic “Bastarn,” developed into “basth” and finally concluded as “besth” = Pesth. “Bas” is an entrepreneur (e.g., Dutch: “Slaapbas,” one who provides lodging for sleeping), “tarn” = reindeer; thus: “Bastarn” = reindeer herder. The “Pesth” of ancient times thus proves itself to be a settlement of the Bastarnae, of whom there has already been mention above on p. 36 among the Carpathian peoples. A decorated vase in the possession of the Imperial and Royal Court Museum in Vienna, from a tumulus near Odenburg in Hungary, depicts a four-wheeled wagon with a woman, rider, and a reindeer herd; proof that in the lowlands of Hungary, in prehistoric times, the reindeer was native (cf. accompanying illustration). Also “Odenburg”[206] and Steinamanger, which still bears its original Ario-Germanic name “Sabaria,” which the Romans also adopted unchanged, proves itself to be an ar-place, for: “fa” = sun; “bar” = life; “ria” = arisen; i.e.: “Through the god-sun life arose there.” This ancient settlement is also attested by that remarkable vase with the reindeer images and the ancient four-

[206] The present name “Ödenburg” means a “desolate castle,” a ruined city that gradually became repopulated and restored. The names “desolate castle,” “desolate tower,” “desolate village,” etc., which occur so frequently and are always attached to ruins or sites of ruins, prove this sufficiently.

wheeled wagon, which was steered from the rear by means of a steering pole, as it did not yet have a movable front axle, although it was drawn by two horses. Also "Ofen," which in Magyar is called "Buda" (now united with Pest to form Ofen-Pest, i.e., Budapest), the Roman "Acincum" or "Aquincum," appears in all three name forms as Germanic in origin. The juxtaposition of the two names "Aquincum" and "Ofen" yields a remarkable agreement in meaning. "Ofen," Old High German "ofan" or "ophan," corresponds to the Gothic "auhns" and the "egna," "ehna," "edhna" meaning "to sacrifice you," and belongs to the Ario-Germanic root "ag," "al," "ach." Hence the "Braunsberge" (brauns: "bar" = life, "auhns" = to offer, thus: life-offering = burnt offering), such as e.g. at Heimburg in Hungary, and the "Blocksberge" ("bel" = sun, "of" [ag, ak, ach] = that which comes forth)[207], fire-mountains, namely such where the sun-fires (the fires that come forth from the sun) blazed, and where burnt offerings were presented—thus: "ofan" or "ophan" to present (for sacrifice, namely). The sacrificial place in the house was therefore called "ofan," "ophan," "Ofen," to distinguish it from the "hearth," even if both were often one and the same. "Ofen" with its "Blocksberg" was such a sacrificial site, and therefore an "Ofen." Now, however, the Roman-seeming yet primordial Germanic name "Akinkumb" breaks down into three primal words, namely: "ak" = to come forth from the sun-fire, "ing" (ink) = the descendants (e.g., the Karol-ing-er = the men descended from Karl) and "kumb" = hill, mountain, thus: the mountain of the descendants of the sun-fire, therefore of the Armanen who had consecrated their life to the Ar-Sun God. One need not think here of human sacrifices in the exoteric sense, but rather in the esoteric meaning, as in the "god-consecrated life of the Armanen." The third Germanic name of the city Ofen, "Buda," simply means "hut," "booth," "building," thus denoting a prominent structure, probably a wooden fortress-building[208]. Furthermore, "Esterházy" is easily resolved into "Osterhaus." It is known that the Germanic goddess "Ostara"—cf. Valvasor's Chronicle

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[207] "ag," "ak," "ach" in the first word-order stage means "that which comes forth"; hence, for example, the river names: Waag, Agger, Ager, Ofer, Eger, Jalst, Ad, Ace. Then: "wagen" (to set in motion), "agieren" (to act), the emerging fire: Ag, Agg, Agert = fire-stone, etc.; in the second word stage it means "that which has been brought forth": Ochse = gain from breeding; "ogs" = harvest, "augst" = August, the harvest month; "Aeg" = egg; "wachen" = watch, etc.; the third word stage means destruction: "Klage" [fal-age = to turn in mourning] e.g.: edel (noble), veredeln (to refine), Agonie (agony), Schwäche (weakness), etc. Thus "ag," "ac," "ach" can just as well denote fire, water, and other things that come forth, have come forth, or are subject to destruction, or which bring about destruction. More on this in G.-E.-B. No. 6: "The Original Language of the Ario-Germans."

[208] Mr. Ernst Pauschenwein in Pressburg (Poszony) in Hungary kindly sent me, while the present book was already in print, a treatise on Hungarian place names, from which I here quote the following — insofar as I can reconcile it with my own system and recognize it as correct, and insofar as it fits at all into the framework of the present study: Pressburg was called "Pisonium" by the Romans, i.e., the place on the Pishon River. (Moses 1, 2, 10-11: "And a river went out of Eden... its name is Pishon...") The "Ister" of the Greeks, now called the Danube, was in part called "Pichon," and an old Danube bed near Pressburg bore the name "Pöschen," "Pötschen" — Pison — "piesen," "pischen" appears in many word forms and means "flowing water." In place names it denotes a settlement lying on a river; e.g., Pistyan, but not Pest; further: the Piesting in Lower Austria; perhaps also the Pöstlingberg near Linz, Pischelsdorf, Pötsching, Pisino in Istria, Pisogne near Brescia, and many others. To this I note, with reference to what was stated in G.-E.-B. No. 3 "Rita," p. 31-39, and elsewhere, and as has also been demonstrated in this book, that wherever Ario-Germans populated the earth and named the settlements they founded, the same groups of names always appear, as they named mountains, valleys, rivers, forests, etc., according to quite specific basic principles which were always the same everywhere. It is therefore not surprising that we find in England the Thames and in Hungary the Temes, in Scotland an Edinburgh and in Hungary (and elsewhere again repeatedly) an Ödenburg; just as we find an "Ar" (Ar-Rasdim) in Thaldaa, an "Ari" in Switzerland, a Tribur (Ar-Trieb) in Germany, along with many other Ar-places (Arach, Urbeis, Urdenbat, Ardingen, Arloffen, etc.).Mr. Ernst Pauschenwein is hereby most sincerely thanked for his interest in my works.

of the Duchy of Carniola—was called "Oster," and that the seemingly Magyar "hazy" is nothing more than the Magyarized German word "Haus."

These few examples may suffice. Mention should also be made of the ethnic name Angarn, which is likewise of Germanic origin and stands in no connection either with the Magyars or with the Mongolic Huns. The Latin form Hungaria, because it still possesses the initial "H," leads of itself to the Ario-Germanic huun. This word, doubled as hu-un, designates the Great One, the Mighty One, the Primal Being; it is an epithet of Wuotan as: 1. Creator, 2. the One Living in the All, and 3. the Leader of the Dead, the Great Dead One. gar, garen means "grown forth", thus the meaning of the name Hungar appears as "those grown forth from the primal fire" and is again synonymous with "Aryan," and therefore the designation of a primal people. And such the Hungarians must also have been, since precisely that part of Europe which the Hungarian lowlands cover was, in the Ice Age period, the most free of ice.

The "Transylvanian Saxons" are, as descendants of the "Dacians" and "Thracians," likewise a primal people, and not merely descendants of the Saxons from the Lower Rhine who immigrated only in the twelfth century, who merely strengthened and refreshed the dangerously threatened and hard-pressed remnant of the ancient population they found there, but themselves became absorbed into it. The ethnic name as well as the coats of arms of "Transylvania" and of "Hermannstadt" speak an insistent language and tell of the death-defying struggle of a small Völk against their oppressors, but also of the unshakable confidence in better times to come, which they hoped to bequeath through the ancestral wisdom and faithfully preserved for their descendants.

The name Siebenbürgen ("Seven Castles") has nothing to do with the number seven as such and with all assumptions based upon it. It should be recalled at the outset that combinations of place-names with the concept of "Seven" occur not only several more times in Transylvania itself, but everywhere that Aryans and Ario-Germans are or were settled, and have been preserved there in the most varied forms. Thus we find "Seven Villages," the "Seven Hills" (Sieben-Gebirge), the "Seven Mountains" (Sieben Berge), the "Seven Hills" (Rome), "Seven Lindens," "Seven Springs," "Seven Shepherds," "Sevenborn," "Seven Castle" (Saxony), "Seven Corner," "Seven Oaks," "Seven Communities" (Sette Communi in Italy and in Greece), "Seven Stones," "Seven Pits," "Seven Heaths," "Seven Homesteads," "Seven Fiefs" or "Sevenlands," "Seven Places," "Seven Valley," "Seven Towers" (castle in Constantinople), "Seven Forests," etc. Without going into other altered word-forms of the same origin, it should be noted that Donar's wife was called "Sibia," that the family in Germanic was called "Sippe," that the expression "etwas besieben" meant to affirm or to swear to something, that the "sieve" was regarded as a symbolic (hieroglyphic) magical device, and finally that the numeral "Seven," derived from "Sibun," was therefore regarded as "mystical"[209] and in turn conditioned an incalculable number of further symbolic names and designations. Si designates the sun, both as a celestial body and also as a representative for God, law, etc., depending on the qualifying epithet, such as e.g., sigi = the giving sun, sibi = by the sun, sun-like, sifa, sife = sun-begotten, sibiun = to go down by the sun, etc.

The sacred grove in which the sun seemed to go down, in which it flared up one last time as it set, was the place of judgment, of separation or decision, for—si-bi-un!—with the sun, law too had gone down, law which had been broken by the criminal.

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[209] Because from the "Seven" [colored rays of the prism] the one white sunbeam is again formed, Seven was precisely the divine uniting number

In the "Seven" forest, mountain, hills, etc., this is still preserved in the name. But also where a people's law had been suppressed by the tyranny of foreign conquerors—where it had, si-bi-un!—gone down with the sun, there one hoped for its renewed arising, for there is no annihilation, only a temporary darkening, because law too must rise again as the sun after its setting. The seventh (a-bi-unten) day is followed by Sunday!

Thus too did the Armanen[210] of the Dacians retreat to the si-bi-un-berg, giving it the coat of arms which "Siebenbürgen" still bears today and which is heraldically blazoned: "In blue, sun and moon with half black eagle rising from red band. In gold, seven red castles." This resolves hieroglyphically: "Blah ar man ar half swart ask ruoth bund or sibun burg ruoth." That is: "Watch, Arman. Legal aid dawns, growing out of the legal bond. Descendants uphold protected law." (Sibun [-bi-un] here means both to set with the sun and to rise again, i.e., to preserve, to uphold.) The coat of arms of "Hermannstadt," the old "Armanen place," is heraldically blazoned: "In red, two crossed swords. Above them, three gold water-lily leaves." Hieroglyphically it yields: "Ruoth tuo fahse-rod (cross) ferone tri fila-ub or." That is: "Legal compulsion! Saxon law returns, the generating sun brings it forth in the descendants." The coat of arms of "Kronstadt" shows heraldically "a golden crown in blue," which resolves hieroglyphically to: "Blah kerone or," i.e., "Guard (watch) the rebirth (of Saxon law) in the descendants." The coat of arms of "Klausenburg" is likewise significant; heraldically it is blazoned: "In blue, white three-towered castle," which hieroglyphically resolves to: "Blah wyd tri thurn burg" and says: "Watchful (living) law is preserved in the arising change." These four hieroglyphic coat-of-arms interpretations agree in indicating the hope for the future, in that the ruling Armanen steadfastly guarded the Aryan wisdom, bequeathing it to their descendants, who are to let it live again when times become more favorable. The coats of arms of Transylvania (swart ruoth bund = darkens in the legal bond) and of Klausenburg (tri thurn = arising change) already point to a change for the better that is in the process of becoming or already taking place, and by this is probably to be understood a significant influx of Ario-Germanic Ist-fo-onen, which strengthened the fused native population and allowed them to express that confidence heraldically-hieroglyphically. It must not be overlooked that the Ist-fo-onen institution was a ritually ordered, pan-Ario-Germanic arrangement, and that the inhabitants of Transylvania counted upon it—not in expectation of chance, but in that they sent messengers to Germania to call upon the Ist-fo-onen to come to Transylvania. The migration of Germanic Ist-fo-onen thus invited is the origin of the renewed flourishing of Transylvanian Germandom, and that in early pre-medieval times, long before the twelfth century. Similar events can be demonstrated from various times and from other Germanic settlements, even outside Europe, and explained by the Rita.

Thus the circle is closed, and the most important names of the peoples, tribes, and places of Germanic Central Europe have been explained, insofar as they were known in the second century of our era—since, despite necessary digressions into other ages, it was precisely the second century which was chosen as the basis for the present study.

It will not have gone unnoticed that the name Arier (Aryan) appeared in only one of the listed tribal names[211], although in many designations there was an obvious reference to it, as often became apparent. This is easily explained by the fact that all Germanic peoples knew and felt themselves to be Aryans, and, leaving the self-evident

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[210] Their Ol-places were: "Olthid" near Hermannstadt [fortification of the Sippe] and "Ola" near Toblicza ("ol," "la" = law of knowledge)."

[211] Ariobrygians

unspoken, mentioned in their particular names only the distinguishing features—just as today we do not, in naming ourselves, especially emphasize belonging to a certain race, because we too leave the self-evident unmentioned.

However, in the fifth century there suddenly appears a tribal name in which the designation Arier is included—namely, the Ripuarier—and, almost at the same time, their other name, the Franken. Their territory was on the right bank of the Rhine between the Frisians and the Alemanni, and later extended across to the left bank of the Rhine as far as the Moselle. They first appear as Provincia Ripuarorum, likewise as Ducatum et Pagum Ripuarorum, and Ravenna's geographer of the seventh century (published by Jacob Gronovius in 1698) describes them as Franciam Rhinensem; Jordanes, around 450, corrupts it to Riparioli. Their laws, the Salic Law, are older and formed the basis both for the Lex Ripuarium of the mid-sixth century and for the capitulary of King Dagobert (628–639).

The name Ripuarier, wrongly derived from riva—riverbank—led to the assumption that "riverbank-Aryans" were meant, which is undoubtedly an error, since no people was ever named for riverbanks, and why should the concept Arier be emphasized in a name for the first time for such a trivial reason? The reason lies deeper—the name says it clearly: ripa means "to separate," ripu means "the separated one." Thus the Ripu-Arier are those who had separated themselves from the Aryan law of the Rita, presumably in order to turn toward Christianity, for they had been Romanized for centuries as a Roman province and had become unaccustomed to Aryan law.

After the dissolution of the Roman Empire, they desired to take up the inheritance of Rome—a desire for power and dominion which prepared the way for the ambitions later realized by Charlemagne (Slactenære). This is why they also called themselves the "Free" (Franken), namely, free from the Aryan Rita. This is why their Armanen suddenly appeared as Salier, and why the Salic Law appeared, which, although still based on the old Aryan Rita, already meant separation from it. Here, then, the inclusion of the concept Arier in the newly formed name Ripu-Arier was significant, and thus we find it here for the first time.

No event in the course of a people's history comes unprepared, and thus the catastrophe represented by the time of Karl was prepared by the secession of the Franks from the Aryan union, and thereby the condition was also created for the emergence of France, the French language, the downfall of the Lombards, and the severe weakening of the Germans on the Italian peninsula.

This development, however, escaped historians until today because they did not know how to interpret the name Ripuarier correctly. Thus, being in no less an error, they labeled the later Frankish territory on maps as the old Ist-fo-onen territory and, of course, marked all other land as the territory of the Hermionen (Armanen)—merely to give the names, with which they apparently did not know what to do, some honorable place to rest.

Indirectly and by accident they thereby came close to the truth. Indeed, through the separation from the old Aryan Rita, the later Franks and French did become Ist-fo-onen, for they sank forever into the Ar; they were lost to Ario-Germanentum. But in the second century they were by no means Ist-fo-onen, as the results of this study have made clear. Later they meant more to the Ario-Germans than merely lost Ist-fo-onen, for they became the poisoners of the people and of the Rita. Having broken away from the Rita, they still presented themselves as Ario-Germans, yet made into law the hitherto unheard-

of—that one tribesman could be the serf, bondsman, or slave of another, by adopting Roman law into their Salic law and thereby shaking the earlier equality before the law, adding to the previous three estates a fourth, the Hörstand (serf class), to which soon as a fifth the Lehrstand (clergy) was added, after which the old freedoms sank step by step and the giant height of the "divine right" rose threateningly, to culminate in the "Roi Soleil" (Sun King).

The Ripuarier laid the foundation for the shame of Germandom, which in turn culminated in the proverbial German servility as well as the German longing for foreign lands—things which, hopefully, will now be turned toward better ends.

It was already emphasized and explained at the outset what significance the three estates—the Ing-fo-onen, the Armanen (Hermionen, Irmionen), and the Ist-fo-onen—bear, and how, in the maps depicting Germania in the second century of our era, the territory of the Ing-fo-onen—corresponding in part to the "Terra antiquorum Saxonum"—can be regarded as roughly correct, although everywhere in Central Europe we encounter Ing-fo-onen areas which, naturally, with equal right may claim the same designation.

It was also shown that the Armanen districts were always enclosed within Ing-fo-onen areas, whether these Ing-fo-onen territories were "old settlements" or arose from new land acquisitions of former Ist-fo-onen settlements which developed into "young" Ing-fo-onen territories. Furthermore, it became clear that the Armanen districts—probably due to the growth of cities around their Halga domes—gradually transferred their names to the inhabitants themselves, which eventually came to be regarded as the designations of tribes or peoples, while in reality they were merely local names. Only after Christianity had completely suppressed Wuotanism did the Armanen districts lose their significance, though they usually regained prominence as archbishoprics, bishoprics, or monasteries in a different sense. This in itself shows that the labeling of the Hermionen on the aforementioned maps of Germania is entirely erroneous and needs no further refutation.

As for the Ist-fo-onen areas, the results of this study also showed that such territories in the strict sense could not exist—there could only be Ist-fo-onen peoples, if one takes the concept of "people" in the medieval sense of "war-bands" (Völkern), from which the later concept of "regiments" developed—that is, "companies" or "troops." Every Ist-fo-onen settlement, immediately after land-taking and becoming settled, in turn became itself an Ing-fo-onen settlement, which, over the course of several generations and in regular intervals, likewise sent out its own Ist-fo-onen companies.

The process was such that, after the spring sacrifice (ver sacrum), the surplus youth or Ist-fo-onen received a new collective name which designated them as a people under which they held their secession (Auszug). Thus in the sixth century BCE, from Aquitaine, the Aryan-Germanic Boii went forth to what was later called Boiohemum after them. They were thus Ist-fo-onen, and became settled in Boiohemum, thereby becoming Ing-fo-onen. After several generations, they too were again compelled to send out Ist-fo-onen troops or peoples, who went forth under the name Boio-vari—that is, "wandering Boii"—and formed the great realm of the Baiuvaren.

While the first layer of the Boii, so to speak, although settled in Boiohemum, lost their independence and their name, which remained only attached to the land, their second layer, the Baiuvaren, not only preserved their independence but even founded a

mighty realm which—closely allied with the Lombard kingdom—had pushed the Ario-Germanic frontier far further south than today we dare to draw the German linguistic border.

Here again it must be recalled that the "people" of the Baiuvaren, the present-day Bavarians, are by no means the descendants of those Boii Ist-fo-onen, but had only received their name from them as their rulers, since the Boii migrants extended their rule over an already-settled people among whom they themselves formed the warrior nobility—well to be distinguished from the old Armanen nobility. The Rumanian boyars, though entirely Rumanized, had in their ancestors such Boii migrants. Even today they are divided into "princely" and "landed" boyars—that is, into high and low nobility—while the people are of different origin.

Other Russian princely houses trace their origin back to Hrurekr (Rurik the Great) and call themselves Ruriks or Rurikovichi. The name "Russ," from Rus, Rodsen, means "the lawful (lords)" and is thus Germanic. Thus arose the distinction between the high Armanen nobility and the lower or warrior nobility. The leaders of an Ist-fo-onen expedition were always from Armanen families—they were the dukes, who after settlement became kings, and came from princely families whose title derived from Syr—namely, "fire of the Ar" (Arfeuer). The Grafen (counts) were—as judges—likewise Armanen and therefore to be counted among the high nobility. The Herren (lords) or Freiherren belonged to the warrior nobility; the Ritter (knights) to the Marcomanni; the Edlen (nobles) to the Suebi. In the Sachsenspiegel this division of Sassen (Saxons) and Suaven (Suebi) is carried out exactly in this sense.

Once again it must be remembered that all these tribal names are merely of descriptive value, since all these peoples were Aryans and therefore of one race and one origin, and, insofar as it was in their power, protected themselves—through sexual moral laws—against racial mixing, which in former times was valid not only in the Armanen families alone but throughout the entire people. The modern so-called "misalliance laws" have obscured the most important point of racial purity and have therefore become almost worthless.

Characteristic for the Ist-fo-onen-nature, which on p. 16 above in the name-interpretation was recognized as the great number of those who "sink into the dark through a change of fate," is the fact that burial places also bore the same name, which was then transferred to those Christian churches that served primarily as burial places. That these were also simultaneously consecrated to the cult of origin rests upon the Aryan-Germanic conception of death, which was not regarded as annihilation but as a transitional stage to newly arising being in rebirth.

Thus Ist-fo, according to the three stages of order, in the first or arising stage means: "the one germinating in the ice (death)," i.e., "the one rising again from death"; in the second or becoming stage: "the one existing continually," i.e., "he is, he goes, he walks"; in the third, the passing-away stage to new arising: "the one sinking into the dark (desert, void, emptiness)," i.e., "he goes away never to return (hel setzen)," or "he returns to the Ur," namely: "he dies." But just as he returns or dies into the Ar, so too he comes again from the Ur to the earth, being reborn, and therefore the place of arising is also simultaneously the place of passing away—beginning and end, Alpha and Omega.

For this reason, every Dom (cathedral) was also the place of Walten (ruling/ordering), for Walten or becoming lies between being born and dying; it is life,

prayer, law. Thus in these discussions there appear three St. Stephen's cathedrals along with the countless other churches of this saint—namely in Meck, St. Étienne (Estienne, Istienne), and in Vienna. How it came about that this particular saint became the patron of these cathedrals, I have said elsewhere.

It should also be noted that the concept Ist-fo became a personal name, at a time when names were still given to children with a definite intended meaning and not, as today, merely for pleasant sound. We encounter this concept in three forms as a personal name, which is quite telling. Namely as Stephan = "standing germination" in the relative sense, meaning: enduring, constant, or: standing still, ceasing—meaning "germinating abroad, dead in the homeland." Very characteristic for the surplus youth destined to become Ist-fo-onen. The other forms—such as Istvan (Ist-fo) in Hungary, Étienne (Estienne) in France, and Stefano in Italy—testify by their frequency, especially in earlier times, how numerous Ist-fo-onen must have been in those countries; indeed, in Hungary the name even became national through the country's patron saint.

If one considers that it is precisely in border regions that churches and places named after St. Stephen are numerous, whereas in inner, northern, and western Germany they are rare and only appear at wide intervals, and there only attached to smaller churches, not to cathedrals, it follows naturally that the reference to this name and its mythical bearer—later transformed into a Christian saint—was applied not only in the metaphysical sense, but also in the clearly physical-racial sense to the purity of race. Stephen became both as a Wuotanist Al and as a Christian saint the protector of all those called to go forth as "Kimbern" or "rhyme-bearers" into foreign lands—to hel setzen!—to admonish them to remain Aryan and not sink into foreign race. Here the Armanen doctrine of sexual morality, spoken of repeatedly in this book, is fitted into the framework of Wuotan-cult, without being adopted by Christianity, since the latter preaches the utopian doctrine of "one flock with one shepherd."

The intentional placement of Wuotanist Sta-fans cathedrals always outside the city walls—thus indicating that the Ist-fo-one stands outside the people, yet belongs to it—was explained by Christian liturgy in the case of Christian St. Stephen's cathedrals by the fact that the proto-martyr Stephen was stoned outside the gates of Jerusalem, and therefore his churches too were built outside the city walls. This pseudo-interpretation requires no further comment, especially as it only arose centuries later, after the Church had become mistress.

In that sense, which understands the sinking of the Ist-fo-onen into the mass of foreign race, one may indeed speak of Ist-fo-onen territories, and as such designate all non-Germanic lands and peoples of Europe, for they all arose on an Aryan-Germanic foundation, and today are just as opposed to Germandom as the Ripuarier became through their secession from the old Aryan-Germanic Rita—something history from the earliest times to the present attests with thousands of examples.

But not every arising of new peoples can be equated with Ist-fo-onen-nature according to the schema "Boii → Bojuvari → Baiuvaren → Bayern." Many, as was the case with the "Eugier," "Dindelicer," etc., owe their origin to a confederation of peoples, within which a group of peoples united whose separate names gradually fell into oblivion, whether such a confederation arose voluntarily or by compulsion.

One such example is the "Alamannen" or "Alemanen," who suddenly appear after the second century, immediately forming a powerful people that became the basis

for the later Duchy of Swabia and the Swabian Circle in the Holy Roman Empire. The name "Alamannen," which resolves as al = solar fire as god; la = to bring forth; manen = men—thus essentially meaning "Aryans" as "sons of the sun"—would point to a primal people were it not that it appears so late. But since the Alamanni called themselves "Suabi" and came from the "Semanen" territory (p. 29), i.e., they united several Swabian peoples within themselves, this also explains and justifies the indication of a primal people, all the more since the Semanen, as Armanen, were in fact part of a primal people that had remained in uninterrupted possession of its Ar and hereditary land from the primal times to the present (cf. Tacitus, Germania, ch. 39).

From all the foregoing it should have become clear that the Germanic peoples sprang from the Aryan pure race, namely from the various groups of survivors who endured the terrible flood-catastrophes of the Deluge period. These groups of survivors preserved and continued both the old Aryan culture and the old Aryan Rita in every single case. Eventually, as states developed on the Ar territories of these groups—recognized by us as "primal peoples" and "primal tribes"—a sense of belonging together arose in them and led to federations of states, which finally united a large part of them under the designation "German Empire."

It further emerged that the names of the primal peoples always described and attributed to themselves the Ar-name "Arier," and that the Ist-fo-onen, upon setting out, received a new distinctive name under which they again became Ing-fo-onen. It likewise emerged from the names of the Armanen that they cultivated the old Aryan Rita as a secret teaching and were the spiritual rulers of the entire people. Indeed, a place-name "Oleszvár" even bears witness in its name to the wandering skalds—namely, to the well-attested fact that the Armanen of all Ol-places were in constant contact with one another, something heraldically demonstrable in the case of Transylvania.

From this it follows how highly developed and organically directed the great state-structure of the Ario-Germans was, on the basis of the Rita, how carefully the Ist-fo-onen-institution was organized and managed, and in what organic structure lay the root of that state-forming and state-preserving strength of the Aryans, the Germans, and the Germans proper that historians of all times and peoples have praised.

The ancient Ario-Germanic concern for our modern-day Ist-fo-onen—for our emigrants—could not be recommended strongly enough to our modern social politicians and national economists; it could be of incalculable benefit to our colonial policy.

Let action follow recognition. Alafsal fena!

J.A.KNAPP.

The Armanenschaft of the Ario-Germans

When one attentively follows the development of Germandom as it has been handed down to us by history, legend, and myth from the pre-Christian era of the German people—and if one understands how to free oneself from the common notions, narrow-minded and partisan from the ecclesiastical standpoint, which deliberately or unintentionally clouded the image of Germany's ancient past—then a suspicion must arise, and grow to certainty, that the pre-Christian Germans were without doubt a cultured people, far above that lower stage of development which is usually assumed, and which is often compared with the level still occupied today by the Zulu Kaffirs.

The key to such recognition lies in breaking with that false notion according to which the pre-Christian Germans were "blind heathens," namely idol-worshippers, who supposedly never rose beyond the lowest ideas of divinity, and to whom only the emissaries of Rome first conveyed higher conceptions and thus brought the first culture. The well-known statement in Germania by Cornelius Tacitus (chapter IX), that "it does not befit the ideas of the Germans concerning the majesty of the heavenly powers to confine them within walls or to fashion images of them in human form; rather, their groves and forests are their temples, in which they call upon that mysterious power, under the names of their gods, which reveals itself to them only in worship"—this statement alone would suffice to seriously shake that view of the blind heathendom of the pre-Christian Germans. Yet here much deeper-reaching evidence shall be provided, in order to prove that the Germans of antiquity, not only before the year 113 BCE—when they supposedly first appear in European history—were a highly developed cultural people, but also that they had independently built up and unfolded their own ancient culture, uninfluenced by other cultural centers.

Indeed, the esoteric part of Wuotanism presents so exalted a system of teachings of the deepest philosophical wisdom—the finest flowering of the most intuitive feeling of the German soul and of a tremendous intellectual effort arising from it—that it becomes comprehensible why Christianity found relatively easy entry into Germania, for it was not only prepared for in its esoteric part, but even in many and essential points far surpassed and was thus by no means insignificantly influenced by Wuotanism. But it is not only in this fact alone that the universally acknowledged, by all historians of all peoples and sides, state-forming and state-preserving power of the Germans—which extended far beyond Europe into Africa and Asia—is to be found. Another cause of this state-forming and state-preserving force of the Ario-Germans is also to be recognized in the ancient Aryan Rita, that ancient Germanic ancestral heritage which, as Aryan-Germanic law, bound all Germanic peoples together with bands of iron without hindering them in their particular development—something which could never have belonged to half-wild fetish-worshippers.

If, then, the state-forming power of the Ario-Germans is unanimously acknowledged, if the philosophical depth of Wuotanism is demonstrable, and likewise the

Rita arising from it—that is, the practical application in life of the attained knowledge of metaphysics—then there must not only have been a uniformly guided schooling of the minds and a systematic education of the people over thousands of years, but the people themselves must have been a cultural people, dwelling far above that low stage of semi-savagery which is usually assumed, based on one-sided, partisan, and spiteful accounts from Roman, Greek, and Frankish pens.

If, then, in pre-Christian times Wuotanism—whose theosophy and philosophy were the outflow of a life-fresh Völk-soul—if this practical knowledge, which recognized the still-living ideals of the Aryan-German people in their divinity, thus made Wuotanism not only the root of racial and national consciousness, but also of the sense of law, then naturally its keepers and guardians, the knowing and leading ones—or, with a not entirely accurate but more easily understood word, its priests—must have been the teachers, leaders, and rulers of the people, and in fact they were, as they have been consciously or unconsciously to this day, and will be for all the future.

In my book "The Names of the Tribes of Germania and their Interpretation," I give detailed information on the origin, age, and spread of the Aryan primal race—to which I here refer—and present the evidence that the three so-called main tribes of the Germans mentioned by Tacitus in the Germania, chapter II—namely the Ingaevones, the Hermiones, and the Istvaeones—do not mean tribes, but estates (social orders). These should more correctly be called “Ing-fo-ones,” “Armanen,” and “Ist-fo-ones,” and they signify nothing other than the “nourishing estate,” the “teaching estate,” and the “defending estate.”[212]

The “Ing-fo-ones,” or the nourishing estate, comprised the people itself in its entirety. Every person had to be an Ing-fo-one—that is, a farmer—regardless of whether he was a common freeman, a prince, or a king, for settlement on the land was the basic condition for sustaining oneself from the soil. Land, however, was inalienable and neither personal nor royal property, but was regarded as belonging to the Sun, the symbol of the deity (Ar), and held for the family (clan), to be administered as family property by the head of the family for the kin group. All family members were beneficiaries and cultivators of the estate and therefore stood under the patriarchal leadership of the family head, though not as his servants.

The “Armanen” (Herminen) or the teaching estate was the spiritual flower of the people, which arose out of the Ing-fo-ones without separating from them, since an Armanen also had to be settled as an Ing-fo-one, or at least belong to an Ing-fo-one kin group, thereby maintaining the rootedness in the land. The Armanen were the learned ones, the scholars of their people and their time, and thus also the leaders and rulers of their people. For this reason, they were divided into many sub-grades and took an outstanding part in governance, indeed holding it essentially in their own hands, since kings and the high nobility arose from their ranks and had to belong to them—without, however (and herein lay their power and strength), separating from the Ing-fo-one order, so as to preserve their rootedness in the land.

As guardians and keepers of the Rita, the Armanen were therefore—as already mentioned—teachers, priests, and judges in one person, just as the Rita itself united science, religion, and law in one concept, representing an all-embracing system of the highest philosophical knowledge, springing from the most intuitive feeling of the Völk

[212] Better said: originating estate, administering estate, and migrating estate, for easier understanding.

soul. Its strongest pillar was the fact that the Ario-German believed only what he, through intuitive recognition, knew with certainty to be true, and thus applied this knowledge in all situations of life. The deeper foundation of these propositions is the subject of this present study, which will, in the course of it, follow with close attention the development, the organization, and the connective threads of the Armanen order—beyond the present day and into the future—in all its forms of knowledge.

The "Ist-fo-ones," or the defending estate[213], comprised all those who formed the surplus—the excess of births—so that the soil of the family property or the commons of the people could no longer support them. These Ist-fo-ones had, according to perfectly Rita-regulated norms, to set out as a well-organized company in order to preserve the homeland from overpopulation, but without giving up their belonging to the people, since they were called upon either to found, within the overall framework of the people and within its territory, a new community, or to establish a colony in foreign, often very distant overseas lands.

The procedure for such an Ist-fo-one departure was as follows: At the time of the spring sacrifices, the "Os-tar" festival, all the Ist-fo-ones of a district or a people assembled at its main Halgadom (holy site), where, as the symbolic spring sacrifice (ver sacrum), they consecrated themselves to the spring goddess Os-tar, and as a sign of their dedication renounced their tribal name, and now, nameless, received through the blessing of the skald or the Albruna a new name as a people, under which they would now set out on their secession.

Such Ist-fo-one companies were composed of the surplus-born from the whole district or people and were led by young Armanen, who had already determined their dignities and ranks. The highest leader was the duke (Herzog), who bore this title only so long as he and his people still stood under the overlordship of their parent people or their native king, and only assumed the royal dignity once he had made himself completely independent. His subordinate leaders were the counts (Grafen), who after the land-taking administered the districts, or had other obligations to fulfill and to serve as "Mark" counts, "Pfalz" counts, etc.

But it was not only men who departed—maidens also went along, since the Rita recognized strict marriage laws aimed at racial purity, and the Ist-fo-one system purposefully used colonization as a means to spread Aryandom. Such an Ist-fo-one "people," destined for colony-building, already contained in its Rita-ordered composition the fully organized new state, which, once the land-taking was completed, immediately came into operation. And in this lay precisely that state-forming and state-preserving power of the Aryans, the Ario-Germans, and the Germans—universally recognized and praised by historians of all peoples and persuasions.

The new name which the departing Ist-fo-one "people" received as a Völk-name usually referred to the migration itself, for example: "Hel-fetzen" (to journey into the dark, never to return—hence "Helvetii"), "Vandals" (from "wandern," to wander), "Cimbri" (seed-bearers), or to other circumstances indicated by the blessing (oracle), such as "Boii" (wind people), etc.—from which countless names of peoples, tribes, lands, and places were formed, as I explain in more detail in my above-mentioned book on Germanic tribal names.

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[213] "Wehr," "ner," "ver," "far" = "fahr"; thus: Fahrstand—the estate of those who travel or wander, namely those who emigrate and found colonies.

As follows from these explanations, the concept of "Wehrstand" did not yet have the meaning of a military class as today, since every Ing-fo-one had both the right and the duty to bear arms. Only later, when it became necessary to protect the borders, were the Ist-fo-ones settled in the marches or borderlands, in the so-called margraviates, in the sense of frontier defense peoples. Later still, when the establishment of standing armies after the Roman model came into use—such as the armies of Arminius, Marbod, Dannius, and others, or the Roman auxiliary cohorts, such as the Gentes marcomanorum, etc.—the Ist-fo-ones soon found more appeal in mercenary service than in the calling of colonization, which was gradually neglected and almost entirely forgotten.

The Ist-fo-ones became Rahakaten, that is, vengeance-fighters, the later so-celebrated "Recken" (champions), from which in time the Landsknecht system developed, which remained in practice in the notorious "Reislaufen" of the Swiss until the close of the eighteenth century. However, the emigration of the surplus-born—whom we today call "disinherited"—has not ceased, as the statistical reports of the emigration offices of the European states prove. Only these present-day Ist-fo-one expeditions are no longer conducted according to Rita, and therefore today constitute an incalculable loss of national strength—strength which pre-Christian Aryandom well knew how to use and turn to advantage. Indeed, in the Christian era not everything has become better, nor many other things either, contrary to what is commonly claimed.

The taking of land by such an Ist-fo-one "people" took place in two ways. If the "new land" gained was still uninhabited, the duke would, armed and on horseback, receive it as a fief from the Sun—by swinging his sword toward all four wind-directions—taking it as "Arland." Thereupon it was measured out and divided into as many parts (plus one) as there were participants in the expedition. Each such part was called a Los (e.g., Andalusia = Vandals' lot), and the one extra lot was the Heillos, upon which the Halgadom was built (for example, the "Heillos" in Iglau, where the name still preserves the old meaning, though no longer understood). Each participant was then enfeoffed by the duke with a lot for himself and his descendants, thereby becoming an Ing-fo-one. When the families increased and overpopulation again made itself felt, this new land would in turn send forth Ist-fo-one companies—just as its own native population had once set out as Ist-fo-ones from the original homeland.

If, however, the new land was already inhabited and had to be conquered, the victors—according to the Saxon law—would "let the defeated sit unmolested," but would take from them one-third of the cultivated land, which they divided among themselves according to the above method, thus forming the nobility of the conquered land, and leaving the remaining two-thirds to the defeated in return for tribute. If, however, the Ist-fo-one people was defeated, the survivors fell into slavery, and the newly arisen Völk-name disappeared from the annals of history just as suddenly as it had appeared, leaving no trace.

After this necessary digression on the characteristics of the three estates—on which more can be read in my book The Names of the Tribal Divisions of Germania and Their Interpretation—let us return to the further discussion of the nature and significance of the Armanenschaft.

It has already been said that the Armanen, as guardians and preservers of the Aryan Rita, were in one person teacher, priest, and judge—just as the Rita in itself encompassed science, religion, and law in a single concept, representing an all-embracing

structure of the highest philosophical knowledge, springing from the most intuitive feeling of the Völk soul. Its strongest pillar was the fact that the Ario-German believed only what he recognized as true, and thus applied the known in all situations of life.

If the outstanding position of power of the pre-Christian Armanenschaft in the psychic sphere is recognized—a position which the Christian priesthood in Germany, despite all efforts by every means, never succeeded in attaining, and which it sought ruthlessly to replace with physical force—then it must be logically recognized that the psychic influence of the Armanenschaft, even in Christian times, although diminished, still made itself felt, and in fact continues to make itself felt today. Indeed, it prepares and determines the development of the future in a decisive way under ever-increasing influence.

This is naturally and fundamentally rooted in the special psychic qualities of the Aryan racial spirit—a spirit that may temporarily be subjected to forcibly applied and consistently executed foreign suggestion, but can never permanently succumb to such influence at the cost of extinguishing its own self-recognition and self-determination. Such a temporary foreign suggestion was exercised for almost one and a half millennia by the Roman hierarchy upon the Aryan racial spirit—without ever being able to destroy the Armanenschaft working in secret—whose growing influence it can no longer resist, so that the point in time for the extinction of its physically supported hypnosis, with which it still today holds the German people in thrall, can be determined with mathematical precision.

That unshakable—though at times temporarily capable of being paralyzed—psychic power of the Armanenschaft is rooted in the as yet scarcely recognized and far too little appreciated natural-law necessity that its knowledge, found through intuitive perception, is the divine primal knowledge of the Aryan spirit. Therefore, without exception, it must necessarily lie dormant (latently) in every single individual of the Aryan race, from which slumber it begins to awaken when— to use a highly significant skaldic expression—"at the right time, in the right place, the right word" penetrates the soul of the one to be awakened.

This "divine inherent knowledge of the Aryan spirit" the Armanen have clothed in their teaching in both exoteric and esoteric formulas, and shaped it in the Rita into rules of life which attained the force of law and are still authoritative today, although in many—unfortunately the most important—cases they do not agree with the laws derived from Roman law.

The most important esoteric insights of the "Armanen teaching" or of "Armanism"[214], on which I provide more detail—though not exhaustively—in my book The Secret of the Runes, to which I here refer, can be summarized in the following propositions:

The "two-legged duality" (two-in-oneness) such as God and world, spirit and body, force and matter, etc., forms the keynote—the dominant—of the All. Spirit, the divine, permeates both the All and the smallest no-longer-perceptible atom, every thing in itself, whether perceptibly living or seemingly lifeless, and thus, in the smallest no longer

[214] The exoteric teaching, the worldview or religion of the Ario-Germans, is best designated as "Wuotanism," while the esoteric knowledge is designated as "Armanism," under which term the Armanic secret doctrine—the most sacred, hidden "Eight"—is to be understood.

perceptible to human sense organs, as in the likewise no longer perceptible greatest, spirit is inseparably united with body, force with matter. Therefore, with regard to all life—not limited only to human life—birth or coming-into-being, and death or passing-away, are not a union or a separation between spirit and body, but merely a transformation in the appearance of this two-legged duality of God and world, spirit and body, force and matter.

Applied to the one appearance-form "human," every "selfhood" is coeval with the All, without beginning and without end, indestructible as a spirit-body, whose selfhood or individuality changes its form of appearance or personality as needed. This "change in the form of appearance," according to the stages of development perceptible to human sense faculties, is named with the designations: "birth," "life," "death," "passing," "rebirth," etc. Therefore, birth is not the beginning of the life of the selfhood or individuality, but merely the beginning of the respective personality; and death is not the end of the life of the selfhood or individuality, but only the end of the personality, that is, of the respective form of appearance of the immortal selfhood or individuality. The disembodied human in the so-called "death" is therefore by no means a bodiless spirit—such a thing cannot exist, since spirit and body (not Leib—flesh!) are inseparable—but merely a selfhood or individuality stripped of its personality. But even the soulless body is not without spirit; rather, its atoms, each of which is itself a spirit-body, merely pass into other forms of appearance after the agency that united them and previously guided them has separated from them.

Since death is therefore not the state of annihilation of the selfhood or individuality, and dying only means a phase of transformation in the life of the selfhood or individuality, the state of the selfhood outside the human body is that of preparation for the next rebirth into human life. This preparation takes place on that spiritual plane which corresponds to the level of knowledge attained during the last human life. Thus, both a rising and a sinking of the individual selfhoods is possible; in their various successive reincarnations, they themselves shape their favorable life on this side as well as on the other side of the human world. This self-shaping is precisely what is called destiny (Karma).

This destiny unfolds inexorably; there is no painless remission of sins, just as there is no eternal damnation—since all individualities are inseparable parts of the Godhead itself, and in the end all selfhoods must return to it, with which they have been one since the very beginning. The exoteric promises of the sufferings and joys in the various "death realms" enumerated in the Edda refer, in esoteric truth, to the next rebirths into human bodies, in which they will fulfill themselves as the self-created destiny of each individual. Therefore, compassion and help are not to be regarded as a hindrance to destiny, but rather as an advancement of it—helping the striving individual to find the lost trail, to come closer again to its darkened divinity, through night to the light.

Just as the All is composed of countless multiplicities of multiplicities—both in the inconceivably smallest and the inconceivably largest—which together form the universe, each of which in itself is again a twofold unity, a spirit-body, so too does this two-legged, twofold unity expand within itself into a "many-legged, manifold multiplicity" into which every twofold unity dissolves. The twofold unity "human" is such a multiplicity. His body is composed of myriads of molecules, and each molecule again of myriads of atoms, and each atom again of myriads of still smaller sub-atoms, and so on into the infinite and inconceivable. Each of these smallest particles is in itself a spirit-body, a twofold unity, a multiplicity—a "world in itself."

Conversely—remaining with the human as an example—the twofold and manifold unity "human," together with the whole of humanity, is the "twofold unity and multiplicity of mankind," which unites with the other twofold and manifold unities of the various groups of the animal, plant, and mineral realms into the twofold unity and multiplicity "Earth," which in turn, together with its similar forms of appearance—the roughly six hundred planets, planetoids, moons, and comets—forms the twofold unity and multiplicity "solar system," which itself, together with all the other solar systems, constitutes the twofold unity and multiplicity of the world in space, and so forth into the inconceivably great, the infinite.

The limits toward the smallest and the greatest are foreign to infinity and exist only for our sensory capacity for perception; with the sharpening of this capacity they may recede, but can never—so long as we must still walk in human bodies—even in the smallest part be guessed at. Every single smallest atom is, as already said, a twofold unity as well as a multiplicity, that is, a world in itself, but subject to the next higher twofold unity and multiplicity into which it is incorporated, and so on in an ascending tendency, such that it cannot leave the system to which it belongs and remains bound to it until its dissolution.

Thus, the individual as a spirit-body—returning again to the human—is linked to that "spiritual ring" in whose spiritual life it participates and with which it is in constant extra-corporeal contact, which influences and perhaps even directs its bodily actions. These spiritual rings unite again into a larger circle which we may call the racial or Völk-soul, which in their entirety are subordinate to the spirit of the Earth. The next stage is the spirit of the Sun or Sun-God, and so forth up to the world-spirit or the great nameless God—and this One, Great, Ineffable is also one with all the smallest spirits of the smallest atoms, is one with each individual selfhood, so that everyone has direct contact with God within himself, and needs no mediator, no priest, to commune with his God. Yet each communes directly only with that spirit or god whose spiritual plane he inhabits—or, as Goethe says: "Each resembles only that spirit which he can comprehend."

From the "twofold unity" (two-in-oneness) and the "manifold multiplicity" also arises the "threefold unity," the "most holy Three," in which, to the twofold unity past–future—both uniting and separating at once—the "present" is added, that "gap in time" whose duration scarcely lasts a millionth part of a second, for the part of a second just elapsed is already past, and the part of that same second yet to come is still future. For this reason there is actually no present, since there can be no standstill, nothing permanent, and what is called the present should more properly be termed the "becoming," which is why the Armanen named the second Norn "Verdandi," the "Becoming."

From the recognition of this "most holy Three," which reveals itself in the organic becoming of all forms of life, the Armanen discerned the organic purpose of all life, and therefore also that of man—that it must consist in continual perfection, meaning unceasing progress without standstill, without rest. And since they recognized that there can be no separation between spirit and body, as a twofold unity, they also knew that the cultivation of organic progress in the development of becoming must be neither purely spiritual nor purely physical, but only spirit-physical, and that therefore the life of mankind must be strengthened into spirit-physical heroism.

Upon this spirit-physical heroism the Aryan Armanenschaft placed its greatest emphasis, and thus it directed the education of the people for thousands of years, not swerving to the right nor to the left, but pressing straight toward this noble sun-goal.

This high heroism, as the Armanenschaft conceived and practiced it, is by no means to be confused with the pseudo-heroism that, in the misunderstood romance of knights and robbers and its literature, struts with false pathos upon clay cothurni. Rather, it is that heroism which, attuning itself to the All-will, recognizing it, and striving to embody it within itself, so completely merges into it that it willingly risks its own human life, its own material advantages, in order to lead its followers in lofty enthusiasm straight toward its sun-goal, not swerving to the right nor to the left.

And precisely such lofty heroism sprang from the recognition of the most holy "threefold unity": "Urda, Verdandi, and Skuld"—that which has been, from which the becoming arises, which as the future, or Skuld, fulfills what the past and the becoming had prepared. Just as from seed and blossom the fruit grows, which again prepares new seeds; just as from coming-into-being and being, or from action, passing-away arises for new becoming, so Skuld—whether in the good or bad sense—out of the deeds or omissions of the past and the becoming determines the destiny of the future.

But as in the example of seed, blossom, and fruit it is recognized that no standstill, but only actively engaged life in the circles and striving of development, can serve its progress, so too is high heroism in mankind demanded to perfect it and lead it to the goal of its development. This development must be spirit-physical, therefore life-affirming and not life-denying; therefore: joyful enjoyment of life without forgetting the eternal; therefore: no asceticism, but rather training of the body and strict discipline of the spirit over it.

That high heroism was also strengthened by the recognition of the twofold unity and the awareness of one's own immortality through unity with God, as well as by the recognition of the multiplicity—as the awareness of the inseparability of the selfhood from the All—which thus allowed neither fear nor avoidance of the self-sacrifice of the personality or of the one body, but willingly offered it for the recognized truth, in the certainty that dying means nothing other than a change in the form of appearance of the eternally indestructible selfhood.

But not only this high heroism arose from that series of insights; so too did all the other institutions of the Armanenschaft—of which the most far-reaching, to conclude this brief consideration of Armanic esotericism, is the tripartition of Aryandom, which divided the whole people, as well as each of its individual tribes, into the three estates: the Ing-fo-ones, the Armanen, and the Ist-fo-ones, in order, according to the primal law of nature, to structure organically its seeding, development, and passing-away into new becoming and further development.

This then formed the most essential part of the esotericism of the Armanenschaft—the focal point of its secret doctrine—which was shared only with the most receptive of its fraternity, while the exoteric teaching based upon it was taught to pupils, ordered according to degrees of understanding, in images that gradually revealed more and more of themselves, until the most advanced were capable of receiving the "full light." To the people themselves, who as a mass were never capable of grasping such profound truths, there was given a kind of religious teaching in the so-called Wihinei, in which these truths were visualized and personified so as to give them something tangible—something, one might almost say, physically perceptible—on which they could

lean and support themselves, in order gradually to climb from this support toward higher knowledge.

Thus arose, for the people, the myths and fairy tales; for the grades of schooling within the Armanenschaft, the mystical songs, whose content and form were differentiated according to the various levels of knowledge. A small, incomplete remnant of these has been preserved into our time in the Edda—a remnant which, fortunately, is large enough that, with the help of other traditions, the Armanic esoteric and exoteric teachings can be reconstructed without gaps.

It may not be unwelcome to mention in passing that the name Edda does not, as is commonly supposed, mean "great-grandmother," but something that is "eh' da"—that is, "what was there before" or "what formerly existed"—as Director Friedrich Fischbach has already demonstrated in his Asgard und Midgard (L. A. Kitteler, Leipzig) and other writings. The name Edda has nearly the same meaning as Urda—namely, that which was there in the primordial time. Both names refer precisely to the ancient knowledge that extends into the future.

It has already been mentioned that although the Armanen were an inseparable part of the whole people and were not permitted to leave the Ing-fo-one estate—so as to remain settled and independent—they nonetheless formed a distinct estate with elevated rights and duties, and as such held in their hands the leadership of the people, the schooling of minds, the cultivation of sciences and arts, as well as the guardianship of law. They also bore a kind of priestly dignity, although this is not to be confused with the concept usually attached to that designation today.

From this diversity of their functions for the good of the people—which at that time was still identical with service to the state—it follows naturally that the Armanenschaft must have been a highly structured institution, as is already shown by the many special names applied to it, names which were in fact designations of their particular functions and rank distinctions, to which we shall return later in more detail.

It hardly needs more than a simple statement that the Armanenschaft, as the guardian of the spiritual treasures of Aryandom, also kept in view and cultivated according to Rita the physical well-being of the people, thus uniting within itself the noblest of the Völk and, by natural necessity, becoming the cradle of the nobility. Originally, therefore, nobility was not hereditary, but bound to personal and individual qualities—not merely to shield and sword as the symbols of power, as a widespread misconception would have it. The Armanenschaft, and the nobility that arose from it, were in their earliest, original form truly the stronghold of the national sacred heritage of every kind; and their privileged and consecrated position among their fellow tribesmen and countrymen was fully justified.

If, then, the nobility arose from the Armanenschaft and was for a long time identical in nature with it, it follows naturally that the kings also belonged to the Armanenschaft. And since Wuotanism quite logically rested on the principle of self-priesthood—according to which every head of a household performed the simple sacrificial acts, which later were carried out by the tribal elder—on special occasions the king would perform these for his people. In this way, a kind of priesthood developed that was attached to the kingship without constituting a separate hierarchy.

Just as the head of a household was judge on his estate, so the tribal elder was judge in his community; this office, on a larger scale for the entire land, fell to the king, who thus represented the authoritative personification of the Armanenschaft, still far removed from the divine right of kings and tyrannical self-rule. Above all tribal and Völk kings, however, hovered as the supreme law the Rita, and as the supreme authority the Armanenschaft, by which the arrogance of individual despots was long prevented. But even this was no hierarchy, for the Armanenschaft exercised the will of the Völk-spirit and did not seek to enforce a foreign will against it.

As was already mentioned earlier in connection with the Ist-fo-ones, the Heillos was chosen for the establishment of the Halgadom, the "holy site," which was not only the church—naturally the Wuotan's or Armanen church—but was consecrated for the purposes of schooling, governance, sacrificial rites, and the administration of justice.

The Aryan, whose whole life was regulated according to Rita—for he believed only what he recognized as true, and expressed this knowledge-belief through living action—did not separate knowledge, belief, and action into separate concepts. For this reason, he did not require a separate building for divine worship; rather, where his school was, where justice was administered, where he held his popular assemblies or Things, there too he worshipped his god. For to him, the place of all these sacred functions appeared equally holy, so that he could not have found a holier site for his church than precisely this Halgadom.

Thus, every community, every tribe, every district, every people had its holy site in this sense; and every people had, alongside the king's palace, its chief Halgadom as the holy site of the whole people or country—where was located the seat of the supreme Armanenschaft of the land, the supreme or high school, and the supreme Thing site.

Concerning such Halgadom schools among the Ario-Germanic peoples, the usual historical sources say nothing; but not only does legend speak of them, numerous pre-Christian Ario-Germanic place- and Völk-names also provide evidence of their existence, as I have been able to demonstrate and have presented in my book on the Germanic tribal names.

The undisputed fact of the existence of a significant and very rich pre-Christian Ario-Germanic literature—which, down to the rescued runic alphabets, fell victim to Roman-Frankish persecution, and which in fragments and oral traditions allows us to sense its greatness and importance, perhaps more than to fully grasp it—furnishes undeniable proof for the existence of such schools, for without such schools it would be unthinkable.

Nor are these proofs in the place-names and these logical conclusions alone decisive; parallel phenomena in Gaul, Scotland, and Ireland—where such pre-Christian schools are historically attested—compel the conviction that in Aryan Germania there must have existed precisely the same institutions, with the very same structure. For there, as here, with regard to the stewardship of the spiritual heritage of the people, the same phenomena appear in the context of a related worldview; so that in the case of the spiritually higher-developed Ario-Germans, a link would be missing from the chain if one were to dispute the Armanenschaft's possession of schools merely because no historian happened to mention them, since he kept silent about what was self-evident.

Since the "Druid schools" of the Gauls must have had great similarity to the "Armanen schools" of the Germans—since they undoubtedly arose from them—let the description by Julius Caesar serve here as an example, which he gives in his Gallic War (De Bello Gallico VI, ch. 13) of the Druid schools:

> *"The Druids have authority over religious matters, attend to the public and private sacrifices, and interpret omens. A large number of young men gather for their instruction. Great honor is paid to them, for they decide almost all public and private disputes. They judge in cases of crime, murder, inheritance, and boundary disputes, and they determine punishments or rewards. If anyone does not submit to their decision, they exclude him from the sacrifices. This is among them the most severe punishment, for those who are thus excluded are considered impious and criminal; all avoid them, shun their company and conversation, lest they suffer harm from their contact. They are deprived of all legal rights and excluded from all honors.*
>
> *The Druids are all under the authority of one chief, whose position is of the highest importance among them. Upon his death, his successor is either the one who excels the others in dignity, or, if there are several of equal merit, the election is decided by the vote of the Druids, and sometimes even by armed conflict. The Druids assemble at a fixed time of the year in a consecrated place in the territory of the Carnutes (now Chartres in France), which is considered the center of all Gaul. Here all disputes from every quarter are brought, and their decisions are accepted. It is believed that their discipline originated in Britain and was brought from there into Gaul; and now those who wish to learn it more thoroughly generally go there for instruction. The Druids rarely take part in war, and do not pay taxes like the rest; they are exempt from military service and from all other public duties.*
>
> *Attracted by such privileges, many come to join this order of their own accord, and many are sent by their parents and relatives. There they are said to learn by heart a great number of verses, so that some remain in training for twenty years. They consider it unlawful to commit these teachings to writing, though they make use of Greek letters (runes) in nearly all other matters, public and private. They seem to me to have adopted this practice for two reasons: first, because they do not wish their doctrines to become public; second, because they do not want their pupils, relying on written texts, to neglect the cultivation of memory; for it generally happens that reliance on writing weakens diligence in learning and the exercise of the memory.*
>
> *Their chief teaching is that the soul is immortal and passes after death from one body to another; and they regard this as the strongest incentive to valor, since it removes the fear of death. They also discuss and teach to the youth many things concerning the stars and their movements, the size of the world and of the earth, the nature of things, and the power and might of the immortal gods."*.

From these reports by Caesar on Druidism, one can draw certain conclusions about a very similar organization of the Aryan Armanenschaft. However, it must be made clear from the outset that the Armanenschaft distinguished itself advantageously from the Druid order by the fact that it did not maintain a separate hierarchy alongside royal authority, but was most closely united with it, inseparably connected to it, and therefore could not form a second power in the state that might hinder kingship. Furthermore, the Armanenschaft was inseparably bound to the people itself, being indissolubly merged with the Ing-fo-one estate and sharing the same public duties with it. It was not only not exempt from military service, but regarded it as its right of honor.

In this profound difference between the organizations of the Druid order and the Armanenschaft lies also the main reason why in Gaul the Roman-Frankish hierarchy could gain an easier foothold than in Germania, for the Germanic kings resisted the development of a hierarchical power alongside their own longer and more vigorously than did the Gallic and Celtic kings, who were already accustomed to such a power. Thus, while in Druidism the idea of the Roman papacy was already, in a sense, prepared for by the figure of the Arch-Druid, the Armanenschaft had its highest leadership only in its entirety—which all kings belonged to—in a strictly republican form. This leadership never lay in the hands of a single "High Armanen," for such a figure with autocratic powers never existed and could never exist. Only in times of utmost emergency and danger would such a "High Armanen" with special powers emerge; but then we see him as the "German King," to whom all the other Völk-kings willingly subordinated themselves without prejudice to their special rights, which he did not touch. After the danger passed, the "German King" would disappear again as if he had never been there. The later "German King" with the farcical role of "Roman Emperor" in the Christian era was only a pale imitation of that ancient Aryan institution, conscious of its power.

As for the schools themselves, it follows from Caesar's account that there must have been many of them; that at least one high school existed, namely at Carnut, and probably a second in Paris, while he explicitly mentions one in Britain. All of these would surely have corresponded to what the Middle Ages called a "high school" and later times a "university."

That there must also have been simple, more extensive, and high schools in the Aryan-Germanic lands, and indeed in great numbers, is beyond doubt—even if the historians of the time do not mention them. This omission may have its reason, firstly, in the fact that they did not report on what was self-evident, and secondly, in that their writings have not been preserved in full and show great gaps, since pre-Christian writings were only sparingly preserved into our time, and the Armanen and skaldic literature in Germany fell almost entirely victim to the fanaticism of the Roman-Frankish hierarchy.

It has often been supposed that Germania had no schools, but this is refuted by the attested fact that the original Armanenschaft demonstrably possessed, from an early period, extensive astronomical as well as medical knowledge, which—like other sciences and arts—it had cultivated since primeval times, and which could only have been acquired and passed on through proper schools, through a uniformly directed training of minds, and through the systematic education of the people.

Now, however, there is another witness who undeniably and unquestionably attests to the existence of numerous Armanen schools, both lower and higher—and that witness is the German language itself. In place-names—which until now no one had been able to systematically interpret—it allows the "school sites" to be recognized clearly and

with certainty. In my oft-mentioned book The Names of the Tribal Divisions of Germania and Their Interpretation, I provide the geographical proof that in every Armanen territory of the various peoples there was at least one, but often several, "school sites" recognizable by their name form. These place-names always designate a Halgadom, which, as already stated, united in itself church, school, and *Thing* site. These are the "Ol-sites," namely those places whose names contain the Aryan root word ol, meaning "spirit" or "knowledge," and in the form fa-ol or fa-ul ("to make know"), form the basis of the concept "school." Referring to my aforementioned book for further details, I will mention here only a few of these Ol- or school sites, together with their interpretations—many of which have been wrongly considered Slavic place-names but must be reclaimed as Ario-Germanic. Among them are Olad, meaning "knowledge estate" (near Steinamanger in Hungary); Olang, "knowledge meadow" or "enclosed knowledge" (near Bruneck, Tyrol); OlbernHau, "spirit-bearer forest clearing" (near Chemnitz, Saxony); Oland, "land of knowledge" (one of the Halligen and a Baltic Sea island); Oldenswort, ol-edes-ort, "knowledge-estate place"; Ulsby, "sheltered knowledge"; Oldeslohe, ol-edes-lohe, "knowledge-estate grove"; Oelde, "knowledge estate"; Olpe, "origin of knowledge"; Solre-Château in France, fa-olare / a-ol-are, "sun-law school"; Oleron in France, "men of knowledge, teachers"; Olette in France, "knowledge estate"; Oldisleben, "divine spiritual life"; Apolda, "living spiritual estate"; Olvenstadt, "place of the generation of knowledge"; Oliva, "generation of knowledge"; Dels (near Krems on the Danube); Elk (on the Rhine), "knowledge estate"; Dolosta, ol-aska, "origin of knowledge"; Sulonen in present-day Volhynia, "school men"; Oleszow, "knowledge meadow"; Olesna, "origin and preservation of knowledge"; Olesannica, "origin of the generation of knowledge"; Oleszyce (Olefiusia), "better knowledge"; Jülich and Willich, "light of knowledge"; Olewig, "knowledge consecrated"; Oelnis, "use of knowledge"; O'müt, "creation of knowledge"; Mm, "increase of knowledge"; Wels (Olivava), "generation of knowledge"—and many hundreds of similar names in and outside of Europe, all of which point to Aryan teaching and school activity.

In order also—according to the only proof method so far considered valid—to provide historical evidence for the existence of sciences among the Ario-Germans, whose cultivation can only be conceived of in a scholastic manner, it should be mentioned that it is documented, for example, that the Goths, from the most ancient times, were well acquainted with the twelve signs of the zodiac, the course of the planets, the changes of the moon, as well as the movement of the other stars. Jordanes explicitly attests this also for the Goths settled outside of Scandinavia.

Are Frode, the oldest Nordic saga writer, recounts the following: *"It happened that the wisest men of the land, in two halves of the year, counted more than three hundred days in four days over* (namely, three times the great hundred of Aryan reckoning, which numbered twelve tens, that is, one hundred and twenty; thus the calculation was: $3 \times 120 + 4 = 364$)*; that makes two weeks less than the sixth ten* (52 weeks)*, or twelve months of thirty nights each, plus four surplus days. Then they observed from the course of the sun that in this way summer tended more toward spring, but no one could tell them that one day more was needed than the equal number of weeks in both half-years; therein lay the cause."*

Are Frode meant to say that the error lay in dividing the year into two equal halves of twenty-six weeks each, although one extra day in addition should have been included. He also mentions further that the Icelander Thorstein Surt, at the general assembly of the realm, proposed that after every seventh summer, the epacts should

amount to seven days. It was then established that each year must regularly consist of three hundred and sixty-five days, and the leap year of one day more.

This report on calendar reform in the earliest times clearly points to a highly advanced knowledge of astronomy, as well as to the fact that this knowledge was entirely indigenous and by no means borrowed from foreign lands. This too speaks for the necessary existence of schools—which the Ynglinga Saga, incidentally, proves beyond doubt in the following passage, stating: *"Through runes and songs Wuotan taught his arts; in most of them he instructed the skalds, from whom they learned many others, and thus the magic art spread."*

It is further attested that the knowledge of the runes, indeed of writing in general, was common property, and that even the common man, with the aid of the runic or year staff (later called the Jacob's staff), knew how to calculate the seasons of the year as well as individual days—something the Roman clergy of the time, who disdained the use of the "heathen" year staff, were unable to do. For this reason, at the annual synods, the bishops had to determine the feast days for them in advance until the next synod. Indeed, the Catholic prelate Olaus Magnus reports that the Swedish peasants, "from a knowledge handed down to them by their ancestors, knew how to find for themselves on their runic staff all the time determinations necessary for them; they knew how to determine the movable feast days and the changes of the moon, and this ten, six hundred, even a thousand years in advance."

This testimony also serves as compelling proof of the existence of a general public instruction—one so widespread that even in the most recent times, the Christian era in Germany can only now again claim to have matched it; but more on that later. How widespread the runic script was is evident from the fact that it continued long alongside Latin and was in use, and indeed that many could only read and write in runes. The runes, singly and combined into monogram-like forms, were used throughout the Middle Ages for the quick marking of property, as "house marks," "mason's marks," "merchant's marks," "master's marks," and so forth, and even in such combined forms passed into the hieroglyphics of heraldry. Even today, farmer's calendars with rune-like signs for the illiterate are printed, and only recently in Hungary a sign-writing was found among illiterates which undoubtedly originated from runes, having been passed down from generation to generation, but of course in a degenerated form.

Such examples could be greatly multiplied, particularly from the fields of medicine, jurisprudence, and the natural sciences; but the above citations will suffice here, so that we may proceed to the most important and most fiercely contested subject of the curriculum of the high Armanen schools—the one most vehemently opposed by the Roman-Frankish hierarchy.

In the report preserved by Julius Caesar on the schools of the Gallic Druid order, particular emphasis is placed on the training of the memory and the prohibition of the use of writing—this being presented as a special feature of the high school in Britain, and, as can be clearly recognized, relating to the secret doctrine, the main tenets of which Julius Caesar likewise highlights. But since the Druid schools were derived from the Armanen schools, as follows from my explanations in the book The Names of the Tribal Divisions of Germania, it is entirely self-evident that only in the high Armanen schools was that secret doctrine—whose fundamental principles were set forth here at the beginning—taught in its original purity, a purity which had suffered considerable loss in the Celtic Druid schools.

However, not only the exoteric as well as the esoteric secret teachings were given according to the various degrees of understanding, but also the awakening and mastery of the occult forces of nature and of man were systematically cultivated in the higher-order Armanen schools—arts and sciences which the Roman-Frankish hierarchy denounced as "magic," "sorcery," and finally as "heresy" or "witchcraft," and persecuted with the most fanatical and satanic cruelty through torture, the executioner's axe, and the stake.

But even with the teaching and practical exercise of those occult forces, the sphere of activity of the high Armanen schools was far from exhausted, for they were not limited to schools alone, but—as has already been emphasized—united in one concept school, church, Thing, and seat of governance, thus closely combining theory and practice, as today is found only to some extent in the medical faculty through its connection with clinics in hospitals. Theory and practice—like spirit and body—were inseparably united, and that from the very beginning, and for this reason expressed themselves in a manner scarcely attainable today, both in public life and in religious rites. These latter were always dramatically structured, in such a way that the Armanen acted as the principal performers, but the members of the community, without exception, participated as secondary performers and chorus, never as idle spectators—as in today's theatrical performances and so-called popular festivals. Thus the people in its entirety was always itself involved, and its sense of unity in joy and in sorrow was systematically cultivated.

At the three great unbidden Things, corresponding mytho-historical presentations were brought to dramatic depiction at the Halgadoms, in which the gods were visibly represented by the Armanenschaft in appropriate disguises. In these events lay the origin of our art of drama. The Roman-Frankish hierarchy wishes to make people believe that the theater arose from the Passion plays in the cloisters, but this is shown to be false already by the fact that, well into modern times, actors were considered "dishonorable people" because they adhered to Wuotanism; otherwise, if they had truly been organized as a Christian brotherhood, they would have been regarded as "honorable." Those Wuotanist mystery plays, as well as the monastic Passion plays that developed from them, were, in all their performances, genuine and earnest acts of sacrifice and consecration, and death and love were portrayed with dreadful realism. Just as Baldr was truly slain, Christ truly crucified[215], so too was the corresponding divine marriage publicly and actually consummated, and the offspring arising from such "dramatic mystery marriages" were divine sons—Kotinge—who were raised in the Halgadoms with the greatest care and destined for extraordinary missions. Siegfried, Helgi, Arminius, and many others were such Kotinge[216], always regarded as foundlings or otherwise given a legendary origin to attest to their divine descent. Genealogical and heraldic sagas bear witness to this, and they are literally true if one does not take the divine ancestor as the god himself, but rather as his dramatic representative in the Armanenschaft.

The deeper meaning of this custom lay in the intentional, systematically planned breeding of a noble race, which was then preserved in racial purity through strict marriage laws. From these Kotinge arose the high nobility, which later alone was considered qualified for kingship, and whose descendants occupy all the thrones of

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[215] More on this in my treatise: "The Legend of the Holy Grail, Its Germanic-Mythological Origin," Sunday Supplement of the Hamburger Neuesten Nachrichten, 1891, Numbers 26, 27, 28, and 29

[216] See my novels Carnuntum, Pipara, etc.

Europe to this day (with the exception of Serbia, Sweden, Turkey, and Montenegro). Our so-called marriage laws of today, which are based on that ancient marriage law, have become completely worthless because they have lost sight of the main thing—racial purity.

That such a uniformly directed schooling of minds and systematic education of the people by the Armanen schools must also have had its effect on social and political conditions requires no other proof than the simple statement that all the demands of the socialists of our time—so vaguely and indistinctly formulated—already existed in their fullest extent in the pre-Christian Armanic era, and indeed in a much greater extent than even the most extreme among them could imagine. Of course, the people of that time had emerged from Armanic schooling of a different character than the people of today, which still requires much perfecting before it can attain that Armanic height which would first make it capable of and entitled to such full freedom.

It is self-evident that an institution as powerful and many-thousand-year-old as the Ario-Germanic Armanenschaft must have been organized in various directions, and indeed, in accordance with all Aryan institutions, into the well-known three levels of order — of arising, of ruling, and of passing away into new arising — similar to how the people themselves were divided into Ing-fo-onen, or the nourishing class; into Armanen, or the teaching class; and into Is-fo-onen, or the warrior class. And it is precisely in the various threefold divisions of the Armanenschaft that the organic artistic structure of this body emerges most clearly, and it must arouse our just astonishment to the highest degree when we see with what great wisdom the Armanentum was organized, and how through this organization it was most intimately bound to the people and prevented from every arrogance over it. It has already been said that the Armanen, as teachers and — so to speak — as priests, cultivated and further developed the Weistum and the Wihinei (religion); that they, as rulers, practically applied the Rita — which arose from Weistum and Wihinei — in the governance of the people; and finally, as judges, strictly upheld in civil and criminal cases the laws derived from the Rita. This organic threefold division of the Armanenschaft corresponded, according to arising, ruling (or being), and passing away into new arising, to the special designations of those groups known as the “Skalds,” the “Heralds,” and the “Feme.” These groups — which could be compared, if one wishes, to the faculties at modern universities — were headed, as those are by the Rector magnificus, by the Oberarmane under the title “Marshal” (marescalc), who stood directly under the king and represented the Armanenschaft before him. It is a gross misunderstanding of the meaning of the word marescalc — which means “ruler of knowledge, or of the knowledgeable” — to interpret it as “horse servant.” Already in the oldest times the marshal always stood immediately beside the kings and was always from the noblest lineage and related to the royal house; his badge was a staff similar to the royal scepter, and thus the derivation from horse servant is entirely unthinkable and nonsensical. He was always the king’s confidant — for the king himself was in fact the Oberarmane — and therefore conducted only in the king’s name the closer affairs of the Armanenschaft, which is why he was not elected by it but appointed by the king.

Thus the group of the Skalds had the charge of cultivating all the sciences and arts, as well as the Wihinei; the group of the Heralds had politics, the military, and the political sciences; and the group of the Feme — the Femanen — had law, legislation, and judiciary in their care. But all, including the king, the marshal, and the high nobility, were Armanen, Semanen, or Hermanen. Into these three orders of the Armanenschaft all crafts and arts were fitted: into the Skald group went the builders, painters, smiths, and so on; into the Herald group, the coat-of-arms painters, armorers, and so forth; and into the

Feme group, the pleaders and the legal scholars. In those times there were no boundaries between art and craft, for the concept of "art" coincided with that of "ability," and thus there were no ranks among the arts. We know examples that there were royal smiths, royal stonemasons, and so on, just as there were royal poets and painters. And just as the Armanenschaft was indissolubly bound to the kingship and government through the Oberarmane — always the king himself — and his marshal, so it was bound just as indissolubly to the people through its stages of development or degrees, by which it absorbed the capable youth of the people, who nevertheless, as already said, had to remain firmly rooted and incorporated into the Ing-fo-onen.

These developmental degrees were again subject to the well-known threefold division, forming the stages of apprentice, Jungens and so forth; journeyman, squire, and so forth; and finally master. The masters of a guild, fraternity, or Zunft had again their own senior or grand master, all of whom in turn were under the Armanenschaft, and through it under the marshal and king. Only the Skalds, Heralds, and Femanen, as the privileged Zünfte, had different names for their three degrees of knowledge — and this because even masters of the lower crafts did not disdain to enter the high Armanic schools as apprentices in order to partake of higher knowledge. The three degrees of the "Skaldship" were: (1) the student or Gottesfrohnde; (2) the bard or singer; and (3) the skald or poet-singer, the knowing one. The three degrees of the "Heraldship" were: (1) the student or Stabler; (2) the Persevant or Griefwart; and (3) the herald. The three degrees of the "Semanenschaft" were: (1) the student or Femfrohnde; (2) the Schöppe, also Skilling, Billung, and so forth; and (3) the Stubler, Stublherr, Frei- or Rugegreve, also Femgreve. These three "degrees of knowledge" of the Armanenschaft, whether they belonged to the Skaldship, Heraldship, or Femanenschaft, each had their own recognition signs for sight, hearing, and touch, as well as their own exoteric teachings, which increasingly approached the esoteric teaching — the latter being given in full only to the third degree, with the obligation to continue working at its further deepening. Thus the admitted student rose step by step from the mythic teachings of the people's Wihinei to the highest stage of knowledge, and — if he bore the ability within himself — became himself a master and teacher, not only in theory but in living practice.

Already the designations of the developmental periods as apprentice and journeyman indicate that these stages were not attained through sitting on school benches, but through free activity within the framework of the particular "art" they wished to learn. The boy "entered into apprenticeship" — as is still said in handicraft today — and there he learned his art in practice, while theoretical instruction was given alongside. This theoretical instruction, which the master himself or the foreman (Parlierer, speaker, senior journeyman, the one next in rank to the master) gave to the "boy" or apprentice, began already at his solemn "admission and acceptance," on which occasion, after he had shown proof of honest birth, etc., the recognition signs were communicated to him which now made him a member of the "art-kin," to which he had to bind himself by a solemn oath. This consisted in transferring from the paternal authority of his clan into that of the art-kin, without ceasing to belong to the former, and for the duration of the apprenticeship — which lasted seven years — coming under the supreme authority of the art-kin (Zunft), which his master now exercised in its name. He was thus unfree (a minor), and this was expressed through symbolic acts and marks: his hair was shorn, his hat taken away, and he was forbidden to carry weapons. In return he was solemnly given the apron and the tools of the trade.

The apron was the chief symbol, for it was symbolically related to manhood, while the belt signified womanhood. This apron was cut square and had a triangular flap

at the top, so that it actually formed a pentagon. The apprentice was told that these five corners represented the five senses, which he must now exercise and train in order to be able to do justice to his art and always master them. Similar instructions were given to him regarding the tools. During the seven-year apprenticeship, the apprentice received — in full correspondence to the Armanic knowledge of the unity of body and spirit — both theoretical and practical instruction, so that what we now call school instruction, and separate from "training," was united with it, which explains the seven-year apprenticeship in itself. Not only the so-called elementary subjects of reading, writing, and arithmetic were taught to the apprentice by the master and foreman, but also everything else he needed — notably also the sacred songs and music — and all this not as abstract subjects like in our modern school, but always in their application to life in the house, the family, and the community. For the life of the Ario-Germanic people was always a social one, devoted to the joyful enjoyment of life, and thus merged into the community without becoming one-sided.

Thus the boy developed during his apprenticeship, within the framework of his art-kin or guild, in a perfectly balanced relation of spirit to body, accustoming himself — with constant cultivation of his "I-ness" (individuality), which he learned to respect and preserve — to its subordination to the laws of his guild and community, since he experienced that this "I-ness" was recognized as such, was allowed full development within the framework of custom, and that slavish subordination was rejected, indeed outright despised.

If the apprentice had completed his term, he was promoted to journeyman — the actual "companion of the art-kin or guild" — that is, joined to it, and now endowed with greater freedoms by being "declared free." This "promotion" or "free-declaration" was also conducted in a solemn manner, accompanied by symbolic acts.

He now exchanged the apprentice's apron for the journeyman's apron. The triangular flap, which the apprentice wore turned up, was now turned down, so that the square of the apron actually first became visible, within which the triangle of the flap was enclosed. In this way, the apparent pentagon of the apprentice's apron resolved itself into a heptagon (4 + 3 = 7). The journeyman was told that the triangle, which now covered the square, symbolized his soul, while the square represented his body, which his spirit must now cover—that is, rule—just as he learned to master his tools, for the body was the tool of the soul, the "I"-self. No longer should the body, the "personality," and the passions subjugate the soul, the "I"-self; rather, the "I"-self must rule the body so that it could use it purposefully as a tool, and therefore the passions must also be tamed and reined in like wild horses. Likewise, the tools of the trade received a deeper symbolic meaning for the journeyman. The journeyman was now "declared free," allowed to grow his hair—cut only at the forehead—and could wear a hat and weapons as signs of freedom. After remaining for some time with his master, his years of travel began.

In earlier times, when there was no permanent art or craft[217] and only at the great Halgadoms were the master-supervisors settled—while individual masters, with their journeymen and apprentices, led a wandering life (similar to our contemporary troupes of actors and acrobats) and temporarily settled wherever their services were

[217] The master, in his person, was settled and had to be so, for he was not a nomad but an Ist-fo-one. However, his trade, his art, was not settled and could not be, but it was confined to a specific district, which was not to be crossed. This was the Armanen district of that Halgadom to which the master, along with his journeymen and apprentices, was incorporated through their membership in the craft.

needed—apprentices and journeymen likewise wandered through the lands of their Halgadom district like itinerant skalds. And precisely during these travels arose the best opportunities for instruction of apprentices and journeymen by the master and his foreman. Wherever Ario-Germanic custom prevailed, we encounter these wandering groups. Thus, according to myth, the divine triad Wuotan–Donar–Loki traveled from district to district, and likewise Jesus of Nazareth, the Aryan, accompanied by his journeymen, the apostles, and his apprentices, the disciples. In the same way, for example, builders also traveled, and it is only due to this itinerant art that the otherwise inexplicable circumstance can be explained—namely, that in often remote areas, where only scattered farms existed, mighty stone structures in perfect artistic execution—whether churches, monasteries, castles, or other secular buildings—could arise.

However, as arts and crafts gradually became settled through the growth of cities, and group migrations became rarer and eventually ceased altogether, it became a duty for journeymen to travel for at least three years to perfect themselves in their craft, for the benefit of travel had been recognized and was not to be given up. Traveling was also the only means to maintain the feeling of unity and to make the individual advances of certain masters the common property of all.

But wandering was not only customary in arts and crafts, but also in those professions that we today call "science" and which formed the preparatory stages to the higher Armanenschaft: for example, among doctors—already mentioned as a profession in the Edda—among bards, skalds, and so on. Just as our students today attend lectures at various universities, so too did those Halgadom pupils travel from one famous Halgadom school to another to hear renowned masters. Julius Caesar already knew of this custom, and—who does not know the wandering scholars of the Middle Ages?! Only to this millennia-old custom of wandering do we owe the relatively uniform development of science, art, and craft throughout all Ario-Germania, whose special developments in certain places can be explained only by local circumstances, while the main character always appears to have been determined and influenced from a central point. This central point was always the main Halgadom of a particular territory, at which the grand or chief masters of the respective science, art, or craft had their seat, and to whom the masters of their district were subordinate—together forming the guild of related arts.

If the journeyman had now completed his years of travel and was ripe for mastership seven years after his declaration of freedom, he could—if circumstances allowed—be elevated to master, provided he was able to become independent, i.e., to establish his own household. As shown above with the Ing-fo-ones, this was not so easily possible. He had to wait until the family property fell to him by inheritance, or he had to mature as an Ist-fo-one in order to become an Ing-fo-one in a newly formed community or colony. From this also come the so-called "house rights," according to which certain trades were bound to certain properties, which were at first inherited within the family from head to head of the household, and finally—when the old organization was forgotten—could also be acquired with the property through purchase. If the journeyman was fortunate enough to take over such a property as head of the family, to marry, and to establish his own hearth, he was elevated to master, provided he had made himself worthy of this elevation.

Now he also received, along with the master's apron, a deeper initiation into the secret doctrine of the Armanenschaft. To him, the mature man who had been tested in many ways, it was now told that the triangle of the apron flap signified his threefold soul—namely, the god-soul or spirit, the spirit-soul, and the human soul. He was told that

the god-soul was his share in the Godhead, that ray of light which, at the moment of creation ("Let there be light!"), had gone forth from the Godhead to return to the Godhead again at the end of all times; thus his immortal "I-hood" was the link between him and the Godhead, with which he was therefore directly connected, needing no mediator, no priest. He was further told that this god-soul (spirit) was androgynous, self-begetting, and bore within itself all divine attributes latently, which it was his task henceforth to awaken. The "spirit-soul" ruled over those ideal impulses within him which pointed toward godliness—his "intuition"; the "human soul," however, ruled over those material impulses—his "intellect"—which pointed toward the earth.[218] Since God had given man these two souls, it was His intention that both inclinations should be held in balance, as a twofold yet two-in-one unity; and therefore the god-soul stood as guardian (conscience) at the tongue of the scales, to make him immediately feel when the balance between spirit-soul and human-soul was disturbed. This threefold soul was symbolized by the triangle on the master's apron. The square on the master's apron pointed to the fourfold composition of the body: 1) the drive, the desire of the passions (lust), 2) life (fire), 3) the spiritual body (water, astral body), and 4) the material body (earth). To the master this 3+4=7 was then explained as meaning that everything in the All was attuned to the number seven, which in its totality gives the One—just as the seven colors of the rainbow make up the one white sunbeam, and the seven tones of the scale connect themselves to the next higher and next lower series of tones, thus becoming the harmony of the spheres. In this seven-fold division of being in the All lay the whole secret of creation, of becoming and passing away; and the task of the master was to seek and find that "secret of the law of vibrations" which cannot be communicated, and is therefore mystically designated as the "lost master-word" or the "inexpressible name of God" (the "Mighty One from Above").

Of course, not all masters were capable of taking and pursuing this indicated path; the sun will always gild the mountain peak first before it pours its rays into the valleys. Yet the possibility was offered to all to soar upward like the eagle to the axis, to realize that in reality truth was indeed hidden, but nonetheless hovered far above reality as it is commonly assumed to be.

The transition to the higher Armanen grades was formed by the so-called "Hagestalden,"[219] who withdrew into solitude and provided the model for the "wild men" so often mentioned in sagas and fairy tales. They can hardly be compared with the later "hermits," for they were heroically bold fighters whenever wars threatened the land. They can be most easily compared with the Indian adepts and yogis, for their study was devoted to exploring nature and its secrets, as well as making use of its hidden powers.

Yet just as it was not given to everyone to distinguish reality from truth—namely, to form in his own spirit an ideal image from grasping the spiritual beauty of what he saw, which lies beyond the threshold of sensation of the real—just as he was therefore no longer able to recognize behind the reality of everyday life the truth of nature, nor to distinguish cleverness from wisdom, so too did the concepts of craft and art

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[218] The spirit-soul, the intuition, the feeling, is that which points spiritually toward the Godhead; the human soul, the intellect, the understanding, is that which points toward the earth within us. Neither must seek to suppress the other, so as not to disturb the spiritual-physical balance within us. And just as this is law in the microcosm of the individual human being, so too is it law in the macrocosm, the All.

[219] In our word "Hagestolz" the concept of "Hagestalde" has still been preserved, albeit with a weakened meaning

soon part ways: the one serving slavishly the reality and needs of everyday life, while the other sought to hold fast and enlarge the recognized truth by grasping its beauty and reproducing it in their creations. That these latter were the smaller number is self-evident, but many were always uplifted by only a few.

These few were the Armanen at the Halgadome, the skalds, and so on, who walked on the heights of the then Ario-Germanentum.

But not only men belonged to the Armanenschaft, which—as has here been shown—was in truth a priesthood of so ideal a height as the modern concept contained in the word "priest" can no longer encompass, which is why it has here been avoided to designate the Armanenschaft as the Wuotan's priesthood, so as not to have to correct false ideas right from the outset. Now, although despite all genuine priestly dignity among the male Armanen the outward priestly character in their being was not so clearly recognizable as among their imitators, the Gallo-Celtic druids, who already marked themselves as such by special clothing, it was all the more noticeable among the Armaninnen (female Armanen), so that on superficial observation one might come to the conclusion that the Ario-Germans possessed only a female priesthood—something which would be a very mistaken judgment. That the Ario-Germanic priestess stepped so strikingly into the foreground and almost overshadowed the male priesthood is explained by the fact that among no other people on earth was woman accorded such high veneration as among the Ario-Germans. It is attested that in pre-Christian Germania there were not a few women who became famous through a higher, almost supernatural wisdom. This, however, is easily explained.

The purely inward, infallible feeling for nature was lost among the men in the wild bustle of the world, in the constant struggle for livelihood, but it was preserved for much longer by the woman, who operated more within the narrower—yet by no means smaller—circle of her calling. If one also takes into account the upbringing of women destined for the priesthood in the remote, forest-surrounded Halgadoms, which was aimed at inwardness and the cultivation of occult powers, and which knew how to awaken and strengthen all the soul-forces slumbering in the woman, one will find the actual existence of such exalted female figures—like those of an Aurinia, Ganna (Kunna), Deleda, and others who attained such high renown—explainable and understandable. The ancients were quite right when they believed they found traces of divinity in these women; it was nothing other than the primal-divine itself, shining forth from their innermost being—something which we still love above all else when we find it in our women today, and which even today is most aptly called "inwardness" as the divine quality of woman.

Among the priestesses, the "Heilsrätinnen"[220]—Jordanes calls them "haliorunnae"—one can naturally also demonstrate the threefold division according to degrees, corresponding to the highly sacred Nornic trinity "Urda, Verdandi, Skuld," in whose visible place they were regarded. The novitiate was formed by the "Halgadoms-maidens," who, similar to the Indian bayaderes, served as singers and dancers at the Halgadoms festivals, and from whose ranks, according to ability, the more highly developed were admitted to the actual priestess degrees. These higher degrees were: 1) the "Druda" or "Thruthe," the Beloved or the Trusted One; 2) the "Hag-Schiffe" or Hexa (witch); and 3) in advanced age, the "Wala" or death-woman—also called death-wife or chooser of the dead (Walküren). The latter was the sacrificial priestess, and many a prisoner of war ended under her bloody sacrificial knife. The superior of the

[220] See my novels Carnuntum, Pipara, etc.

Heilsrätinnen—if one wishes to call her that—was the "Allruna," whose rank was held by the Aurinia praised by Tacitus or by Deleda, who was kept prisoner in Rome during the reign of Vespasian.

These Heilsrätinnen were bound to a celibate life and were obliged to kill any man who enjoyed their love, while the fruit of such love, if of pure race, was raised as a "Halgadoms-child" and could even be recognized as a "Koning," whereas offspring not of pure race had to be sacrificed; the priestess herself was not punished. Furthermore, from their midst, for the mystery plays which portrayed divine weddings, the most suitable—selected after strict examination—were chosen to represent the brides of the gods, in order, as mentioned above, to give life to a new Koning. This custom, strange as it may seem today, had the most serious purpose: to produce and raise a noble race. Properly renewed for the future, it would be of inestimable value, especially when one considers what is done today to refine all conceivable breeds of animals, while every effort is made to debase the human race.

Apart from these mystery services, they were, in daily life—though living secluded in the inaccessible Halgadoms cloisters—still in closest contact with the people and exercised their priestly office as Heilsrätinnen with the utmost devotion, acting as healers and as other advisers and helpers, thereby earning unfeigned veneration, which they fully deserved.

Wherever one probes into the essence of the Armanenschaft, everywhere one finds in its wonderfully harmonious organization the practical application of the dual unity "spirit–body" carried through in all its consequences, developing into a multiplicity and finding in the trinity a firm structure, into which they knew how to fit everything—from the seemingly most insignificant to the most important conceivable—and thus were able to erect a social and political structure which far surpasses today's social and political order, more than even the boldest dreamer of our time would dare to imagine possible for the future.

It lies in the primal law of nature, in the process of becoming, changing, and passing away into new arising, that everything which seemingly reaches perfection must give way to something new, which is not always necessarily more perfect, in order, in apparent passing away, in the obstacle to be overcome, to gather new forces for renewed rebirth—so that after overcoming these obstacles, it may rise again from apparent death, not only to regain its former height but to far surpass it in perfection. This is deeply founded in the great law of becoming in the All, and thus the Ario-Germanic Armanenschaft will and must one day—albeit in another form—be reborn from its seeming death, to awaken again and in a renewed, glorious course of life for future ages of mankind point the ways to the Sun's salvation as the healer-counselor.

The decline and apparent cessation of the Armanenschaft, which the Armanen themselves recognized as a natural necessity, they referred to as "the time of the Twilight of the Gods" and described it in their characteristically mystical-poetic form. This form was the "Kala," in which they knew how to unite esoteric[221] and exoteric[222], so that the initiate recognized in the description the reports from the secret doctrine and its application, the lower degrees found what was comprehensible to them according to their level of understanding, and the people themselves believed they were hearing some myth,

[221] Armanism, or the "Most Holy Secret Eight."
[222] Wuotanism, or Wihinei, the religious system of the people.

fairy tale, or perhaps a prophecy. The esotericism of the Twilight of the Gods myth lay in the recognition of the well-known three-stage development of all things and their rebirth, and in the prophecy based on this of the passing away and reawakening of the teaching of the Armanenstead and of the Armanenschaft itself. The exoteric gave this recognition and prophecy in the image of the end of the world and a coming renewed world-creation, in mystical depictions of coming events, from which—as said—each, according to his level of knowledge, could extract the interpretation understandable to him, while the uninitiated took the descriptions literally, being unable to grasp them otherwise. None of these interpretations was incorrect or a deliberate deception, and it was precisely in this form of layering the different levels of understanding within a single account that the high art of the Kala was expressed—an art which has been completely lost and today can only be recovered if one possesses the key, but which, for the time being at least, is still far from re-emerging.

But just as the Armanenschaft, as the body or form of its teaching (which is its spirit), succumbed to death, so the spirit—namely the Armanen teaching—lives on immortally, disembodied, perfecting and deepening itself, and now presses with strengthened powers toward renewed rebirth, and is at this very moment in the process of creating for itself a new body, that is, a new form of appearance—and this is precisely the "Mighty One from Above," of whom the Völuspa sings and says:

"And there comes to the Ring of Counsel
The Mighty One from Above to end the strife,
With settling judgments he decides all,
Eternal shall last what he commands."

In the form only briefly sketched on the preceding pages, the Armanenschaft had guided the Aryan people, and the Ario-Germanentum that arose from it, through countless millennia, survived with them the terrible events of two ice ages, and only over the course of this long time could they have attained such an admirable perfection—until they finally began to age and succumb to death, from which they will now rise again.

The first disturbance to the Aryan people came through the immigration of foreign races and mixed races from Asia and Africa, and through these the newly-formed mixed races of the Slavs in all their types, the Celts and Gallo-Celts, as well as the Italics, Iberians, and the Greek mixed peoples—through which, naturally, the Aryans lost a large part of Europe. Although without exception all of these newly formed races developed upon an Aryan foundation—adopting Aryan institutions—they nevertheless, in proportion to the degree of blood mixture and the resulting diminished intellect, more or less devalued them. An example of this we recognize in the Celtic-Gallic druid order, which grew from an Armanic foundation.

The next blow to the Aryan people came through the rise of Rome, with its purely materialistic tendencies. The Aryans did defeat it after a struggle lasting more than five hundred years, but in this desperate battle they received the mortal wound from which they languished for a long time and—in further struggles—seemingly succumbed. It happened as follows:

In my repeatedly mentioned book on the Germanic tribal names, I present the evidence that in the great majority of them the concept "Aryan" is always expressed descriptively—without being directly spoken in the name—and that only in the fifth century does a tribal name suddenly appear that contains the designation "Aryan" in the form "Ripuarian," while at about the same time another name for the same people appears, namely that of the "Franks." This phenomenon—where a people carries two or more names, one it gives itself and one given by other peoples—occurs very frequently, almost always. Thus the Aryans always called themselves the Aryans, while they were called "Germans" by the Romans, etc.—the latter name finally remaining until it was replaced by "Deutschland." Similarly, the Franks called themselves "Franks," while the Aryans called them "Ripuarians."

The reason for this was not recognized until today, because these two names were misinterpreted. The territory of the Franks lay on the right bank of the Rhine between that of the Frisians and the Alemanni, and later extended across to the left bank as far as the Moselle. They first appear as "Provincia ripuarorum" and also as "Ducatum et pagum ripuarorum," and "Ravennas," the geographer of the seventh century, refers to them as "Franciam rhinensem"; Jordanes around 450 mangles it into "Riparioli." Their law, the "Salic Law," is older and formed the basis of the "Lex Ripuarorum" from the mid-sixth century, as well as the "Capitular of King Dagobert" (628–639).

Their name "Ripuarian," erroneously derived from riva—i.e., "bank" or "shore"—led to the assumption that they were "shore Aryans," which is undoubtedly a mistake. Why, precisely here, and so late, should the concept "Aryan" be emphasized in a name for such a trivial reason? The cause lies deeper; the name says it clearly enough. "Ripa" means "to separate"; "Ripu" means "the separated one"; thus the Ripuarians are those who had renounced the Aryan Rita. For centuries they had been Romanized as a Roman province and estranged from Aryan law—the Rita—and had already come to know the reflection of Roman organization in the beginnings of the Roman hierarchy in the form of Christianity.

After the extinction of Roman world power, the desire came to them to inherit Rome—ambitions for power and dominion nourished by the Roman hierarchy already ingrained in them—thus preparing those endeavors which three centuries later were to be realized by the Frankish king Charlemagne, the "Slactenäre." That is why they called themselves "the Free" (Franks), namely "free from the Aryan Rita." That is why their "Armanen" suddenly appear as "Salians," and why the "Salic Law" appeared, which—although still based in the old Aryan Rita—already signified the separation from it.

Here, therefore, the inclusion of the concept "Aryan" in the newly coined name "Ripuarian" was of well-founded significance, and that is why we find it contained here first. No event in the course of a people's development comes unprepared, and thus the catastrophe introduced by the appearance of Charlemagne—the "Slactenäre"—was prepared by the withdrawal of the Franks from the Rita league of the Aryans, thereby forging that fateful causal chain which led to the rise of France, the formation of the French language, the downfall of the Lombard kingdom, the grievous damage to the Armanenschaft on the Pyrenean and Apennine peninsulas, as well as the destruction of "Aryan Christianity" (Arianism) with all its further most grievous consequences down to the present time and beyond, into the far future.

How the "Salians" falsified the Armanic Rita with Roman law—how they made the land marketable and alienable, turned the Markland into ownerless property, and the Allmende into the fiscus regius, thus delivering the death blow to Aryan freedom by transforming the producing estate into the dependent estate, and introducing the learned estate as a fourth estate—this can only be hinted at here, despite the incredible fact that they managed to enforce the possibility that one member of the people could become the serf of another, even though all, according to Rita, had guaranteed equal rights and equal duties.

How the "Salians"—these degenerate Armanen—knew how to reshape Wuotanism (with Armanic erudition!) into Christianity, I have documented with examples in my essay "From Wuotanism to Christianity" (in Dr. Ernst Wachler's collection Deutsche Wiedergeburt, vol. 5, Zurich, Th. Schröter's successor, 1908), to which I refer here.

But how the Franks made use of the Roman hierarchy and, with its help, waged a satanically fanatical struggle against the Aryan essence and the Armanenschaft, shall now be shown with a few strokes of the pen.

The declining Rome of the Caesars had bequeathed its legacy—the struggle for world domination—to the aspiring Rome of the popes, but not its battle-hardened sword, which had shattered on Wuotan's Gungnir. Swordless but not weaponless, the envoys of Rome once again crossed the Alps to subjugate Germania and found in the Ripuarians, especially in their capital, "holy Cologne," a sympathetic reception and the necessary base of operations.

Following the example of Cologne, soon in all major pagan sanctuaries to which such envoys—the so-called apostles—were sent, assemblies formed which discussed and initiated a peaceful fusion of Armanen doctrine with the doctrine of Christ. Since the purpose of these assemblies was, by "turning" the old teaching, to "alter" it into the new, this brotherhood called itself the "Kalander." But soon the Wuotanists found themselves outwitted by the Christians and pushed into the background; for the bishop

always chaired the council, the clerics soon became the leading members, and the natives were very quickly rendered completely voiceless.

Then the outwitted, marginalized Wuotanists—already threatened in their lives and in their freedom—banded together more tightly in the "Kaland brotherhoods" themselves, giving the name "Kaland" a narrower meaning, namely that of the "cooled others," i.e., the Wuotanists hidden beneath the guise of Christianity..

These Kalander then took "Armanism" and "Wuotanism" into the "most holy secret Acht" (i.e., ban or fraternity), and this most holy secret Acht was now the "Great Secret," which was nurtured and preserved in the secret societies of the Femannen, the heralds, the builders' lodges, etc., which has been preserved in the secret symbols of construction, law, heraldry, etc., down to our own day, and has only now become readable and solvable again. Remnants of these secret societies have long survived, even to the present day, in the "Rosicrucians," "Freemasons," and others. But as a result of persecutions and other circumstances, they lost that "Great Secret," though they preserved its hieroglyphic imagery and symbolic script, and in this way faithfully passed the "Great Secret" itself through those dark ages of persecution to brighter ages to come.

I have spoken in detail about the "Kalander" in my above-mentioned book (Vom Wuotanstum zum Christentum), whereas a more thorough account of the secret societies of the Rosicrucians, Freemasons, etc., may be reserved for one of the next volumes of the "Guido-List Library."

Already in the sixth century, an increasingly fateful suppression of the Armanic doctrine by the Roman-Frankish hierarchy became apparent, which, by force and cunning, advanced slowly but steadily. They strove, through concessions of the most varied kinds, seemingly in a peaceful spirit, as well as through the adoption of long-standing Armanic customs into the Roman church liturgy, to seemingly merge Wuotanism with Christianity—but in truth to strike it from the field through insincere competition. In doing so, they obscured the teachings on rebirth, as well as on the inexorability of self-created fate, with the doctrine of eternal bliss or eternal damnation, set themselves up as the mediators between God and man, and enticed the people into their camp through their supposed power of unconditional forgiveness of sins—thus harming public morality in the deepest way. Whoever knows the doctrine of that hierarchy and compares it with the esoteric secret doctrine, which at the beginning of this study was shown in its main points, needs no further parallels between the two systems of teaching.

One of the most dangerous reefs for the Armanenschaft, however, was the introduction of Latin church song by Pope Gregory the Great, for now the people were offered church hymns in place of the forbidden Germanic songs. This measure, taken with cunning calculation, would have harmed the Armanenschaft even more deeply had those church songs been composed in the German language—something that could not happen, however, because the church would thereby have acted contrary to its aims of denationalization. Fortunately, therefore, the Latin church song remained only a dead chant, especially since even most of the monks who sang it did not understand it themselves, and the church, in the case of the Germans, still did not succeed in suppressing or transforming their language—though it did partly succeed in this among the Celts and Gallo-Celts, whereby the Romance languages arose.

Nevertheless, Armanic skaldic art could not hold its ground. The god-songs had long since been outwardly recast into heroic songs and, as such, continued to be sung in

the Germanic districts for a long time. New ones were also composed according to the old school rules, and indeed still in those old Armanic Halgadom schools, which could not all be destroyed in one blow. But these schools became rarer, and a considerable part of the persecuted skalds saved themselves and their songs by fleeing to Scandinavia and Iceland, where part of the rescued songs have come down to us—in the Edda as well as in Icelandic saga literature—albeit in translations.

True, the Frankish king Karl the Great—Slactenære—had these skaldic songs collected, which were already being persecuted and destroyed with blind fury by the Roman-Frankish hierarchy in his own time. But under his weak son Louis, these collected texts, along with other priceless writings and monuments of the Armanic intellectual world, were also lost.

Under Emperor Otto I, some skalds and bards—outwardly Christianized, to be sure, but secretly preserving the Aryan Rita in holy Acht—ventured forth again, but they too were suppressed. The Pope summoned them to Pavia to justify themselves, where they were burned for heresy. Indeed, the fury for destruction against Armanic literature went so far that the same Pope considered it the greatest crime of Bishop Desiderius of Vienne that he read pagan books with his friends; he himself had many old manuscripts and books thrown into the fire. Thus, by the beginning of the eleventh century at the latest, the last remnant of Armanic literature on German soil had been destroyed—and so thoroughly that it even disappeared—though only in appearance—from the memory of the German people.

It is self-evident that under such conditions the Halgadome, along with their schools, drew down upon themselves the holy wrath of the Roman-Frankish hierarchy and its lust for destruction, and this for two very weighty reasons. First, for them, these Halgadome naturally counted as the fortresses of lies of the adversary and antichrist, as the devil's churches and devil's schools of blind heathendom; and second, they were immeasurably rich, well-built, mostly located in splendid places, and surrounded by large estates—thus particularly tempting for monastery foundations and cathedral establishments, because everything had already been provided for, so that founding a monastery or cathedral caused very little trouble and brought great profit. This explains the many monastic foundations and church establishments that sprang up like mushrooms, which caused the noble "founders" very little cost, as they only had to reach into other people's pockets to finance them. This was carried out in a manner quite similar to what was observed about a thousand years later during the Reformation, which was so greatly aided by the seizure of monastic and church property in the spread of Protestantism.

The Halgadom school was, of course, immediately closed, but replaced by no Christian one, and thus Germany was gradually de-schooled, and a period of incredible brutalization and stupefaction under the supposedly blessing crozier was the natural consequence. Gradually, though very sparsely, monastic schools arose, which, however, only gave instruction in Latin, with the aim of training clerics, in order to continue the work of denationalization. Local legend still tells in some places of such devil's schools which pious monks had exorcised, where in earlier times the devil himself, in his own person, had held school in the black arts and taught sorcerers and lords their skills. Even the itinerant scholars and players of the Middle Ages claimed to have studied magic at such devil's schools and tell that they were admitted through secret signs, words, and grips.

The characteristic round towers of the Halgadome—the "heathen churches"—were converted into "Christian churches," which explains the curious fact in Germany that the oldest churches are precisely such rotundas, or can be shown to have been in their first construction. The people still remember them well from pre-Christian times and either call them outright heathen temples or attribute them to the Templar Order—probably for no other reason than that they considered "temple" and "Templar" to be equivalent. For this reason, all the interpretations of the mysterious images that decorate precisely these buildings limp badly, because people always try to explain them from the Bible, or even from the playful whim of the stonemasons, instead of from the symbols of Wuotan's myth to which they were actually dedicated. (See on this my essays: "Deutsch-mythologische Bildwerke an der Stephanskirche zu Wien," Vienna, Lauser's Allgemeine Kunst-Chronik 1889, issues 9, 10, 11; and "Die Hieroglyphik der Germanen," Illustrirte Zeitung, Leipzig, no. 3327, May 4, 1905; no. 3372, March 15, 1906, etc.)

It was already pointed out above, that the Armanenschaft, despite their settledness, were active as itinerant teachers and itinerant artists before art and craft became sedentary, and that especially the builders, led by their masters within the district of their Halgadom, to which their lodge belonged, shaped those buildings which we still admire today. Since such buildings required many years before they were completed, such long construction times might seem to contradict the activity of an itinerant craft. But such doubts vanish immediately when one considers that construction activity rested during the winter. At the time of Easter, after the spring sacrifice, the builders set out, gathered around their master, and traveled with him to their building site to resume the work that had rested over the winter. Only with the harvest festival, the great Thing day at "Mihilathing" (St. Michael's, September 29), did they settle accounts with the builder and return home. According to the custom of that distant time, when the inn system was altogether unknown, as was rental housing, the builders were taken into lodging, food, and full board by the builder, and during this time were regarded and treated as members of the household. If the builder was the abbot of a monastery, the master builder, together with his journeymen and apprentices, appeared as members of the monastic household and were equated with the lay brothers—whence arose the mistaken belief that those church- and monastery-building lodges of the early Middle Ages were themselves monastic, which is clearly false, since secular buildings—castles, town halls, city fortifications, etc.—formed the great majority of structures, and no difference in technique, style, or symbolism is to be found between secular and sacred architecture.

The assumption that Germany in pre-Christian times knew no stone buildings rests on the same error. Already in the "Vita sancti Severini" by Abbot Eugippius, written after 451, all but one of the churches mentioned are built of stone—thus centuries before those legendary monastic building corporations—and ancient stone structures reaching back into those gray prehistoric times far north of the Roman frontier testify to a well-practiced stone-building art in far pre-Christian days, which thoroughly refutes all assumptions even of mere influence from pre- or post-Christian Roman builders.

But how should it occur to a German of today to find something inherently original of his own heritage upon his ancient Aryan soil, among his ancestors, when he is accustomed to viewing everything through his Greek–Oriental–Roman–Frankish-tinted spectacles! Whatever works of art he finds must, according to their age, be Celtic, Roman, or even Slavic; whatever Völk customs or opinions he discovers must be Indian, Greek, Roman, etc.; whatever concerns architecture must be of Roman origin, or at least stem from the medieval—naturally monastic!—builder corporations; but certainly not from his own Aryan forebears, to whom, as supposed barbarian Kaffirs, only the pious monks had

first brought the blessings of the Roman hierarchy, in which the treacherous Ripuarians had rendered the most shameful services as go-betweens, for their own supposed advantage. That it might, however, be otherwise—that such buildings might indeed be pre-Christian Armanic works—no German scholar has yet dared to recognize, for fear of being branded a heretic, which would have been far too inconvenient.

Banished and dispossessed, the Armanen wandered as bards and players through the land, secretly preserving their old treasures in memory thanks to their mnemonic schooling. Even if they publicly denied their existence, they still strove to keep them alive in the Völk memory. From the secret bardic order later grew the order of the Minnesängers, and from this the Meistersingers, though the latter preserved only very unclear notions of the inherited secret doctrine, and finally choked in empty formalism. The Minnesängers, however, were the outwardly Christianized skalds (poet-singers) who had taken the Armanic traditions into the "secret Acht," and who revived the old skaldic poetry in Christianized form—indeed, it was precisely the Minnesängers and earliest Meistersingers who brought forth the great German heroic poems such as Nibelungen, Gudrun, etc., which reanimated the pre-Christian Armanic poetry in seemingly Christian form.

Whoever knows the laws of Kala, which the Minnesängers still knew how to wield undiminished—whoever, in other words, as a "knower" lets this poetry of the "knowers" work upon him—will become astonished at the mastery with which the skalds, disguised as Minnesängers, commanded language in order to conceal behind the words of the poems something entirely different to communicate to the initiated than what the ordinary sense of those songs seems to say. Even the name "Minnesänger" is Kala, for they were not "love-singers," but "memory-singers," as the hidden meaning of the word clearly shows. And they fought bravely for the Aryan Rita against the Roman-Frankish hierarchy, and won against it one of the most beautiful victories.

The struggle of the Armanic skald caste, concealed within the Minnesänger order, was directed against the Asiatic-ascetic contempt for women of the Church; and in that new, mighty flowering of German song and literature, Minnesong achieved the far too little appreciated high deed of winning back for the German people the sanctification of woman: raising the divine Freya as the Virgin Mary, the sun-radiant Perchta and all-mother Frouwa as the Queen of Heaven and Mother of God Mary, and the dark Fricka–Helia as the Black Madonna (the sorrowful Mother of God) upon the altars. The most delicate blossom of the German-Christian Middle Ages—which raised the Gothic (Halga) cathedrals—sprang up like the blue wonder-flower and called itself the cult of Our Lady.

Later, of course, when on December 3, 1484, Pope Innocent VIII launched the notorious—never revoked to this day, and thus still in force according to canon law!—bull Summis desiderantes against the German woman, to thus forcefully counter the feared demand for the actual priesthood for the German woman, the Roman-Frankish hierarchy remained victorious; the Germanic woman was left only the half-priesthood of the convent system. For the strength of the Armanenschaft was broken, and, half paralyzed, it sought to express itself in the Reformation. But that the secret doctrine was now only dimly present in the consciousness is shown by the merely partial result of this mighty uprising of the German people.

Nevertheless, the Armanic spirit in the German skald caste was not dead, and once again it flared upward in mighty flames toward the sun when the ages of Schiller and Goethe dawned.

But heraldry—the second branch of the Armanenschaft—had to undergo the same transformation; it too became outwardly Christian art, while as its artistic secret it took the Aryan-Armanic secret doctrine into the "secret Acht" and concealed it behind the old symbols and hieroglyphs, as well as behind its "art language"—which again was nothing other than the well-known "Kala."

Each of their symbols, signs, images, and artistic expressions had three meanings: the ordinary word and image sense for the profane masses; the eroteric meaning for the lower degrees of the "Stabler" and "Persevant" ranks; and the esoteric meaning for the initiates—the heralds, the marshal, and the high Armanenschaft.

Whoever, for example, has attentively studied in the Nibelungenlied the figure of the dark marshal Hagen of Tronje and the bright figure of the fiddler Volker of Alzey will be able to recognize in these two characters that threefold meaning:

1. The narrative figures for the profane audience;2. the eroteric portrayal of skalds who were only outwardly Christianized, but inwardly felt Armanic and therefore remained faithful unto death; and 3. the esoteric Armanen who act with certainty in the All-will, who recognize their destiny and its inescapable necessity, and who weave it into the fate of the All—thus growing to that dreadful greatness in which, in the awareness of their divinity, they have overcome all that is petty and human within themselves and seem themselves to have become destiny.

The same image, but developing from the very beginning—from a naïve maiden to divine being—is offered by Kriemhild, and is indeed even more interesting in her case than in that of Hagen and Volker, since these two already stand before us as finished characters from the start. In the proud Hagen we also see the figure of a marshal, a chief Armane, in all his majesty—not the figure of a courtier who evolved from some early groom, as ignorance has sought to interpret the marshal's title; rather, we see here such an immense Armanic dignity in the Wuotan priesthood that it becomes impossible to apply the word "priest" at all, for only the concept "Armane" can properly denote it.

In the medieval song Lohengrin, the Knight with the Swan, this threefold division is also present—though more difficult to discern. The narrative content of the song, taken as such, is utter nonsense, which no literary historian—i.e., no profane person in this regard—has dared to point out as such. Consider: the loser in a singing contest was to be put to death by the executioner's hand! Taken literally, this is simply incomprehensible, and all attempts to explain it as poetic exaggeration meant to meet popular expectations are merely disguises for the fact that the song could not be understood because the key to its interpretation was lacking—namely, the "Kala."

With Kala in hand, however, the threefold division immediately separates itself as follows: 1. The narrative form for the profane—which, as already stated, is sheer nonsense, because Kala was already in decline at the time, and the poet no longer knew how to handle it as masterfully as the author of the Nibelungenlied. The content is neither historical nor even legendary, but freely invented to clothe for the initiates the hidden message. 2. The eroteric form, which depicts the struggle of the "secret Acht" or "Feme" against the Roman-Frankish hierarchy—the struggle of the old law (Roland) against the new or young law (Unge-Land). Hence: Wartburgkrieg = "Wartburg siege," in the Kala: *"Protected or secret Acht for law and justice."* Hence Walter von der Vogelweide in the Kala phrase: *"Walter of the Aryan law, the Rita"*; Wolfram von Eschenbach: *"The public*

accusation that serves the common good, at the original source, namely God." These are just a few examples to show the nature of Kala. 3. The esoteric knowledge: *"Everything, even the most adverse fate, even transgression and death itself, is only the becoming toward perfection in the prospect of our common life-unity in the divine All."*

And this realization leads us naturally to the Grail legend and Wolfram von Eschenbach's poems, in which the "Templeisen" play that mystical role which becomes understandable only when we recognize them as the "Kalander" — who were regarded as Christians but, as their "Great Secret," had taken Armanism (esotericism) as well as Wuotanism (erotericism) into the "most holy secret Acht."

Here it must be remembered that in such poetry one should not look for historical reports to be taken as literal fact, but that the poet, through the apprehension of beauty in his mind, recognized and proclaimed truth in his artistic vision and shaping — glorifying, through the staete (steadfastness of character), the victory of deified humanity over all religions and social forms, and letting us sense in lofty mystical language those high secrets which, as the "most holy secret Acht," he dared not speak aloud.

That the three oldest knightly orders — the Templars, the Teutonic Knights, and the Hospitallers (Knights of Malta) — were also in a certain sense "Kalander" is already attested by their order crosses and other symbols, which I have already mentioned in my Secret of the Runes (Vol. I of the Guido-List Library) on pp. 41–42, and whose inner concealed nature will be examined in detail in a later number of the Guido-List Library.

The shadowy legends of the Freemasons which point to the Templars are not entirely unfounded, though they have no direct, but rather an indirect, connection to Freemasonry and the "Order of the Temple." The branches of the veiled Armanenschaft each went their own special ways, met again repeatedly over the centuries, united, then parted again — influencing one another and thereby clouding the traditions. This clouding, by the addition of foreign elements, finally became so obscured that clarification can hardly be found except by uncovering the offshoots of the veiled Armanenschaft — in other words, searching from the outside inward, rather than the other way around.

Two main offshoots of the veiled Armanenschaft present themselves: the Bauhütte (builders' lodge) and the old traditions of the knightly orders — and, in a certain sense, also the old traditions and rituals of the aristocratic monastic orders, the Benedictines, the Cistercians, and the Premonstratensians. From the builders' lodges came the Freemasons, while from the knightly orders the Rosicrucians trace their origin. Whether and to what extent the Templar Order itself is to be thought of here is of little importance, since Wolfram von Eschenbach, in his "Templeisen," was in no way referring directly to the Templar Order. But the fact that many legendary castles and churches, which never belonged to the Templar Order, are nevertheless assigned to the Templars by tradition already proves in itself that those "Templars" of legend could not be identical in nature with the "Order of the Temple," and that behind precisely these "Templars," who also often appear in legend as "Red-Cloaks," we should recognize those very "Templeisen" who later appeared as the Rosicrucians.

The "Templers," "Red-Cloaks," and later Rosicrucians represent the higher stages of knowledge, the spiritually aristocratic direction — if one may call it that — in the veiled Armanenschaft, whereas the builders' lodges, the later Freemasons, represent

the lower grades of knowledge, the spiritually more democratic direction. By the nature of the matter, the grand or master-builders of the lodges, whose seats were at the Halgadome themselves, were also initiates of the "Great Mysteries" of those Templars; and so it is that the dark legends of descent from the "Order of the Temple" found their way into Freemasonry, since it was led by the upper Armanenschaft — who themselves were those "Templers" or "Templeisen." Knighthood itself, which gradually developed in the aristocratic sense and placed itself above the democratic citizenry of the towns, also applied to itself the stages of development that we have already seen. The boy came at the age of seven as a page to the court of a powerful man to learn "noble manners, courtly ways"; at fourteen he became a squire, and after reaching his twenty-first year he was eligible to receive knighthood. The same stages of development — here as page, squire, and knight — are to be recognized as there in apprentice, journeyman, and master; and just as there the apron served as a symbol, so here did the sword. The page had only the short dagger-like knife; the squire the short sword; and only the knight the long knightly sword, lance, and spurs. Despite all refinement and apparent ennoblement, this separation and elevation was already a sign of decline and had almost no connection with the Armanic worldview. The age of obscuration was at hand.

With that, however, we come to the third group of the Aryan Armanenschaft — the league of the Femanen, the "holy Feme" in its Christianized form. Through the "Salic Law" and the "Lex Ripuariorum," the "Roman law" — the law of a slave state — was given free entry into Germania, and the Roman-Frankish hierarchy used every means of power to ensure that the opened gates would never be closed again. After thirty-three years of bloody struggle, the Saxons succumbed in their fight for their Armanic law; their "Armanen pillars" (Irminsul and Roland's columns) were overthrown, and Roman law introduced everywhere. The Kala also finds this in veiled form in the Rolandslied, although the "narrative form for the profane" apparently proclaims the glory of the great Slactenære, the bloody Karl — which is precisely the circumstance to which we owe the fact that this song too has been preserved down to our own day. Whether the name "Feme" arose only now or was already ancient — as can be assumed with near certainty — is of little importance, since the institution itself is age-old and now merely appeared in altered outward form. The word fem or fam is one of the Aryan primal words, and thus it is almost certain that the "Feme" had borne that name even before. The mysterious aspect, however, it assumed only in the age of the violent domination of the Franks, in which it declared war on all apostates and tyrants.

It is not the place here to speak of the organization and secret symbolism of the Feme, which the "Kala" again applied and developed in its own way, and about which I will speak in detail on another occasion. But it should be emphasized that, like all other Armanic institutions, it later faded — yet still survived even to the present in certain remnants that proved impossible to suppress. These remnants are the so-called peasant or customary laws, which, alongside the "civil law" built upon Roman law, are still observed today; as well as, in another form, the peasant Rügergerichte (courts of accusation), such as the Westphalian "Free Field Court," the Bavarian Haberfeldtreiben, and so on.

Little by little, however—especially in the upheavals of the Reformation and the Thirty Years' War that followed—the last remnants of all Armanic traditions faded away, and even the "little Völk upon the heath," which had once been formed from the outlaws, from those Wuotanists "banished to the wolves on the heath," to which the "wandering scholars" and other "wandering Völk" belonged, forgot its traditions and thereby lost the distinctive character that was its own. The "wandering artists and actors,"

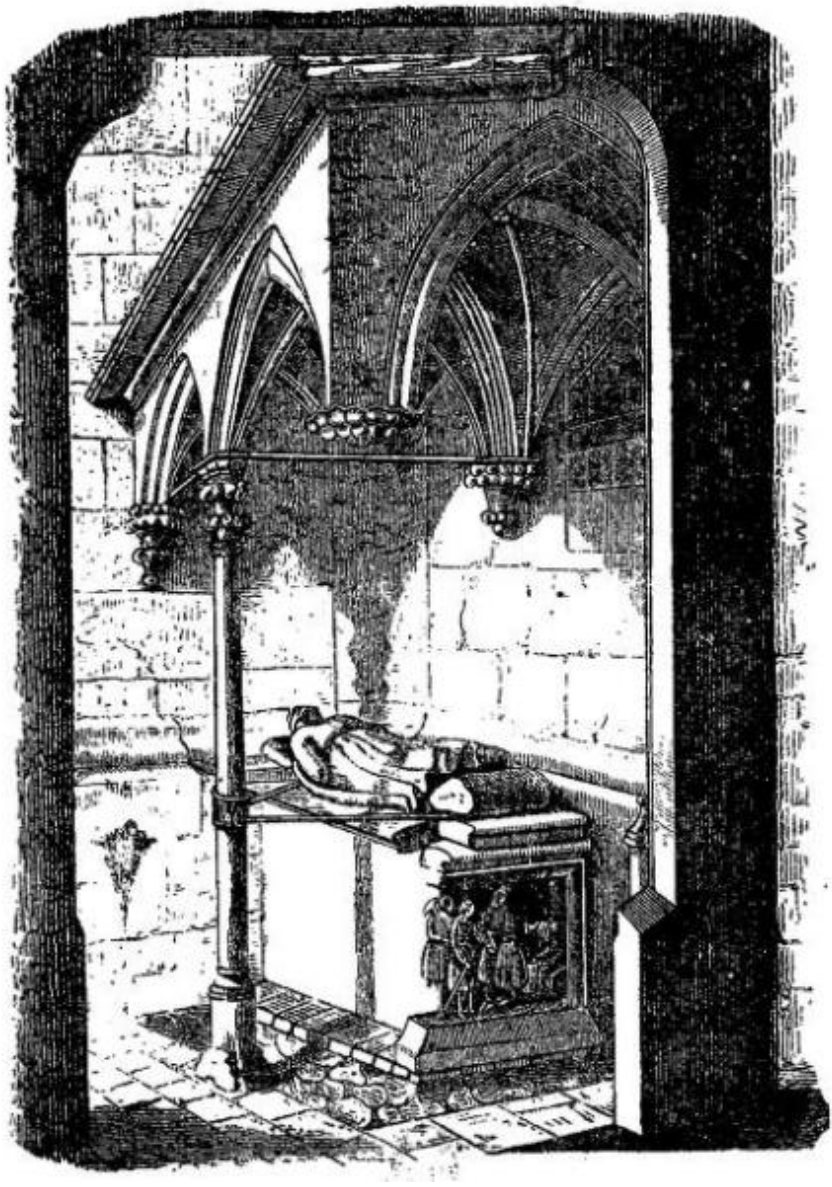
who in former times had been considered "dishonorable people," have long since (since 1846) been forcibly granted the right of domicile and thereby declared "honorable," and what today still belongs to vagabondage has long since lost all poetic charm and is now of interest only to the police.

But that was still by no means the gravest danger for the Armanic worldview and its teachings, which nevertheless continued to be propagated and secretly flourished in the hope of better times. The gravest danger, however, threatened the Aryan spirit from the founding of the Order by Ignatius of Loyola, because this Order built its education upon occult forces, cultivated these with deliberate intent ad majorem Dei gloriam, and—in far-reaching speculation—did not merely proclaim but also hierarchically apply the principle that "the end sanctifies the means," similar to Nietzsche's dangerous dictum, "beyond good and evil." While, on the one hand, atheism—under the name of enlightenment—was spread for materialistic and selfish motives by the journalism of a foreign-racial people who formed a state within the state, yet fanatically preserved their own religion with its occult foundation, on the other hand, out of the same materialistic and selfish principles, a salvation doctrine degraded to the level of superstition was maintained by external means of force as the sole religion that could bring salvation—maintained in order to preserve and increase the boundless power of both the hierarchy and the newly risen foreign-racial plutocracy, at the expense of the Aryan people, shackled on both sides.

Whoever has followed the events and struggles of the last decades—since about 1848—with clear perception must have grasped that the battle cry was "Hie Rome!" and "Hie Ahasuerus!" He must have become aware of how these two powers fight over the Aryan inheritance and, in order not to be disturbed by the Aryans in this struggle, throw nationalist squabbles with the French, the Slavs of all sorts, etc., between their legs. And he must have shuddered at the—apparent!—helplessness and lack of counsel on the side of Aryandom, and perhaps shrunk almost to despair within himself—if, that is, he himself is an Armanen. But the Armanen knows how to read the future according to the organic law of becoming, and he knows that this lamentable condition of today is the time of the Götterdämmerung, the winter of the Aryan spirit, and that to this winter will and must follow the solstice, the "Yule." He knows that precisely under the burden of winter the seed rests which the Armanen have sown, and that it will sprout forth, blood-red like reddened spear-tips, from the melting snow-cover when Ostara strides across the fields after she has broken the ice gate.

The ravens still circle around the Untersberg, in which the spirit of the Armanen awaits its rebirth, but the signs are increasing and make it clear that the time is near when its gate must open for the ascent of the reborn one—for the "Strong One from Above," who will come to bring the strife to an end with settling conclusions, to give the renewed Armanen Rita to all peoples for the coming, dawning age.

We stand before the morning Götterdämmerung of the Aryan spirit; already the mists are lifting, already the flickering blaze rises which will give birth to the new sun.



The Armanen Tomb
Otto Rithartsfuch's, called "Peasant's Enemy," "Jovial Councillor" to Duke Otto the Merry, at St. Stephen's Cathedral in Vienna.

Armanenweihe, Armanen Consecration

To Mr. Friedrich Wanniec in Munich,
Honorary President of the Guido von List Society in Vienna.

Dearest Friend!

It was a fine and noble Armanen custom, when a building had risen to the height of its first Gleiche (topping-out stage), to decorate the scaffolding and equipment with garlands and to hold a pious reflection—looking back and forward—in order, as it were, with square, plumb line, and level, to check whether everywhere the direction had been maintained which had been given to the building from the beginning, the building which had been placed under the shelter and protection of the Almighty Master Builder of the World, as is expressed in an old master builder's saying, which runs:

> *"Finally and at last we wish to commend this building to the eternal Almighty Master Builder of the whole world, with the heartfelt wish that He may graciously protect it from fire and storm, from war and pestilence, and other calamities from the side of the evil enemy."*

The first Gleiche has been reached, but the building itself is still far from finished!

It is the first Gleiche because, in this book, the aim is to advance from the state of mere wishing and willing through ability to action, in that all that has been gathered together as results in the previous five volumes of our Library, and in most of my earlier works, into a body of teaching, is now to be freed from the spell of idle wishing and led over into living deed. For this purpose, the old, venerable Armanenschaft, which has hitherto slept in the Untersberg, must be awakened, to rise up from the depths to the sun, to once again enter into life—for the Armanenschaft is the guiding soul of the Ario-Germanic-German people, which, lulled to sleep by foreign coercion, had been banished into the Untersberg, but which now, freed from such evil enchantment, is called once more in its old glory to shine forth before humanity.

Since the appearance of my novel Carnuntum—more precisely, since the 6th of the Yule month 01887—you, dearest friend, have considered me worthy of your friendship, and have furthered my striving in an extraordinarily generous manner, despite all the adversities that arose for me from every side as a result of my work, even though neither you nor I could then have foreseen the high goal which the Norn of Becoming, Werdandi, had set for me and toward which I strove in dark urgency. Since that distant time, you, beloved friend, have stood faithfully at my side with unshakable Armanen loyalty, often raising me up when I threatened to falter in the struggle. You, most honored friend, have furthered the work by enabling the founding and continued existence of the Society bearing my name, as I already emphasized in the consecration of our first publication, The Secret of the Runes.

Therefore, in this present volume—so to speak, on the occasion of our first Gleichenfest—let me publicly express here my enthusiastic thanks for your magnanimous promotion of Armanic endeavor toward the attainment of our Ario-Germanic-German high goal, and this by dedicating to you, most esteemed friend, this present book as a

token of my gratitude and of my high admiration, which I have always cherished for your purposeful work.

Four hundred years ago (in the year 1531), in the midst of that glorious period of Armanic Renaissance, Heinrich Cornelius Agrippa of Nettesheim dedicated the second book of his Occulta Philosophia to the Elector-Archbishop of Cologne—on an occasion similar to that on which I present this book to you, dear and valued friend—and therefore I will here cite, by way of comparison, some lines from his noteworthy preface. He writes:

> *"…At last there now follow…the remaining books of the Occulta Philosophia, whose publication I had recently promised. But the sudden passing of Princess Margaret of Austria (Parma) at that time prevented me from fulfilling this promise. A further obstacle was the outcry raised by certain sycophants and school-fox sophists over the publication of my work on the Vanity of the Sciences and the Excellence of the Word of God, in which they raged against me without ceasing, pursuing me with their hatred, envy, and slanders. Some declaimed against me in the churches with haughty mien and puffed cheeks, accusing me before all the people of godlessness; others carried their revilings about in private houses; still others incited bishops, princes, and even the Emperor against me in both public and private gatherings. This truly made me uncertain whether I should publish the remaining books of my Occulta Philosophia, for I suspected that I would thereby become the target of even greater slanders, as the saying goes, going from the rain into the eavespout. I was also seized by a certain foolish fear that, by publishing these books, I might appear to Your Highness more troublesome than serviceable, and might even bring upon you the hatred of those slanders. But despite all this, which caused me much trouble, I finally overcame my hesitation, thinking of Your Highness's lofty insight, your prudence, your sound judgment, your religiosity free from all superstition, and all the other virtues of Your Highness, especially your high standing and irreproachable character, which would easily suffice to hold in check and even entirely silence the tongues of the slanderers. I therefore laid aside my fear and returned to my work, which I had almost abandoned in despair. May Your Highness therefore receive with goodwill this second book of the Occulta Philosophia… Everyone who derives any benefit from it may then offer his thanks to Your Highness, for having made this edition possible, for having freed what is here offered from its bonds, and for having sent it forth into the world."*

And just as the "old wise one," the old Armane Heinrich Cornelius Agrippa of Nettesheim, wrote thus to the Elector-Archbishop of Cologne, so too I write it to you, beloved friend, on the first page of this section—that everyone who derives any benefit from it—and as we hope, that "someone" shall be the entire Ario-Germanic-German people!—may then offer you, admirable friend, his thanks for enabling the Society that bears my name to free what is here offered—in the Guido List Library, and especially in this present volume thereof—from its bonds and to send it forth into the entire Ario-Germanic-German world.

Vienna, in the Easter month 01911.

Guido von List

Justification

In many thousands of speeches, songs, gatherings, and festivals, in almost countless essays, pamphlets, and books, the wish for the preservation, strengthening, and deepening of Germandom has been expressed over the past centuries in an inspired and inspiring form. Yet only very rarely did these wishes rise to the level of willing, and far, far more rarely did this willing rise to that high point at which the will ripens into action.

Indeed, the path from wishing, through willing, to action is by no means an effortless one, for every steep ascent is more difficult to tread than the well-trodden path through the plain—or even more so than the comfortable glide into the lowlands, which requires no exertion at all, but which, in most cases, is followed by a sudden plunge into yawning depths.

However, this is not to say that all those many thousands of speeches, songs, gatherings, and festivals, all those countless essays, pamphlets, and books which merely nurtured the wish were wasted efforts—for their undeniable merit was that they kept the wish constantly alive, deepened it, and thus prepared the way for its rise to willing. At times this willing even rose to action. But such an action very seldom fulfilled its purpose, and in the most favorable cases produced only imperfect partial successes, while under less favorable circumstances all achievements were again lost.

Since every phenomenon must surely be the effect of a cause, it is necessary to investigate the causes which bring about the phenomena briefly indicated at the outset. It is necessary to discover why the wish for the preservation, strengthening, and deepening of Germandom so rarely rises to willing; why this rare willing so laboriously advances to action; and why, finally, such a hard-won action produces, at best, only partial success under especially favorable conditions, while in by far the majority of cases the painstakingly gained successes had to be surrendered again under often very unfavorable circumstances.

The stock explanations for these lamentable phenomena are anything but substantiated, being nothing more than empty excuses or stale catchphrases—exactly in accordance with Goethe's saying: "Where concepts are lacking, a word appears in their place." Whether these catchwords take the form of "immaturity or oppression of the people," "parochial patriotism" or "infatuation with foreign lands," "indifference" or "reckless presumption," "servile humility" or "obstinacy," or whatever else one may imagine, they are always nothing more and nothing less than empty noise—for, on the one hand, the true concepts are lacking, and on the other hand, those concepts which do exist are deliberately suppressed.

This naturally raises the question: by whom, and for what purpose, were and are these catchwords coined and put into circulation? And for whom, and for what purpose, are they meant to simulate the appearance of profound understanding?

The people were, are, and will remain—into the unforeseeably distant future—immature and dependent; they can never do without leadership, for they are never able to look beyond their own narrowly limited horizon, being concerned always and only with their nearest, most immediate, and most pressing material advantages (interests). This constant emphasis on such narrow and pressing material advantages already leads to friction within the smallest circle of the kinship group, frictions which increase within the framework of a community, where groups already set themselves apart—craft guilds, fraternities, cooperatives—which, through the common promotion of their special advantages against those of other special groups, already show the beginnings of party formation.

Since these concerns usually revolve solely around material advantages that seem to stand in mutual opposition, those frictions often develop into bitter struggles, in which opponents seek by every means to outwit, to gain advantage over, and to overpower one another, in order to secure for themselves the greatest benefits at the expense of the others. If such struggles for material advantage already rage within a community, the same contest is repeated on a larger scale in the district—where the battleground is not only between the opposing groups of the individual communities, but is further intensified by the jealousies between the various municipalities of the district, as well as by the differing interests of town and rural communities, the citizen and farming classes, the religious denominations, and so forth. On a still greater and more complex scale—where numerous parties have formed, strengthened, or split the old rivalries—the struggle for material advantage develops within the provincial assembly, the Landtag, and in yet greater intensity repeats the same picture in the parliament, the actual "people's thing," the Reichsrat.

Now, since it is hardly possible even in a moderately large community for an individual to represent his own advantage entirely on his own, a representative body must form even in such small circles—elected by the community members—to safeguard their rights and duties (the municipal council). From this necessity it follows that the elected representatives are granted greater powers than the individual voters possessed, for the latter have transferred to them part of their rights. These powers of the elected representatives grow in proportion as the representative bodies themselves grow—up the ladder from the municipal council to the district council, to the provincial diet, and further to the parliament or Reichsrat—in significance and in power.

Already in the council of the smallest community—where every head of a household (every man with his own hearth) could and still can speak for himself, because he is in a position to represent his own advantage—he learns to adjust his own special interest to that of the whole, namely his community, since he must reckon with and consider the special interests of his neighbors. But he does not learn to take into account the greater whole—the district, the province, the nation, or even the empire—concepts which, lying far beyond the boundary of his horizon, which ends with the borders of the municipality, the district, or at most the province, fade into a misty vagueness for him.

The individual or a special group soon learns from experience that, for the sake of their own advantage, they must also consider the advantages of the whole or of other communities. But they do not clearly understand the relationship between their own or their group's advantage and the advantages of other groups or the welfare of the whole; hence, it becomes almost impossible for them to calculate to what extent they must limit their demands in order, by sacrificing a part of their claims, to preserve themselves from

greater harm. In their perplexity, the individual or a group turns to someone with a broader view, who soon rises to become spokesman and is elected to the council (municipal, provincial, or national) to represent the interests of those who sent him there. But since these struggles are almost always about material advantages, and since the elected man thus gains not only more honor but also more power than a voter—a fullness of power which he shrewdly seeks to exploit for his own person—we often see today that the pursuit of a seat in parliament is, in many cases, sought and practiced as a form of secure employment, much like a free profession. We have already grown so accustomed to this that it no longer surprises us to see electoral districts—whether rural municipalities, farming constituencies, or urban wards—represented in the provincial diets or in the Reichsrat by men who have neither professional nor local ties with the constituencies they represent.

This study does not allow space to describe this conduct in full detail. Whoever has eyes to see and ears to hear, and the ability to observe and think, should watch and listen during an election campaign. He will see how men who have never been in that locality, which is just about to elect a representative, who are in no way connected to its wishes, demands, needs, or hardships, push themselves forward—and, lacking the necessary local knowledge, operate only with catchwords, which, worn-out as they may be, still serve their purpose when spoken with the full tone of (apparent) conviction. These catchwords are spread among the voters in advance, and the candidate for election repeats them again, so that the prepared and preconditioned electorate falls into the net, for the catchword has once more done its duty. Once the candidate has secured his seat in the Landtag or Reichsrat, he no longer asks after the welfare or distress of his voters, for the greater power to which he now swears loyalty is called “Party.” But if one were to ask this party champion what his party actually is or wants, he would again and again take refuge behind well-memorized and rehearsed catchwords, for in relation to the higher party apparatus, which he now serves and which gratefully protects and sustains him, he is as immature as the people, whose leader he has made himself out to be, are immature in relation to him. He, the representative, has now been raised to “the second degree of the Order of the Unknowing,” the first degree of which is constituted by the voters themselves. There are only a few honorable exceptions, but they are powerless against the rest and are soon sidelined. It makes no difference in which body such a seat and voice has been obtained—whether in the board of a savings bank, a bank, a mining, factory, or trading company, whether in the municipal or city council, in the provincial diet, or in the Reichsrat—it is always the same game for personal advantage, merely adapted to the structure and power of the respective body, with greater or lesser authority and with more splendid or more modest rewards. Despite all this, it is by no means necessary that such an elected man should, for that reason, be intentionally and consciously a deceiver; indeed, in the vast majority of cases he is himself deceived. He believes firmly in the truth and authenticity of parliamentary institutions and in the importance of his mission as if it were a dogma. With touching and zealous devotion to duty, he applies himself to all his obligations, never departing a hair’s breadth from party decisions (which is so wonderfully convenient for concealing his lack of independent judgment), and feels unspeakably gratified if he can merely master the question-and-answer game of catchword-slinging—such as is printed in the “Little Catechism for Representatives and Those Who Wish to Become Such”—in his dealings with his party leaders on the one hand and his voters on the other, without neglecting to adopt the necessary pose. For a greater or lesser number of years—according to his intellectual capacity—he will live in such pleasant self-deception, until various events gradually open his eyes and senses, and he begins to perceive that the so well-proven catchwords do not designate the things he had previously thought, but rather cleverly obscure their true

nature. Thus, he gradually and involuntarily begins to compare these catchwords with marked playing cards, and—whether with a grimace or a consenting smile—discovers that both bear the same identifying marks. Even with this insight, it still remains hidden from him how these cards are shuffled and played; he knows only that it is done. And with this knowledge, he has outgrown the second degree of the Order of the Unknowing—he now stands at the crossroads, at the path of decision.

If he takes the crossroads by giving up his seat and voice in the relevant body, he will soon be forgotten; and if he dared to publish the true reasons for his resignation, then his opponents—namely, all parties instantly united against him—would find enough means and ways to silence him or discredit his statements, and his voters would be the first to accuse him of desertion and other such fine things.

If, however, he keeps his seat and voice but leaves the party organization, becoming a so-called "wild" member, then he is, in and of himself, effectively sidelined and powerless.

If he nevertheless, despite this realization, retains his seat and voice and remains undeterred in the party organization, then he has elevated himself to the third degree of the Order of the Unknowing, in which he will remain for life unless his intellectual abilities enable him to become a Knower himself. In the master rank of the Unknowing, he is now the blind and devoted tool of the Knowers, who pull the strings from behind the scenes. Even now, he is still directed with catchphrases—most of which he still does not truly understand—and remains steeped in the self-deception that he himself is steering events, when in reality he is led on strings, often hardly suspected by him, like a marionette.

To provide him with the necessary prestige among his voters and the general crowd, the top party leadership is always careful to help him over the worries of daily life with well-paid appointments, without requiring him to do more than serve as the mouthpiece of his party superiors—that is, to pass their catchphrases further down the chain, without taking on the obligation to examine them for their hidden meaning, let alone their truth.

If he is clever enough to see through the spider's web of mysterious directives from his party superiors, to recognize the true background of the machinery and its order (organization), and if he is adroit enough to wind his way through this network of threads and snares and render more or less important services to the party superiors—who only now, in their secrets, become perceptible, recognizable, and perhaps even visible and approachable—then the last lead weights fall from his feet, and he has free flight into the highest regions of his ambition. His wish is no longer unattainable, for he has become a Knower—albeit only a first-degree Knower. But he will soon attain the higher degrees—which need not concern us here—if he does not let his zeal cool and if he continually proves his will and ability through fruitful deeds. For it is most wisely arranged that these party superiors do not suddenly empty the horn of gifts over their protégés, but instead let it drip, drop by drop, to keep their strength in the service of the party cause always taut and to guard against premature slackening.

From what has been said above, it follows that in the course of today's customary system of popular representation, the welfare of the people must give way to the welfare of the party (and to that of individual party grandees) and is considered almost last of all—only when nothing else is at stake—and even then, only when the

most absolute necessity demands it (in which case, usually, only insufficient or even harmful measures are taken with half-measures), while resounding catchphrases about the "welfare of the people" are proclaimed.

It may therefore be time here to devote some attention to the multifaceted giant of popular representation—the "party."

The party[223] had its origin in the special demands[224] of individual members of the local council chamber, where it at first appeared very modestly, but gradually grew and, in the higher strata of the provincial and imperial assemblies, attained that many-formed character which, in turn, works its way back down to the council chamber, disturbing the unity of the deliberators and decision-makers and compelling them to place party quarrels and party welfare above the welfare of the municipality, province, and empire.

If one follows the development of party power along with the unfolding of the power of the deputies through the aforementioned levels—from the council chamber upward, through the provincial diet to the imperial council—one will become aware that party power is subject to entirely different developmental conditions than the power of the deputies, who, as a whole body, are supposed to represent the will of the people. The party grows disproportionately faster and more powerful than the collective power of the deputies, and its influence downward is more enduring than that of the representative body as such, considered apart from the influence of the party. The party is thus more powerful than the will of the people, in fact even more powerful than the will of the crown—and this is by no means to the advantage of the people's welfare, the welfare of the state, or indeed the dynasty itself. But he would be greatly mistaken who wished to generalize the party with the government or the crown, for just as the party violently, selfishly, and ruthlessly rules and exploits the will of the people in its embodiment as the people's representation, so too does it violently, selfishly, and ruthlessly force the government, and through it even the crown (by virtue of the people's representation directed by the party and the abused constitution), to comply with its demands and to carry out its will. The "party" thus proves itself to be an invisible, intangible, downright uncanny power in the state, an independent state within the state, the actual government of the country, above government and crown alike, and thus the monstrous, diabolical power which systematically exploits the strength of the people for its own secret purposes, which channels the rage of the people into its own gutters, and which, through its perfectly organized and directed internal and external structure, knows well how to arrange matters so that the government — at times even the crown itself — appears to the masses as the guilty party.

Accordingly, the government, namely the ministers, are by no means to be regarded as those in the know (which may be the case only in the rarest of instances), but rather as belonging to the third degree of the order of the ignorant; this lies plainly in view. Likewise, the fact that government and crown strive to break and neutralize that uncanny power which hides behind the party is evident. But the net is too well woven to yield quickly to mere wish alone — even when the machinations of the party administration lay openly on the table and were already clearly recognized — which, however, is by no means the case, for scarcely an inkling of the all-encompassing power,

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[223] By "party" here is meant only the overall phenomenon of all special parties, whose individual manifestations we will come to speak about later.
[224] More on this later in detail.

of the crushing force of this terrible party, can have dawned upon the governments; otherwise they would have to know that it would be timely to alter the familiar formula which reads: "by the grace of God" into "by the grace of the party."

Now, if we examine more closely that overwhelming association which we here have designated with the unifying name "party," we immediately recognize that it is indeed a unity, which, depending on its appearance, shimmers in different colors — that is, names — but is and remains always one and the same: namely plutocracy, in its aim of money-rule, the so-called but too little recognized "Great International."[225] Hence

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[225] The excellent Grazer Wodenblatt, 23rd year, Nos. 8 and 9 from February 19 and 26, 1911, brings the following noteworthy compilation, which is to be reproduced here. It reads:

Coming Days.
The days of decision between German imperial power and international Jewish power are nearer than the dull dreamers can believe or comprehend. Our era will see much more blood, for this mighty question, too, will only be decided by blood and iron. Only one can understand this who can form some approximate idea of that satanic-clannish secret organization spread over all countries, which has combined the immense power of gold with the power of the press and the leadership of revolutionary masses, and directs them in unity.

A deep thinker and great organizer, the spiritual leader of the mighty German armies of 1870/71, Count Moltke, recognized this satanically cunning organization. He says of the Jews of the East:

"The Jews, despite their fragmentation, are closely connected. They are consistently led to common aims by unknown superiors. By rejecting all attempts by governments to nationalize them, the Jews form a state within the state."

And how does Lord D'Israeli (Jew Disraeli) say it in his novel Coningsby?

"As you see, my dear, the world is governed by very different persons from what those believe who are not behind the scenes."

And the same Jew says triumphantly elsewhere:

"The Semites today exercise a very great influence on all the affairs of the world, namely through their smallest but most original branch, the Jews. There is no race that possesses so much skill and so much talent for organization. This ability has secured for them an unprecedented dominion and unlimited credit. In the same measure as a non-Jew prospers in life and gains business experience, in the same measure will the Jews work against him. For a long time they have crept into England's secret diplomacy and have almost entirely taken control of it. Well, this is a race, people, and corporations whose actions are guided by a secret organization — a race with which a statesman must negotiate. Language and religion do not make a race; blood, blood alone makes the race!"

No one may treat the race principle, the race question, with indifference. It is the key to world history; and only for that reason is history so often written in such a confused manner — because it has been written by people who did not know the race question.

"You will see that there has not been a single great intellectual (revolutionary!) movement in Europe in which the Jews did not have their large share. The first Jesuits were Jews; the mysterious Russian diplomacy that constantly keeps all of Western Europe in turmoil is organized and directed by Jews. The mighty revolution that is now (1844) being prepared in Germany is developing entirely under the auspices of the Jews."

Whoever is not completely dull-witted — or a bribed pimp of that foreign people — must take these utterances to heart and begin to suspect what that organization means.

But let us look further into the giant web of that international cross-spider:

According to a statistical compilation, a few years ago there were 22 Jewish ministers in office in all countries of the world. At the top stands Italy, where the Minister of Justice Gallo, the Prime Minister Majorana (formerly Luzzatti), the Minister of Finance Massimini, the Minister of Education Rava, and the head of the postal and telegraph administration Carlo Schanzer are said to be Jews. Then comes Holland with three Jewish ministers: the Minister of Justice G. van der Raalte, the Minister of the Navy Tobias Cohen, and the Minister without portfolio Asser. In France, the Undersecretary of the Interior Samuel; in Turkey, as in Denmark, a member of the ministry of Jewish race. The remaining Jewish ministers are found outside Europe: in Asia, China and Siam each have a Jew as minister; in Africa, Egypt and the Negro state of Liberia. In the United States there is no Jewish minister, but there is one in Canada. In South America, Argentina has two, Brazil (Minister of Agriculture Pereira), Paraguay, and Peru each one Jew in the highest state office. Finally, the Minister of the Interior in Australia is a Jew; his name is Isaac Isaacs.

Jews in the English House of Lords:
The English Upper House now counts six Jews with the appointment of Lord Samuel Montagu. Samuel Montagu, the head of a respected banking house, was formerly just Samuel; he only took the proud name Montagu after he received the dignity of baronet. His father was a small watchmaker who immigrated from Galicia. The other five Jewish lords of the English Upper House are: Lord Rothschild, Lord Wandsworth (formerly Stern), Lord Burnham (formerly Lewy Lawson, owner of the Daily Telegraph), Lord Herschell, and Lord Ludlow (formerly Lopes).

To these ministers and peers comes a whole army of Jewish consuls-general and consuls, and Jewish spies exist in all lands like sand on the seashore. Added to this is the immense army of Jewish press pirates, etc.

The German thinker Johann Gottlieb Fichte said years ago:

*"Spread almost throughout all countries of Europe is a powerful state, hostilely disposed, which is in constant war with all the others, and in some presses heavily on the citizens; it is Jewry.
Does it not occur to you that the Jews, without you, are citizens of a state that is firmer and more powerful than all yours, and that if you give them citizenship in your states, they will utterly trample your citizens underfoot? They must have human rights, though they will not grant us the same. But to give them civic rights, I see at least no other way than to cut off all their heads in one night and replace them with others in which there is not a single Jewish idea. To protect ourselves from them, I again see no other way than to conquer their promised land and send them all there."*

So spoke that venerable German man; but our present generation, stupefied by the liberal and red phrase-mongering, believes the lying newspapers directed and written by Hebrews more than their own honest leaders.

Diabolically correct says the Jew Moses Montefiore (Blumenberg):

"So long as we do not have the newspapers of the whole world in our hands, to deceive and intoxicate the peoples, our rule will remain a fantasy!"

Thus it has come to the point that Dr. Perrot can rightly say:

"The German nation in fact no longer has power over its own affairs. Their money is in Jewish hands, their laws are made by Jews, their trade, stock exchange, and banking swindles are run by Jews, their press is in the hands of Jews, the highest posts in the administrative service are mostly occupied by baptized Jews, and even in the judiciary, more and more Jews are pushing their way in!"

And the famous conductor Franz Liszt says:

"The Jew continues to monopolize money. He has achieved the ability to throttle or open the throat of a country in its hour of danger, depending on whether he loosens or tightens the string of his purse. The time will come when all Christian nations with which the Jew lives will recognize that the question of whether to retain or expel him will be, for them, a question of life or death — the question of health or continued illness, of social peace or constant disease and fever."

Likewise, a German scholar of our time who has not sunk into the rotten Jewish-liberal waters in which most of today's scholars drift, Professor Paul de Lagarde, has spoken on the Jewish question:

"It requires a heart of crocodile hide not to feel pity for the poor, drained Germans and — what is the same — not to hate the Jews; not to hate and despise those who, out of 'humanity,' speak for these Jews, or who are too cowardly to crush this vermin. One does not negotiate with trichinae and bacilli; trichinae and bacilli are also not educated; they are rendered harmless as quickly and thoroughly as possible." (Jud. u. Indog., p. 339)
"What kind of statesmen and princes are these who do not put an end to this corruption! Do they really not know it?" (Jud. u. Indog., p. 349)

Yes — what kind of princes and statesmen who surrender themselves and their own peoples to this infernal Jewish ruin? What kind who then wonder if their own people, drained, misled, and incited, take the desperate step toward revolution?

Oh, they know it well; but —

Prince Karl Anton of Hohenzollern once wrote to his son King Carol of Romania: *"I have already explained to you earlier that all Jewish affairs are a noli me tangere. This matter is a symptom of Europe's illness, but as a fact it must be accepted; nothing can be changed about it, because the entire European press is controlled by Jewish financial power. In a word, money-Jewry is a great power, whose favor can have the most advantageous effects, but whose disfavour is dangerous."*

This capitulation to Jewry is, however, the most shameful that a prince can sign, and history's judgment would be harsh enough to brand such dereliction of duty.

An honest and incorruptible statesman, in whose bones the fear of the Jews had not yet taken hold, still existed in Japan. Count Ōkuma, the Japanese Prime Minister and intimate adviser of the Mikado, declared to the New York correspondent of Novoye Vremya: *"The only thing I could reproach Count Witte for is his pro-Jewish policy, which he carried openly at Portsmouth to shame. I would like to give Count Witte the well-meant advice to emancipate himself from Jewry. The Jews are working for the destruction of Russia by trying to undermine the foundations of patriotism. France and some other states have already been decomposed and destroyed by Jews. I occupy myself much with the Jewish question and am particularly interested in the causes of the boundless hatred with which the whole world is filled against the Jews. This nomadic people has no fatherland, and wherever it goes, it seeks to defile and destroy the patriotism and sound morality of its host peoples. In Japan there are no Jews; we therefore do not know this people practically. Nevertheless, we Japanese have a great respect for this race and under no conditions allow the Jews to settle permanently in Japan. The Jews strive to found a single international republic in which they want to play the unrestricted ruling role. We see how they have already conquered America and Europe. Without any exaggeration one can safely assert that the entire wealth of the world is under Jewish influence. On them now depend war and peace. We experienced this and also felt it in the last war. The Jews alone are to blame that Russia today is so weakened and humiliated. Therefore, I advise Count Witte to make no further concessions to Jewry."*

Truly, this Japanese was still a courageous and honest statesman!

Where the princes' capitulation to Jewry would eventually lead — if loyal men of their people did not step forward with life and limb for their hereditary princes — is shown by that truly diabolical appeal issued by the Judaized French Masonic lodges in 1870. Moritz Busch wrote about it (in Count Bismarck and His People): *"The French lodges behaved in the most disgraceful way. The*

international or universal, because all people are to be its slaves; hence the slogan of "one flock with one shepherd."

This main power of the party seemingly divides itself into the hierarchy or Jesuitism under the cloak of religion — in which guise it is referred to as the clerical party — and into international Judaism, which operates under the cloak of commerce, of the people's and money economy, and is known as the liberal party. Seemingly, these two main parties balance each other, yes, seemingly they even fight each other, during which periods of conflict, alternately, depending on whether the one or the other appears to have the advantage, on the one hand "antisemitism," and on the other hand "freethinking atheism" together with "socialism" in its train, are played out; while under the table they fraternally clasp hands and together occasionally toss the notorious slogans "Liberté, Égalité, Fraternité" into the beguiled masses.[226]

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same paper (Courrier de Lyon) prints an unheard-of appeal for a civilized state after emancipation. The appeal reads: Wilhelm and his two associates Bismarck and Moltke, scourges of humanity and by their insatiable ambition causes of so many murders, arsons, and plunderings, stand outside the law like three mad dogs. To our brothers in Germany (!) and the world is entrusted the execution of this judgment. For each of the three condemned beasts of prey, one million francs is granted, payable to the executors or their heirs by the seven central lodges."

Does not the word of Martin Luther then ring in one's ears: *"Dear Christian, next to the devil you have no more bitter, more vehement foe than a true Jew."*

To the miserable and cowardly Jew-protectors, Jew-servants, humanitarians, and Jew-pimps of every shade, this appeal ought to be branded on their backs.

We, however — all who can still feel and think as honest Germans, man and woman alike — come to the work, the faithful, tireless work of enlightenment, so that we may open the eyes and souls of our blind compatriots!

Still there is time! Up, up to the struggle! To the final mighty contest!
From rock to sea — bring forth the arms! The fetters must shatter!
The envious horde, the devil's hire, may it vanish to hell!
The foreign vermin shall no longer oppress and torment German flesh!

Enough now! Sweep away the deceit in the German way!
To the helm — a man of action and his rejoicing hosts!
To the Thing — man for man — we want to lead men!
Down from the throne, you son of Wuotan, to lead the Viking to victory!

You Nordic power, now breaks the bond, the golden, the disgraceful chains;
From every height already gleam and wave the fires of German thought!

Hans von Moltke.

[226] In the book The Secret Plans of the Jesuits of Modern Times by Dincenzo Gioberti, newly published by Matthäus Joksd, self-published, Eger 1909, price K 2.40, the following telling and relevant passage appears: *"Such a fabulous advance of Jesuitism in an age of general progress is utterly unthinkable without Jesuit influence on liberalism. Is it not remarkable that precisely the liberal parties of the most diverse countries leave entirely unnoticed the obvious advance of Jesuitism in all areas of public life? The liberal press, whose duty it would be to expose Jesuit fraud, remains persistently silent."* Yes, the "liberal" press! For it pulls on the same rope with Jesuitism, since the "Great International" is nothing other than the One Great Party, the apolar reconciliation of the two apparent polar opposites — liberalism and Jesuitism. Joksd testifies to this unequivocally in his preface when he mentions that Jesuitism is presently striving from America, through immense trust-formations, to conquer all the world markets!

From this seemingly divided main trunk of the party, the numerous splinter parties branch off, shimmering chameleon-like, which with their squabbling fill the parliamentary houses and thereby hinder or completely thwart all work of those who actually would or could serve the welfare of the people.

Here a new point of observation now springs into the field of vision of the perceiver — it is the so-called "national question," in which clericalism and liberalism, arm in arm, go through thick and thin in touching concord when it is a matter of harming the Germans; indeed, toward Germandom there is being waged a raging war of annihilation, which becomes most clearly recognizable in the leadership of the party groups. Just note that without exception all socialist associations, whatever nation they may belong to, act in the national sense of their people; only as the sole exception appear the socialist associations in all Germany and Austria, which with shameful brazenness represent "red internationalism." No one will venture to claim that this phenomenon could have grown out of the feeling of the German or Austrian-German socialists themselves; rather, everyone must admit that such is the conscious inspiration of the supreme party leadership.

It is the same with the staffing of Catholic parishes with Slavic priests and chaplains in German localities, and with Slavic teachers in German schools, despite all protests of the communities. The German ancient nobility in Austria does not feel it as a disgrace to Slavicize itself by introducing the Slavic language, even in German crown lands, as the conversational language of its family, by employing Slavic officials and servants in its German castles in German regions, and even demanding of Germans that they be addressed in Slavic. This is not accidental, but is due to the workings of the anti-German party, among whose knowing members undoubtedly count those degenerate descendants of former Armanen lineages.

It is deeply to be regretted that the old Armanen nobility, which by virtue of its ancestry would be called and obliged to the leadership of its people, has — through its dependence on that party, whether by its Jesuitism or by its financial dependence on plutocracy[227] through marriages with Jewesses or through the burden of mortgages and ordinary indebtedness — sunk down to become its satraps. It was already said above that it is the same Moloch that will devour those fallen descendants, for clericalism and plutocracy are together the One Party.

And see how many Slavs sit in the German offices of Austrian lands of the German tongue as officials, how many Slavic and Jewish judges pronounce law over Germans, how many Slavic officials are employed in German municipalities, as for example in Vienna; and compare this with the non-German-speaking crown lands of the Habsburg empire, to see whether one finds German officials there at all, especially in higher positions. And all this, and much else besides, takes place undisturbed despite the protests of the Germans, despite the Landtag and the Reichsrat, despite constitution and fundamental state laws — solely and alone because the party wills it so and not otherwise.

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[227] One feels tempted here to cite the notorious passage from Genesis 6:1–4, altered as follows: *And the descendants of noble Armanen lineages looked upon the daughters of Judah and saw that they were rich in goods and gold and precious stones, and took as wives those who were richest in gold. Then spoke the Lord Arahari: These degenerate noblemen no longer wish to let my spirit guide them, for they have sunk spiritually and become cemented into matter. I will still grant them a reprieve . . . . . .*

This one-party unity today rules the whole world by means of its iron ring of international finance and banking, as with the other ring of the international press, to which are joined the further rings of international scholarship in the universities and higher schools (professordom), etc., to form together the slave-chains under whose weight the whole of humanity — but especially the Aryan world — languishes.

And in order to secure world domination for itself, this international party has not only marshaled the socialists, anarchists, and nihilists, not only the hierarchy of all religious systems with their well-organized auxiliary troops of clergy, bodies, brotherhoods, etc., as a standing army, but also — in far-sighted preparation — armed the sluggish Asiatic peoples in European fashion, in order at the given moment to unleash the "yellow peril," with which it cynically already today threatens Germanic Europe, so as to spread Asiatic slavery over the whole world, that they, the upper leaders of this "Great International," may come into sole possession of the labor-power and the wealth of all humanity.

Yet the European Ario-Germans — the Germans, the Netherlanders, Flemings, Danes, Swedes, Norwegians, the Germans of the Baltic provinces, as well as those of Austria and Switzerland, along with the English, as well as the overseas Germans — are, despite the doctrine of humility of so-called Christianity, not yet sufficiently enervated. Therefore one seeks to spread the slave-doctrine of Buddhism[228] in order to prepare them in accordance with this Asiatic slave-doctrine for their future role as slaves. Or is it perhaps otherwise true?

From where come the ample means with which certain prophets in the service of the Buddhist lodges, the Salvation Army, etc., can spread these slave doctrines? One should not be deceived by the patronage of certain individuals, for these are simply put-forward straw men as knowing ones of the "party," the "Great International," whose offices, under the most various firm names — such as, for example, Alliance Israélite Universelle, the (formerly Ario-Germanic-Armanist) "Freemasonry," the "Odd Fellows," etc., etc. — are well known, despite the fact that they know well how to present themselves as exceedingly harmless.

Of course, their lower degrees do not know who their "Unknown Superiors" are and what these strive for; for which reason they can, without committing perjury, calmly swear that they know nothing of any connection with the "Great International" or of "Unknown Superiors" — yet nevertheless it is so!

Just let someone try to create a similar association in order to introduce "Wuotanism" or "Armanism" after the model of the "Adyar Lodge," and he will find that he will not only encounter no patrons, no money, no following, but will meet with obstacles of every kind everywhere; for the very same authorities that permit the Adyar Lodge, the Masonic lodges, the Odd Fellows lodges, the Druids' groves, etc., will contain paragraphs that forbid his plans "in all due legal form," simply because — well, because his plans run directly counter to the "Great International," the great One Party.

Let someone try to send forth such ideas in newspaper articles, or even from the lectern of a university, or even just to found a periodical with such a prerequisite, and he will experience his miracles! In the first case, he will be restricted to small, little-

[228] See Appendix: Buddhism, Christianity, and Armanism.

circulated, and therefore almost ineffective pamphlets — if these pamphlets actually fulfill their prerequisite and promise honestly, and not — as happens far more often than is assumed — merely pay homage to the appearance of it, but in truth are supported by the "party," and therefore serve up only empty slogan-chatter to their readers. (There are some "Teutonic" papers here that ought to be nailed to the board, which loudly proclaim their program in order to present their readers with a falsified revelation, so that they spoil nothing with their patrons from the party; business is business.)

Woe to him, however, if he should dare to proclaim such things from a teaching pulpit! Of course, he would first have to have such a pulpit; but granting that he had it, and wished to change over in favor of such later-gained insight, then he would soon be banished (Eugen Dühring, Robert Meyer, and others). But to aim from the outset for a professorship with this intention — that would be an impossibility!

To found a paper himself? The few subscribers could hardly cover printing, paper, and postage costs, and if he did manage to bring his paper to flourish, it would be made impossible for him — through constant confiscations and other "courtesies" — to keep it alive, despite all the willingness to sacrifice of his collaborators. No other recourse remains to him than book publishing. But that is the same case as with the periodical; only a few adherents will buy the book; it will be reviewed nowhere, despite hundreds of review copies sent out; it will be "consigned to silence," as the saying goes, and the rest will sink and be forgotten.

The "distinguished" bookseller will refuse it as well — that is, the bookseller whose clientele comes from the ranks of the "society" favored by the "party," who reject such "trash" with horror and contempt, but greedily buy and pay well for pornographic and similar fine things. From his standpoint, the man is right; business is business! In our humanitarian age we have indeed come a long way; we have — despite the best intentions, presumably due to the high price of wood — unlearned how to burn heretics and "false teachers," and instead, one simply cuts off all means of life from such wrongdoers in a covert way and leaves them simply to waste away and die the slow death of starvation — which is decidedly more humane and far cheaper. Long live the humanity of the humanitarian age!

And is it perhaps no violation of Germandom when, through the infamous law of domicile, large communities — such as Vienna, for example — whose denationalization is aimed at, are forced to accept into the community association, after ten years' residence, those undesirable to them? Where then are the guaranteed rights of the community? The greater part of those thus forcibly thrust upon such German communities are non-Germans, and there lies the hook; that most of them also end up as charges upon the poor-relief institutions of the community is really a secondary matter — although shortsighted people, because of the purely material disadvantage, regard this as the main thing and oppose it (in vain) for that reason alone.

And yet this too is not a secondary matter, since the endowments of the German forefathers of the German communities are now — wholly contrary to the spirit of those foundations — being spent for non-Germans, so that today it is scarcely possible for a German to obtain a foundation of his forefathers, as these are for the most part

awarded to non-Germans, in whom then — with German endowment funds, in the most perverse manner — precisely the most rabid enemies of the Germans are brought up.[229]

The same is true of German scholarship, German literature, and German art, which are everywhere pushed back in favor of the non-German, or rather the anti-German. Let one look more closely through the rosters of professors at German and Austrian universities, colleges, academies, gymnasia, secondary schools, etc., and compare the predominance of non-Germans or anti-Germans over Germans with the relevant proportional numbers of the total population, and one will blush with shame. And how few among these few German university teachers are truly German-feeling, genuine Germans![230] And count those learned and educated Germans who would be well suited to work at higher schools, but are not appointed because non- or anti-Germans hold their places in order better to gratify the party, while they themselves must languish in degrading conditions — to the detriment of the nation, but to the benefit of the party!

Take a closer look at the wretched state of the theater, how few Germans are stage directors, how few genuine German poets see their dramatic works performed, while the anti-German, as dramatist, as composer, as actor, or singer, dominates the stage. They weep crocodile tears over the decline of the German theater, but stifle in the cradle the truly German poetry, the genuinely German music, with deliberate diabolical malice.

It is just as sad with German literature, no matter in which direction it wishes to express itself, for the non-German and anti-German is again promoted by the party, and the genuinely German is silently but surely pushed back, and its creators are harassed and left to starve.

And German art — whether painting, sculpture, or architecture — is likewise violated! Just look at Secessionist art, whether in color, sculpture, or architecture; just look at the façades of our houses, our modern monuments, etc., and one would have to believe in a decline of German art, if it were not that the true artists — through the party! — were being suppressed in favor of anti-German incompetence! It makes one's heart bleed to see works by first-rate and serious German artists who — in order not to starve — join in this mad dance and force themselves into apparent incompetence:

"Some bow, others bend themselves,
That greatness may consent to smallness,
That the growth of the higher may not shame the lower…"

(Anastasius Grün, Three Walhalla Non-Comrades)

And all this — all of it — is paid for with taxes collected from Germans, and fattened with endowments made by Germans for Germans, to the disgrace and shame of Germandom, despite the Germans in the representative bodies having been elected there by Germans! — But patience, we are not yet at the end!

We see how Roman law, to the advantage of the party, namely the Great International, grants movable property (mobile capital) utterly unnatural privileges and

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[229] Similarly: Dr. J. Lanz-Liebenfels, Ostara issue no. 18: Racial and Welfare Care, a Call to Struggle against Indiscriminate Charity. Ostara Publishing, Rodaun near Vienna. 40 heller or 36 pfennig.
[230] Compare: Privy Councillor Professor Max Seiling: The Professoriate, the Pride of the Nation? Leipzig, W. Miige. Price 1.50 marks.

advantages against immovable property (immobile assets such as land and house ownership, etc.), to the incalculable harm of the working people; how it favors speculation and thereby plays the wealth of the people and the state directly into the pockets of the Great International; how it fosters and protects both great and petty usury, letting it grow strong.

Thanks to this perverse law, we see the people impoverished despite the constant production of new value, and — under the protection of this crying injustice — we see usury daily on the increase, spreading in many forms — land, mortgage, food, housing usury, etc.[231] — like a polyp over the unfortunate people, plunging it ever more into debt, so that it can be calculated mathematically when the turning-point of general collapse, and thus the actual beginning of universal enslavement, must set in.

Through every possible trick, parliament and government seek to postpone this moment. Wages are lowered, thereby destroying the possibility of marriage (more on this later), forcing unmarried girls into employment, which in turn drives wages down further — for reasons of "economy," as it is wisely claimed — because these poor creatures are paid real starvation wages, and thus are deliberately pressed into becoming prostitution-slaves of their bosses or superiors.

In order to conceal from the people this shameless raging against its own flesh and blood, another slogan was coined by the unknown superiors of the party and trumpeted to the deluded populace — by their heralds, the liberal press, by the "God-gifted modern" poets from the "boards that signify the world" and which are falsely proclaimed to be "German art institutes" — with fanfare and drumroll. This slogan reads: *"Free Love in the Free State,"* but in truth says nothing other than: *"Slave-prostitution in the world brothel!"*

A further slogan, in natural sequence to the first, reads: "Third Sex"[232], in which the concept of "breeding stock" or "female slave" simply appears in disguise; in its further consequence, the third slogan "Women's Rights" would almost seem comical, were it not for the cynical mockery shining through all too horribly.

Women's — I say and write — women's right to "Free Love in the Free State," to the dignity "of the Third Sex," thus to the complete degradation of woman to a slave of lust and labor! — But the power of suggestion of the slogan has already grown so strong today that apparently all reflection, every personal, critical judgment, fails entirely, and the slogan is parroted thoughtlessly — for, "where concepts are lacking, there at the right time a word slips in."

This whole movement, standing to the advantage and under the conscious leadership of the party, to force upon women all the rights and duties of men — not to grant them[233] — is, however loudly it is proclaimed as "liberty," a deliberately guided regression to the herd-animal world, to slavery, in which the slave-owner hitches mare and stallion together before the wagon in one harness, in which he compels cow and bull under a common plow-yoke without any regard for sexual distinctions or characteristics.

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[231] See also Dr. J. Lanz-Liebenfels' Ostara issues nos. 40 and 41.
[232] Compare on this third stage: The Mystery of the Runes
[233] Similarly: Your Duty to Happiness, by a Philanthropist, Leipzig, Theodor Thomas, section: The Struggle for Sex, pp. 249–280.

It is the most revolting spectacle of the present day, that which the women's-rights advocates and suffragettes now offer, how they, with truly feminine fanaticism, want to forge their own slave-chains instead of standing up for their real women's right, which is to be found only in their natural calling in the The (the Th — namely the Law! — is the root-word of Germandom)[234]; for only acting with nature is moral and ethical, but to act against its spirit is immoral! Man and woman are each for themselves only half a human being; they are indispensable to each other and are capable of their true perfection only in union.

The woman is indeed entirely right when she reproaches the average man of today for degrading the The; but the man of today, for his part, rolls out the same charges with equal and entirely justified right against the modern woman. But here neither laws nor changes in the social order can help, but only an honest inner healing of the people in its individual members, in its men and its women, can bring cure and solution, as will be discussed in the fullest detail further below.

Just as senselessly — to the advantage and under the conscious leadership of that accursed party — as the welfare of the people in regard to its growth and continuation is ravaged, so that it must in its majority decay (degenerate) if a halt cannot be called here, just so is the welfare of the people in regard to its nourishment — from exactly the same causes — equally senselessly mismanaged, without parliament or government knowing how to provide counsel and remedy. Here again it is only the welfare of the party that takes precedence, while the welfare of the people comes up only second, yet must serve as a cloak for the former. Just follow with some attention the relevant deliberations in the city councils, district committees, Landtags, and the Reichsrat, and you will be astonished at the perfidy in this matter.

It is an old matter of experience that every country must produce as much in foodstuffs as it needs to supply its population with the staple foods from its own yield. Rome in its day perished when the regular shipments of grain from Egypt failed to arrive because of the disturbances of war — grain imports to which it had been forced when it began, in favor of pleasure gardens, to neglect agriculture.

Now a similar condition has arisen in the modern civilized states, which began more than sixty years ago and has today already matured to a threatening degree, endangering both state and people in their very existence if no remedy is provided at the last hour. It is the decline of the peasantry, of the "Ingesaßen" (long-established rural inhabitants), and thus of agriculture and animal husbandry — hence, on the one hand, the steadily and irresistibly skyrocketing prices of foodstuffs and the resulting dangerous expedients (palliatives) of importing grain (from Russia and America) and meat (from Argentina); on the other hand, the depopulation of the countryside and the accumulation of the landless, the unemployed, and the destitute (the proletariat) in the cities.

It would be astonishing and incomprehensible that within these last sixty years — it is not mere coincidence that the age of the parliamentary system and of constitutions is of the same duration, namely about sixty years — neither parliament nor government should have noticed this cancer in the body of people and state and thought of effective remedy, if one did not know how the party has always driven both parliament and government from embarrassment to embarrassment, and thereby, with fully conscious

[234] Compare Rita of the Ario-Germans

intent, prevented them from dealing thoroughly and without distraction with their true task — care for the welfare of the people.

It is only too well known how, through the intrigues of the Great International, that is, the Great One Party, both parliament and government were so often shaken that there was no other way to avoid complete shipwreck than to form new cabinets or to dissolve the Reichsrat and, after new elections, call it back into session. In a well-ordered household, the housewife does not, in the same period of time, use up as many cooks and maids as a modern, constitution-based civilized state dismisses and appoints ministries.

The inability of the ministers is not the cause here — indeed, some (certainly not all!) of them proved themselves capable statesmen, whose sacrifice in favor of that terrible party is most sincerely to be regretted, since they had it in them truly to feel, think, and act for the welfare of the people, had the party granted them the necessary time to do so. Likewise, individual members or whole groups of parliamentarians, whose most precious time and most honest will to serve the same purpose had to founder on the same obstacles.

Thus the ruin progressed unchecked. Once again, in the old familiar catchphrase-fencing, the frantic growth of the cities was praised as a sign of economic progress, and behind this slogan was concealed, as much as possible, the depopulation of the countryside and its farming communities, and the related, ever-decreasing ability to produce the necessary quantities of foodstuffs — grain, livestock, and other agricultural products.

One need only go into regions where once there was lively animal husbandry, where, still fifty or forty years ago, the community herdsman with his helpers drove hundreds of cows, where the farmsteads still today have stalls for thirty, fifty, or more cattle — but these now stand empty, showing only two, at most three, cows. I once asked such a farmer the reason, and his strong, curse-like answer was:

> *"Because we can't get any girls anymore, the damned people go off to Vienna, where they can whore around; no one wants to work anymore. My wife and my daughter now have to tend the cattle themselves; we have no hands left at home."*

And if one goes as a tourist into the Alps[235] and looks for the herds still to be found scarcely three decades ago on the alpine pastures, one finds abandoned dairy huts, rotting cattle pens — but no herds. They have been sacrificed to hunting, and perhaps would have died out even without that, for even there, in the remote corners of the Alps, the longing for the big city (similar to the former "America fever") made itself felt. In droves the farm boys and girls headed for the big city, their imagined El Dorado, only to sink there, in no small part, into the proletariat.

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[235] The excellently managed Grazer Wochenblatt, no. 50 of December 11, 1910, writes:

Purchase of Farm Properties in Styria — The Statistical Provincial Office in Styria has for several years undertaken the meritorious task of recording sales of rural holdings to persons of non-farming status and processing the results in a clear form. In the 22nd issue of its Communications there is a presentation of such purchases in the years 1906 and 1907, as well as a summary going back to the year 1903, when the surveys began.

Of particular importance here is the following statement, showing the number of farm properties sold which, as such, continue to be operated by the purchasers, in proportion to the total number of sales cases. The second figure shows the cases in which the purchased holding continues to be operated as an independent farm property:

1903 — total sales: 255, continued as farm: 88
1904 — total sales: 472, continued as farm: 228
1905 — total sales: 534, continued as farm: 105
1906 — total sales: 546, continued as farm: 103
1907 — total sales: 348, continued as farm: 121
Total — total sales: 1,755, continued as farm: 645

In the five reporting years mentioned, 35% of the total recorded sales cases thus fall under those holdings that remain as farm properties. It is also noteworthy that the retention of the farming form of operation in the Upper Region is proven in only 20% of sales cases, while in the Middle Region it is around 50%, and in the Lower Region 30%.

How much of the purchased land is lost to agricultural use, the Provincial Office could not determine precisely. In general it notes in its communication that, for the most part, the farm properties purchased are lost to agriculture when they are acquired for the enlargement of hunting grounds, for timber cutting and construction, and further for commercial and industrial purposes; to a lesser extent, those are lost which serve for parcelling out, for summer resort use, for resale, or for the rounding off of holdings.

By far the largest share of the areas of the sold holdings are those used for enlargement of hunting grounds — these amount to 58.8%, of which 57.4% alone are in the Upper Region. Following in order of purpose of acquisition are: for rounding off of holdings 13.8%, timber cutting 5.4%, enlargement of forest areas 4%, resale 3.5%, enlargement of hunting and forest areas 3.2%, etc. Operation by the owner accounts for 7.3%.

Among the causes leading to the sale even of debt-free farmsteads, the Provincial Office highlights the increased demand for farm properties in general and the unusually high purchase price. As a result, numerous farmers who otherwise would not have thought of selling their property are induced to sell their homesteads under otherwise favorable economic conditions.

These are bitterly sad figures, which speak an alarming language for public welfare and the state. Certainly, the purchase of farm properties by wealthy gentlemen who indulge in hunting pleasure is a very significant cause of the enormous rise in prices. Here is a field in which the state could render good service to the national economy by vigorous intervention, and at the same time pursue a protective policy for the foundation of the state, the farming class. But this insight seems not to want to come through the green table. And, of course, we have far "more important" things to do here.

A good portion of the farmers perished from these causes — although other causes, to be mentioned elsewhere, must also be considered — and fell victim to the slaughter of estates. Thus one often finds on larger farmsteads now only smallholders, who lease the former farm under the condition that they may keep no cattle, for the sake of forest and hunting preservation!

And these dreadful conditions developed not in an absolutely ruled state, but in a — indeed in all — modern, constitution-based civilized states under a well-structured parliament, into which even the farming communities send their representatives. The government cannot be made fully responsible for this, nor can the representatives in full measure — but certainly the power structures of the Great One Party, the Great International, can.

And is the condition of the city population any better? — No, and again no, and yet again no! This, too, is delivered, for good or ill, to the arbitrariness and coercion of the Great One International Party, despite the deputies it sends into the imperial representation — or should one even say because of the deputies it sends there?! We will leave that for the moment, perhaps returning to discuss it in greater detail in the course of this study.

What benefits has the contemporary parliament conferred upon the cities? First, the guilds — those strong bulwarks of the citizenry — were abolished, trades were made free. The bond between commercial employees and their employers, and likewise between journeymen and their masters, was dissolved, and with that, young people were driven out of household care and supervision into rental arrangements that were not always clean, where they fell into disrepair in an alarming proportion.

The so-called "free competition" set in — and this not always to the advantage of product quality or the reputation of the place — and very soon changed into "unfair competition"; but the slogan "free development" was parroted, even though under it whole rows of formerly prosperous merchants and tradesmen came to the beggar's staff. Brünn, Iglau, and others, for example, had once-famous cloth-makers' guilds; suddenly the slogan rang out: "Free trade — away with protective tariffs!" Even though free trade did not come, because the finance minister could not dispense with the customs revenues, the tariffs were nonetheless lowered so much that the Brünn and Iglau cloth industry collapsed, and one after another of the old cloth workshops, as a result of debt, passed into foreign hands.

The new owners — who soon called themselves cloth manufacturers, and who were not native to the nation but mostly non-Austrian and non-Aryan immigrants — cried out, once these changes of ownership had taken place, at the top of their lungs for protective tariffs, and of course they got them. And so, in all silence, there was carried out a change of ownership destructive to the hereditary people, to the benefit of foreign and foreign-racial immigrants — better said, intruders — thanks to the constitutional parliament, to the advantage of the One Great International Party, under the senseless slogan-juggling of "Liberty, Equality, Fraternity" and the accompanying "liberalism."

To this came the ruinous monetary system, and with it the notorious silver exchange rate, which in the late 1850s drove the premium (agio) up to 50%. The constant fluctuation of the exchange destroyed the greater part of the then-established merchant class through the uncertainty of monetary conditions, while enriching — indeed, really

first creating — those great capitalists who are the actual leaders of the One Great International Party, whose exploitation of the wealth of state and people has gone unpunished to this day, and to whom both state and people are indebted through interest and compound interest far into the distant future.

To this misery then came the new liberal laws — invariably trumpeted forth by the liberal press as the most "freedom-bringing" blessings for the people, and cheered by the deluded populace — for example, the new bankruptcy law with its settlement procedure. This unfortunate law, which was misused in the most shameless manner by the dishonest, non-Aryan mercantile class, especially in Hungary and Galicia, to the harm and ruin of the honest German merchant profession, toppled whole rows of old commercial houses, which had already been systematically sucked dry by the deliberately initiated frivolous game with exchange-rate fluctuations — since every commercial forecast was made impossible by the insane swings of the exchange rate, which in truth were nothing other than a game of chance.

The directors and organizers of this enormous fraud against the people — which swept away the most capable and honest old firms, impoverished the people, and nearly destroyed the sound middle class — knew how to cloak their machinations so cleverly that they were even revered by government authorities as "financial geniuses" and lauded as saviors of the state from financial distress, often decorated, even ennobled, while their wealth rose to the limitless and continues to rise, so that it must already today be regarded as an international danger, since it feeds the One Great International Party with its countless billions almost to the point of invincibility.

Thus the peoples, driven on again and again by the slogan-cries "economic progress," "freedom of trade and industry," "free speculation," etc., etc., whirled on in a state of near-delirium toward the terrible collapse of the Gründer-swindle on that infamous Black Friday, May 3, 1873 — which was to become the mass grave of countless enterprises and of previous living conditions. The Vienna Stock Exchange, one of the richest in the world, ceased working on that day and recovered only very slowly from that terrible crash.

The organizers and directors of this state, popular, and individual swindle — still unpunished to this day — knew well how to safeguard themselves, for they emerged from that mass destruction not only without loss, but had rescued into their own coffers what all the others had lost. How the people of that time — thanks to the liberal press — were lulled into blind slumber may be shown by the authenticated fact that the chief organizer and leader of that mass collapse, in his villa in a suburb of Vienna, was guarded by a mass detachment of a hundred security men — because he feared the outbreak of popular wrath — yet remained unmolested, because the naïve people did not know, and perhaps hardly suspected, the connection of the matter with their own precious selves, or what he and the One Great International Party had to thank their black-shoe troop of the "freethinking press" and its agents for.

The old honest spirit of commerce and trade, which contented itself with modest profit, delivered good, useful goods, was proud of that fact and equally proud of its place — namely the city in which it had been established for generations — is now, except for a few traces, gone. It had to yield to the pushy, usurious huckster spirit with its predatory operations, which require rapid production of mass-produced trash goods in order to dispose of them as quickly as possible at exaggeratedly high prices; for getting rich overnight is now the motto. Swindle and fraud, enslavement of the working forces,

depression of wages, dishonest acquisition of raw materials, poor internal quality behind a glittering exterior, sham competition, knavery pushed to the incredible and seemingly impossible to surpass, coupled with anxious and violent suppression of all truth-seeking efforts by honest insiders, and lavish reward of all flatterers and eulogists — this has today become the battle-sign of commerce; corruption has raised its victorious banner. But the peak has not yet been reached, at which the fall into complete destruction will occur — for it must occur.

With a consciencelessness unprecedented in history, truly without example, the contemporary usury-spirit has seized upon foodstuffs, which today cost on average twice as much as ten years ago, but more than five times as much as sixty years ago—the ill-fated birth era of constitutions and free popular representation. If these price increases benefited the peasantry, the damage would not be so severe, for the peasantry would be strengthened and thereby more productive; it could feed and pay the rural laborers better and not drive them, through want, into the still greater want of the urban poor and destitute class (the proletariat), the breeding ground of petty crime. But instead—and one need only ask the peasants on the spot—the farmer receives truly shameful prices for his produce, while by far the largest portion of the prices paid by consumers flows into the pockets of the food usurers, the large middlemen, and through them strengthens a Great One International Party, to which this economically harmful large-scale middle trade belongs in its chief representatives.

Thus another reason for the decline of the peasantry has been laid bare, in whose place the rural large estate is already being taken over by non-Aryan intruders, who arise from the guild of wholesale food middlemen, and where they establish themselves, they completely enslave the peasantry—pressing them down into a harsher slavery than in the hardest times of compulsory labor and corvée, indeed holding and treating them even more degradingly than in the days of Roman or Byzantine foreign slavery. It is Aryans who today fall as slaves to the Mediterraneans, Mongols, or Semites, who—and herein lies the bitterest mockery of the fact—are counted as free citizens, who possess the right to vote and even exercise it, and choose their throttling, namely their "popular representation," themselves! There can be no crueller jest in the history of mankind than these unbelievable conditions.

And our large landowners, mostly scions of old Armanen lineages and, as such, by inherited duty should be the leaders of the people (see above p. 26)—how do they stand toward these conditions, since by nature they should also cultivate large agricultural enterprises? All too rarely do they actually engage in farming themselves, as agriculture as such seems too laborious to them, and in addition they generally lack the necessary seriousness and knowledge. They are therefore compelled to have their estates managed by stewards and agriculturally trained officials, who—since the owner, lacking expertise, is incapable of supervising them or of checking their orders, their other business conduct, and especially their accounts—do not always keep the advantage of the estate in mind. Thus arises the otherwise inexplicable but fairly common case that landlords lease out their farms, their manors, even breweries, glassworks, etc., for a ridiculously small rent, which after losses in self-management still appears to them a shining profit, while the—mostly non-, indeed anti-Aryan—tenant in a few years attains wealth, in not infrequent cases soon even acquires the estate itself, while nothing remains to the former hereditary lord but the empty title.

In many, though certainly not most cases, the so-called "gentleman's life" of the dispossessed noble lords is the cause that rural estates pass into such ignoble

possession, and such ignoble owners then acquire seat and vote as large landowners in the state diets, thus also increasing in this way the power of the Great One International Party—the terrible Great International—to the ruin of the rooted, hereditary people, its deluded nobility, and, quite logically, its dynasties as well.

The only things the contemporary noble large landowner still cultivates are forestry and hunting; and although we must be grateful to him for reforestation and forest care, we have already shown above with a telling example how much this tendency is today overdone and, on the other side, harmful. The old Armanen maxim "Keep measure in all things" has, like so many other Armanen insights, lost all effect. The new, ignoble, non-Aryan, mostly anti-German large landowner, who has displaced the noble hereditary lord from his property, manages as an enemy of the land and people, destroying the forest for gain and sacrificing it to his usury-lust—thus making the land a desert by exposing it to wild waters and their silting.

And hunting? Is it really still the old "noble chase"? Just read the numbers of game taken in such hunts—often in the thousands! If game were shot regularly according to need, hunting could serve to feed the people; but the irregular supply of game to the markets makes its value uncertain, for the broad masses would only then be won over to game meat as food if they could obtain it regularly—like butcher's meat. They would get used to statutory closed seasons, but not to irregular deliveries and the resulting price fluctuations, for the small-town housewife lacks the time to track such things.

And so we are again driven back to the food usury, whose current slogan is: "Meat imports from Argentina!" Why not from the much nearer North Africa?—That here it is not the advantage of the people, but the advantage of that Great One International Party which is the driving force, needs no mention, any more than the fact of the struggle over permission or prohibition of the import.

Since the existence of "constitutional popular representation," that is, for about sixty years, the "people's representatives" have calmly and passively looked on at the deliberate destruction of the peasantry, and thus of the nation's food supply from its own soil, arranged according to very definite principles, and the few far-seeing warners were violently shouted down by the majority and, for their manly stand for the public welfare, slandered as obscurantists, reactionaries, etc., before their voters by the black guard and shock-troop of the Great One International Party—namely, the much-praised press—and care was taken that at the next election only "progressive" and "freedom-loving" minded men replaced such "reactionaries."

And so we now see the unpleasant battles flare up over permission or prohibition of meat imports from Argentina, after sixty years of satanically goal-sure preparation—when for the moment at least nothing else remains than to actually permit the import. Meat will certainly not become cheaper, but the profit of the wholesale food middlemen will rise immeasurably, so that the Great One International Party—the accursed Great International, which already fancies itself close to its dreamed-of goal—cannot be hindered from forging another link in the slave-fetters of the people, indeed of the whole of mankind, in order finally to bind them completely, to enslave them.

And this dreamed-of goal, this longed-for future state of that Great One Party, that accursed Great International, is the indivisible, unified World-Empire, is the One Herd with the One Shepherd, is the kingdom of the Golden Calf—the much-praised future kingdom of the Great, Boundless, Infinite Usurer!

The most conscienceless, shame-laden government of antiquity was without doubt the Byzantine. It was usury incarnate, which for its own sake, with all then-possible refinements of public careerism and with unsurpassable greed, suppressed every nobler, common-good-oriented will, and in unparalleled depravity shamelessly practiced open plunder, thus in suicidal villainy destroying ancient Greek culture—long before the Turk lent his blessing to it and erased the Byzantine Empire from the ranks of European states, and that quite deservedly.

And it was no different in the Western Roman Empire—with the same final result. According to the accusations which well-known Roman writers[236] bring against their contemporaries, their main vices were "luxuria," "ambitio," and "avaricia," from whose predominance they derived the decay of morals and foretold an end with horror. They thus designate extravagance, excessive display (luxuria), careerism, office-hunting (ambitio), greedy avarice and usury (avaricia) as the signs of decay of their time—and, sad to say!—these very vices are the driving forces, indeed the animating spirit, of our contemporary culture.

And yet, with what simple means were those vices then fostered, compared to those of today; how frightfully far our modern culture has brought it! The Romans indeed knew wealth, crude wealth in gold bars, but the fictitious, illusory paper wealth of today was almost unknown to them, as was its power to, by a few acts of will in minutes, send the stock-market prices of the whole world swinging and thereby swindle billions. Cunning and devious though they might be, their trade was still based on actual buying and selling of goods, for they had no inkling of futures trading—that shameful exchange swindle in which enormous amounts of goods and sums of value—yet in truth not present anywhere!—are sold and bought for a set date, with only the "difference" (the fluctuation in value) being considered, and meaning gain or loss. That splendid invention belongs to our culture and was therefore still unknown to the "corrupt Romans."

And how clumsy and laborious at the same time were their other "financial operations"! They had to raise numerous armies to plunder the known and accessible world. How simple is it today through stock- and other trusts. What bunglers, compared to us, the Romans and the Byzantines were!

But nevertheless, such a review is very instructive, and according to the rules of chain calculation, the unknown fourth term can indeed be found if three of them are known. And world history is the world court, as Schiller already said. Admittedly, the records of that court are usually falsified in much the same way as courtroom reports in our newspapers, which then usually astonish the unbiased reader when the accused — portrayed by the press friendly to him as a benefactor of humanity — ends up receiving twelve years in prison.

And it is exactly the same in the case of Byzantium and Rome. The naive reader of a "world history," who has been blissfully moved by the magnificent greatness of the emperors of Byzantium and the glorious majesty of Roman rule, is deeply shaken by the tragedy of their downfall and remembers in helpless rage the cruel verdict of the ruler of fate in the world court — because he had not learned the truth, which had been deliberately withheld from him with criminal intent, just as in that contemporary courtroom report. He therefore — out of ignorance of the actual circumstances — cannot

[236] Sallust, Cicero, Titus, Tacitus, Livy, Horace, Virgil, and many others.

solve the equation, which reads: a, guilt of Rome (or Byzantium): b, atonement of Rome (or Byzantium) = a′, guilt of our contemporary culture: b′, atonement of the same.

The solution to this equation is very simple, very easy, but the final result would be a crushingly sad one if we did not know that the dice of fate have not yet been cast, if we did not know that the High Council has not yet taken their seats upon the judge's chairs, and therefore that there is still time — but the highest time! — to present a vigorous defense against the verdict "Guilty!" by recognizing the mistakes made and striving to correct them.

Let us therefore attempt to use the time by searching for the causes of the decline, so that, once we have recognized them, we may work with dignified seriousness on their remedy, and finally raise the centuries-old cherished wish to the level of action and strengthen it into capability, so that we may, for the salvation of the Ario-Germanic people, set ourselves to the task with fresh–happy–pious–free courage!

— Alak fal fena! —

II. The Transformation

Whoever fears that they lack salvation,
Let them bend under the ban's stroke;
I do not fear for my soul—
I stand for Emperor and for Empire!

Walther von der Vogelweide

The meritorious and therefore much opposed and deliberately misunderstood researcher Dr. Jörg Lanz von Liebenfels says in No. 22, page 8 ff., of his Ostara,[237] "The Lawbook of Manu, etc.," verbatim as follows:

> *"Incidentally, all parliamentary governments are just humbug and nonsense, since the idiotic principle applies that majority of votes—which moreover is falsified through "house rules" and trickery—decides the leadership of the state. The Tschandala (non-Aryan, inferior races) are always in the majority. According to racial law, each citizen's vote is weighed according to racial value, not merely counted. Whoever has more Aryan racial features (that is, is purer in race than the others), has that many more votes.*
>
> *Racial law, built upon natural principles, is—despite its apparent harshness—by far a more humane law than our present-day laws and rights. It does not punish with sword, axe, rope, and dark cell, but rather enslaves the transgressor of the law and uses his physical strength in forced labor for the benefit of the higher races. Certainly, lower races must also exist; they too have their purpose in the household of culture. This purpose is simply: to serve the Aryan man, to take from him the coarse manual labor, and to perform assistant tasks in the cultivation and further development of civilization. The social question—which is more or less the question: Who should be on top, who should be on the bottom?—is thereby solved at a stroke in a just and unassailable manner.*
>
> *Yes, it is a disgrace and a shame if an Aryan (Ario-German, German) is to lead a "dog's life"—as Manu says[238]—in wage service, when he was born to be a master. It is heartbreaking to see how men of the most splendid Aryan race must be factory workers and clerks in an office, perhaps even placing their intellectual work in the service of a wholly inferior mongrel. This noble racial blood should and will—noting*

[237] Ostara-Verlag in Rodaun near Vienna
[238] Lawbook of Manu: IV. Main Section, 6: "Service for conditional wages is called Savavritti or dog's life and must therefore be absolutely avoided."

that it keeps itself pure—not perish. The day will come when such people will be sought after and when premiums will be offered for their procreation, just as the day will come when the mongrel brood—which destroys state, civilization, religion, and society—must be wiped from the face of the earth, since no statesman and no finance minister will succeed in satisfying the demands of that horde of lazy, unprincipled, and degenerate beasts.

The day will also come—indeed, it is already here, according to reports in French newspapers—when one will seriously proceed with carrying out my proposal to breed a new type of slave from anthropoids and low-standing races, thereby snuffing out the life of social-democratic dreamery. Is it humane to put ape-men and blameless men down in the coal mines (or in the engine rooms of ocean liners) and give them just enough so that they can barely live and breed new wage-slaves? Yet we need coal and ore if we want to preserve civilization! Yes—freedom from the Savavritti, from the "dog's life of wage labor" for the Aryan (Ario-German, German, etc.), and again enslave the old ape-man, placing upon him the yoke of culture which he stubbornly cast off!

He will not have it all too bad, for the higher man is an animal-loving man, and will not overstrain the ape-man too much out of self-interest—certainly not exploit him as harshly as today our Mediterranean and Mongoloid speculators and great swindlers exploit and rob the Aryan intellectual worker. Whoever among the Tschandalas does not like this should return to unculture. Even in matters of international law, only racial law can create order. Our age is the age of developed nationalism, that is, all peoples have united and consolidated nationally. When this development is once completed—and this will be the case within a decade—then we shall enter the age of "phylocratism," that is, of racial-law development and consolidation.

In order to establish peace between the races, the races will again separate, just as Abraham separated from Lot, the friend of the Sodomite apes. We shall assign to the Aryan race as living areas the temperate zones, to the Mediterranean race the tropical zones, as these are healthiest for them. The Aryan race shall have the Mongols as servants, the Mediterranean race shall have the Negroes as servants. In the Aryan racial territory, the old monarchical constitutions, the rights of lord and man, and the Christian religion in its old unity and strictness shall be maintained. In the Mediterranean territory, there shall be republican, constitutional, anarchist, feminist, and atheist states, entirely according to preference.

Every person shall be free to emigrate to an area that suits him, and also politically and socially—possibly also in a feminist sense—become "happy in his own way." Racial law—I emphasize it again—is a humane law; it demands only order and clean separation, and leaves everyone his own will, since the will is racially determined from birth and cannot be changed by training, nor should it be changed."

This highly significant borrowing from the extremely important writings of the intellectually creative researcher Dr. Jörg Lanz von Liebenfels I have chosen here as a transition because it expresses concisely and succinctly where we must seek our goal, because it excellently and clearly marks the paths to be changed, because I do not like to say in other words what has once been well formulated, and finally, because by reproducing this main passage from his writings I wish to draw the attention of my readers to them.

In the previous section we have seen that, in the roughly seventy years of the constitutional popular representation, by no means had that national salvation developed which was so joyfully expected during the mad year 1848—overly glorified as the "springtime of nations"; rather, popular representation had shown itself to be the most dangerous enemy of the people, state, and dynasty—indeed, outright as high treason against people, state, and dynasty—especially since that One Great International Party has always secretly regarded the constitution with popular representation as the transition to a republic! As now already appears from the above excerpt from Dr. J. Lanz von Liebenfels, we Ario-Germans explicitly demand the monarchical constitutions, and any further step that would threaten us with a republican constitution would be rejected with the utmost determination..

It should be well noted that in that "springtime of nations" sixty years ago, constitutional popular representation—or, as it was then called, the "Constitution"—was regarded as a liberation. And so the question must be posed and answered: what was it in the pre-March forms of state that was felt to be so oppressive that the "Constitution" was hailed as a liberating redemption?

Before I deal more closely with this question, it should first be clearly emphasized that throughout all of Germany and German Austria, the people—even in the rapture of youthful intoxication with freedom—nowhere behaved in a hostile manner toward their reigning house or its respective crown-bearer, and without exception proved loyal to their sovereigns. This may be shown here with only three examples out of many. Thus, in Baden-Baden they wanted to proclaim a republic—but with the Grand Duke at its head! In Vienna, the two agitators Hefner and Tuvora, speaking from the coachman's seat of a cab—which served them as a speaker's platform—declared the House of Habsburg deprived of the crown and proclaimed the republic. But the commander of the First Vienna Citizen Regiment and district chief of Neubau, merchant F. Ant. Killian—my maternal grandfather—arrested both, and it was thanks only to his reputation and influence that they could be led away without being lynched. And there would be many more such examples. For instance, in 1848 a rumor suddenly spread in Vienna—reinforced by wall posters (one of which I myself possessed)—that Emperor Joseph II (1741–1790) had not died, but that only a wax effigy had been laid in his sarcophagus, while he himself was being held prisoner in a Hungarian Capuchin monastery and was still alive. This was accompanied by a fiery call for his liberation. And this was believed, although at the time the emperor would have had to be 107 years old; indeed, a rescue action for him was quite seriously planned, but in the rush of events it could no longer be discussed or carried out. This is certainly no indication of hostility toward the dynasty on the part of the 1848 movement. All the fury of the people was directed only against the emperor's entourage, then called the "camarilla," from which they wished to free him. That is why Metternich acted very prudently in fleeing, for his life was indeed no longer safe in Vienna at that time; but neither the emperor nor any other member of the imperial house would have had a hair on his head harmed. This much in clarification beforehand.

The whole uproar was thus directed against the Metternich–Sedlnitzky police-administration system, which was honestly hated from the depths of the popular soul and ripe for overthrow. This general bitterness now sought a remedy, which it instinctively sensed in the old Gau constitution, but which, out of ignorance, it did not recognize. Therefore it cast longing glances at the supposedly exemplary great models—the French Revolution and the English Parliament—and "played revolution" just as boys play robbers and Indians. Then came the scouts and envoys (in German called "Emissäre") of the Great International—or rather, of the One Great International Party—and prepared the mood for the "Constitution" and for the "Parliament" (popular representation) with the usual slogans. If the uprising was modeled and planned after the French Revolution of 1789–1795, then the English Parliament was chosen as the model for the new form of government, and the people, who could now let off steam, were satisfied and happy—without being able to give themselves an account of what they actually wanted and how they could and should have transformed this desire into fruitful action.

It is not the purpose of this book to describe in detail this period of development, of disappointments, of suffering and hope, since the glimpses offered here suffice to give an overview of how constitutions and popular representations arose, what was expected of them—while in the first section of this book a clear overview in brief was given of how the people were deprived of their hopes because constitutions and popular representations—let us say—had not proven themselves, and, as shown by the failures, their harmfulness and hostility to people, state, and dynasty has been unequivocally proven.

And yet the instinct of the people had scented the right thing. With the so-called "enlightened despotism" it had been over forever since Emperor Joseph II and King Frederick II of Prussia—the last two brilliant representatives of that type of ruler—to whom Austria and Germany owed it that the French Revolution had left German soil more or less untouched, apart from small putsches in the borderlands. After the Napoleonic era, however, came the Metternich régime with its rigid guardianship over the "limited understanding of the subjects," which suffered such an inglorious shipwreck in 1848, but which, owing to its thirty-five years of influence, had forced the peoples—who now declared themselves "of age"—to deliver themselves like minor children into the hands of a power harmful to all peoples (international), a power that was not even recognized as such by the government itself.

Like big children, these German revolutionaries played ball with the slogans that had just fledged, and with touching heroism pulled the chestnuts out of the fire for the Great International gang of crooks—and in the process burned their own hands in the most terrible way.

They wanted a popular representation entirely in the sense of the old Aryan Gau administration, and in return they got that caricature of it which we have described in the first section.

What, then, is a Gau administration? How could such a thing be adapted to today's structured Germany and Austria, as well as to the other Germanic states, without disturbing them in their present form, without infringing on their independence, without harming their dynasties, but meeting all the requirements of just representation of all occupational classes equally, without majority coercion, and taking full and complete account of them?

The framework, the structure for a Gau administration, already exists—indeed, it is still, in large part and with few alterations, preserved as it had to form in primeval times for reasons of necessity. There is therefore no need for any so-called "reorganization." Each state, whether Germany or Austria, whether England or Holland, whether Denmark or Sweden, etc., forms in itself a whole, and its emperor or king remains, as he is today, the representative of state authority, the unity above the many-unity, comprehending these within itself. But each state consists of several peoples or lands, each of which possesses its own provincial government, detached from but subordinate to the central state administration. Each land is again divided into circles or quarters, each circle into districts, and within the districts are organized, first, the independent cities, markets, and larger rural communities into special administrations, or associations of small villages, hamlets, or groups of single homesteads—the so-called "Rotten"—into joint group administrations.

We thus see that in present-day administration—whether political, judicial, fiscal, etc.—five levels arise from the bottom upward (we shall call them levels[239]), and we can observe how these same levels also formed the foundation of the ancient Germanic Gau constitution in earliest times. Originally, however, there were seven levels, and it will be our concern, in the renewing of the ancient Aryan Gau constitution, to restore those two suppressed levels to effectiveness and bring their total number back to seven.

The lowest or first level visible today (though in truth it is the third) is that of the "municipality"; in olden times: the Centschaft, which is erroneously explained as "Tenshaft" (ten-dom), since the name derives not from the number ten but from the cent, namely the "contributions for common affairs." From this cent later developed the "Zehent" (tithe). It is, in and of itself, immaterial whether such a Centschaft or municipality today is a self-contained urban, market, or village community, or whether it consists of an administrative union of several smaller villages, hamlets, farms, or even a communal association of a certain number of single homesteads, whose looser grouping is usually called a "Rotte."

Each such municipality or Centschaft is independent in itself and conducts its affairs through its self-elected municipal council, under the chairmanship of the likewise self-elected mayor, in self-administration, under its own and its elected members' responsibility, but under the supervision and guidance of the next higher level—namely, the district or Gau administration.

The next higher, second level now consists of the district or Gau administrations, which—Hunschaften[240] erroneously called Hundertschaften—unite within themselves the Centschaften of their district into a single whole. All municipalities (Centschaften), whose number naturally was and is not fixed, since this depends on the population ratio, the terrain, and other particularities of the district (Gau), were and still are subject to the district, Hundertschaft, or Gau administration.

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[239] Levels—so called because they form, as it were, superimposed layers, like the stories in a house. In mining operations, these superimposed layers or levels are, as is well known, referred to as horizons.

[240] The name Hundschaft is derived from Hune, meaning "the high one, the mighty one," also "judge." The head of the Hundschaft was the Hun or Hüne; he was Arman, teacher, judge, and priest in one. Compare also "Hünengräber" (giants' graves) or "Hünenbetten" (giants' beds). — Hunruogh-Hundschaftsrichter, i.e., judge.

It should be noted that "cities with their territory" formed independent Gaue, Hundertschaften, or districts, and that large cities—which did not exist in olden times—must as such be incorporated into the next higher level, to which we shall return later. In those cases where a "city with its territory" appears as an independent Gau, Hundertschaft, or district, the city is always, naturally, the seat of the Hundertschaft, Gau, or district administration, and its territory is organized under it.

If, however, a city within a Gau were to grow to such a size that it became more significant than the Gau to which it belongs, it should be treated as an independent Gau or district and be separated from the previous Gau or district association, so as to prevent disruption of the balance between the rights, duties, needs, and requirements of the population of the urban and rural areas. In the case where such an expanded city had risen to an independent Gau, its city council would be regarded as the Gau administration, while its quarter, suburb, and outlying district administrations would be considered as the subordinate Zent administrations of the smaller communities, in order to conduct the affairs of the individual city quarters, small towns, and suburbs independently but under the guidance of the Gau administration—namely, the city council. (Decentralization under the sovereignty of a central idea.)

Now, in today's age of the much-praised constitutional popular representation, the municipality (Centschaft) is indeed independent and self-administering, but the district, Gau, or Hundertschaft administration is not independent; instead of being composed, as necessary, of elected representatives of the municipalities (Centschaften), it is run by government officials, whereby the organically necessary connection between the lower and higher administrative levels is severed—severed, moreover, to the advantage of the Great One International Party. It is therefore already here preliminarily demanded that the Gau, district, or Hundertschaft administration be independent and formed through deputies. The justification for this naturally necessary demand will be given later.

The third level is the Gau administration or the Kreis, which unites all Gau, Hundertschaft, or district administrations of its Kreis or Gau into one whole and thus represents their higher authority or governing body.

The Gau administration, too, is today not run by elected deputies, but—just like the Gau or district administration—handled by government officials, entirely contrary to the old Ario-Germanic Gau constitution. Thus the second and more important link necessary for the organic connection between the lower and higher administrative levels is now missing—a point to which we shall later return.

Just as large "cities with their territory" rise from the Centschaft administration to the level of the Hundertschaft, Gau, or district administration, so too particularly large world-cities with a population of over a million quite naturally—just as once the Free Imperial Cities—emerge from the association of the Gau to which they had been attached, in order to form independent Gaue for themselves, since their circumstances require different measures than those of the countryside. This makes a separate administration necessary and proper in order to preserve peace. Thus a million-city—such as Vienna or Berlin—would hold the rank of the third level, would be an independent Kreis or Gau in itself, and would therefore within itself contain the conditions for a three-tiered administration, namely:

a) the Kreis or Gau administration of the third level, with the mayor and deputy mayors at its head;

b) the district, Hundertschaft, or Gau administration of the second level, to which certain larger parts of the urban area would be assigned as districts, Hundertschaften, or Gaue; and

c) the municipal or Centschaft administration, as the first level, to which the quarters, suburbs, or outlying towns would be subject.

And in fact, for example, the city administration of Vienna is indeed structured into those three levels: city council (third level); municipal council (second level); and district council (first level)—although not yet according to the above schema, but rather following the parliamentary model of an upper and lower house.

The next higher, fourth level is the Land administration, with the governor (Statthalter) at its head, as the immediate superior authority over the Kreis or Gau administrations operating at the third level, and the indirect superior authority over the subordinate offices operating at the lower levels, in the order of the hierarchy. Just as the Kreis or Gau was also considered a county (Grafschaft), so the Land is considered a principality—regardless of the rank title of its ruler; whether that be king, duke, or margrave, or whatever else, for these are later title-extensions which change nothing of the fact itself, since here it is solely a matter of the division into levels, and by no means a matter of titles.

This is especially the case because, in accordance with the larger population of today compared to the time when the Gau administration first arose, certain counties of the third level have naturally risen to principalities of the fourth level (e.g., Württemberg, Moravia, etc.), which remains unaffected by the title question. Nor does it alter this classification that, for example, the smaller Württemberg is a kingdom and independent, whereas the larger Moravia is a margraviate and as such a crown-land of Austria; for the King of Württemberg, despite and without prejudice to his sovereignty, is incorporated into the German Empire, just as the Margrave of Moravia is incorporated into the Austrian Empire—a circumstance which remains unaffected by the accident that the Margrave of Moravia and the Emperor of Austria are one and the same person. These two lands—sticking with the example—belong, despite their difference in rank titles, to one and the same fourth level, namely that of the principalities.

The next higher, fifth level is formed by the realms which have developed under a crown into an independent state, whose monarchs are to be regarded as the visible representatives of divine Aryan law, in which position of power, and in whose sense—according to the Ararita—the designation of their dignity as “by the grace of God” is grounded; certainly not in the abused sense of a self-willed despot, which the Ario-Germanic law does not know and must not tolerate. When the Ario-Germanic people are restored to health, this designation of dignity will again signify the luminous noble one, the “wise one,” upon whose brow rests the crown of the Arahari.

Having thus traversed the five administrative levels, it is now our duty to show how the administration of each individual level is to function, and how those five levels must mutually support and influence one another, in order to fully and completely meet all requirements of fair representation for all occupational classes equally, without majority coercion.

It has already been said above that there were originally seven administrative levels in the Ario-Germanic–German Gau constitution, and that the renewed Armanenschaft must above all else insist on restoring this old Ario-Germanic–German Gau constitution—whereby it must be explicitly and repeatedly emphasized that this is not a "return to Aryanism," but rather a most definite and decisive "ascent to Aryanism"!

The racially-aristocratic[241] man is a distinctly marked individuality; he is a master-man in contrast to the herd-man of the Mediterranean, Mongolic mixed races, or of the Tschandalas (ape-men). He has always possessed the sense of self-determination and therefore has always known how to preserve the right of self-determination; and thus the sense of order was also his own, by which he willingly fitted himself into the self-created, developmentally necessary order of administration.

Quite different is the herd-man of the Mediterranean and Mongolic mixed races and of the Tschandala (breed of ape-men): the pronounced herd-man, the incorrigible slave-man, the animal-man. In contrast to the Ario-Germanic-German master-man, they possess no higher sense of self-determination, but only the animal instinct of self-preservation; hence no sense of order, but rather boundless selfishness (egoism) and the arbitrary rule that follows from it, once they have broken the compulsion imposed upon them. But when left to themselves they are devoid of any sense of order, incapable of creating or maintaining a state structure, indeed even of maintaining the smallest municipal structure—so that in the end every such attempt on their part ends in a horror of blood and ashes.[242] Numerous examples from their history prove this (e.g., the founding history of Russia), in which they sought Aryan rulers to whom they submitted themselves willingly and unconditionally, yet could only be kept in line with the whip. The Ario-Germanic German demands a self-chosen leader to whom he willingly submits, whereas the Mediterranean or Mongolic mongrel demands a master to whom he submits without will and without conditions, stubbornly bearing the inevitable yoke, which he strives to cast off as often as possible in order, for a short time, to intoxicate himself in bestial lust with the steaming vapors of blood, only to be driven back again into his chains—like a wild animal.

These two kinds of human beings stand opposed to one another in all Ario-Germanic states of the world; unfortunately, however, the Ario-Germans are always in the minority, even though it is through their intellectual gifts that they are the founders and sustainers of those states. But it is a crying injustice, supported by the so-called Roman Law,[243] that these two kinds of men, so opposed in disposition, should enjoy the same rights in common, and that the so-called popular representations, composed of all races together, should make their decisions by simple majority—by which the noble race of Ario-Germanic Germans is overpowered by the inferior mongrel races, and this to the benefit of the Great International, to the benefit of the one great international party of treason against people and dynasty.

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[241] Dr. J. Lanz von Liebenfels, our meritorious race researcher, designates the "Aryan race" as the "Asir race," with reference to the Æsir as sons of God. I can no longer use this well-founded and correct designation in my writings, because from the very beginning I have based the concept "Aryan" on "sun-begotten." Aryan and Asir therefore mean exactly the same thing.

[242] Likewise nihilism, anarchism, etc., whose impulse is directed only toward destruction, never toward building up.

[243] Cf. Ariosophie, Ar. 3, "The Rita of the Ario-Germans."

For this reason the first and most important level, that of the "I-ness" (individuality), is missing in the modern state order, being silently replaced by the "broad mass of the people"—the "herd." For this reason, schooling from the first elementary class up to the highest institutions of science and art is directed toward suppressing all individuality and breeding standardized mass-men, who are to resemble one another like one sheep resembles another, so as to form a well-fitted herd. For this reason, foundations established by Ario-Germanic Germans for Ario-Germanic Germans are deliberately awarded to descendants of inferior mongrels and Tschandalas, so as to make it more difficult for the descendants of the noble race to rise into the so-called educated circles. For this reason, advancement to positions in those circles—such as university chairs, judgeships, officer posts, higher civil service posts, etc.—is not measured according to the ability of the applicants, but according to the certificates of qualification from the universities, the so-called doctorates. The capable Ario-Germanic German, who, despite such systematic repression and disenfranchisement, nevertheless develops himself—thanks to his more vigorous racial intellectual power—into scholarly or artistic ability without possessing those final certificates, is branded as a "layman" (dilettante), or, if his intellectual achievements can no longer be ignored, is marked with mild derision as "self-taught" (autodidact); but the higher position remains denied to him, and he must be glad if, for a meager wage, he may serve as an intellectual assistant to a well-placed and well-paid offspring of mongrel or Tschandala stock—who then fattens himself upon the intellectual achievements of the enslaved noble-raced man, and moreover is trumpeted about as the true possessor of intellect.[244]

Thus, in all modern cultural states, all of which without exception arose upon an Ario-Germanic foundation, the Ario-German is the draught ox exploited and oppressed by the mongrels and Tschandalas; he is the degraded son of God, robbed of his birthright; he is—returning to the notorious passage in Genesis 6:1-4—the Bne Elohim, the son of God, who "saw that the daughters of (ape-)men were fair; and they took them wives of all which they chose." He himself bred his enemies, the mongrel races, and these were, are, and will remain the tyrants upon earth; "for when the sons of God (Bne Elohim) came in unto the daughters of (ape-)men, and they bare children to them, the same became the mighty men which were of old, men of renown."[245].

That—and only that—is the "original sin" of the Aryans, and it can be explained only from the standpoint of racial knowledge. But an Armanen maxim says: "When one sees the wolf's ears, the wolf is no longer dangerous"—that is, when one has recognized the danger and its causes, the danger ceases to be a danger, because with the cause one has also recognized the means of defense, which must now be employed with all strength and deliberation.

The goal of this defense is therefore the pure breeding (Reinzucht) of the Ario-Germans—specifically the Germans—on the one hand, and the clean separation of the noble race from the mongrel and Tschandala races on the other. In the future, it must no

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[244] For this reason the most important decisions and inventions at all times and in all places have been made outside the officially sanctioned university circles, which have always pursued these inventors and discoverers with the fiercest hatred, but have always been in the wrong thereby and in the end were forced to grant recognition. Likewise Dr. J. Lanz von Liebenfels, Ostara Ar. 24: "On Patent Law and the Rightlessness of the Intellectual Worker"; likewise Ar. 32: "From the Tax-Collecting to the Dividend-Paying State"; Ar. 40: "The Impoverishment of the Blonds, the Wealth of the Dark-Haired." See the list of Ostara issues at the end of this volume.

[245] For more on this, see Dr. Jörg Lanz von Liebenfels' writings: Theozoology, The Ape-Man of the Bible, etc. See the list of his writings at the end of this volume.

longer be the paper qualification of a middle or higher school that decides access to foundation posts, stipends, influential and well-paid positions in state service, in the courts, in universities, etc., but rather the racial-science finding as to the applicant's belonging to the Aryan race of German stock.

Prizes must and will be offered for Ario-Germanic pure breeding, marriage benefits granted to racially pure couples, and other measures facilitating and promoting pure breeding correspondingly enacted; and mixed marriages between the noble race and inferior races must under all circumstances be prevented. The Ario-Germanic Germans must regain their German law, on the basis of the Law of Manu and the Sachsenspiegel, in uncorrupted form, and adapt it to modern conditions; while the members of mongrel races living in Ario-Germanic-German states, lands, and cities must be forced into the naturally necessary relationship of dependence upon the noble race, already assigned to them by the Law of Manu, the Sachsenspiegel, and in general by "German law."

No non–Ario-German may henceforth hold any leadership position in Ario-Germanic-German states for which, as a herd-man, he is not capable: he may not be a teacher, university professor, judge, military commander (officer, general), high state official, magistrate, or administrative official, nor a lawyer (advocate, notary), doctor, clergyman, director of a theater, art institution, bank, or other establishment. However, all lower official posts—if no Ario-Germanic candidate is available—shall be open to him, as well as all servant positions, indeed all those roles whose mechanical nature renders them stultifying and degrading for the noble-raced master-man, but most suitable for the inferior-raced herd-man, so that they may be usefully employed. Even in military service he may never be given any—indeed not even the smallest—command role, and must be placed in units (companies, etc.) separated from the Ario-Germans.

In short, the entire naturally necessary order of development must be founded upon a strict, unbreachable separation between individuality-type master-men and collectivity-type herd-men—such that this separation begins already in school: for the individuality-type master scion, education; for the collectivity-type herd scion, drill.

Since this, however, cannot be achieved without inner motivation, nor even by outward legislation alone, it must first be striven for that the awareness of one's own immortality and of the free rebirth of the "I-ness" into renewed human life in a human body be awakened in everyone—so that each becomes clear that he will be his own descendant, for whose well-being he must carry out precisely those renewals, as I have discussed in detail in G.-Z.-B. No. 1, Runengeheimnis; No. 2, Armanenschaft; Ar. 3, Rita; No. 4, Völkernamen; No. 5, Bilderschrift.[246] This "knowledge" must be made the common property of all Ario-Germans, so that the saying "After us, the deluge!" can no longer apply.

Upon this "first level of I-ness," better said of the "I-ness type"—that of the master-men—and upon the subordinate and attached level of the collectivity-type herd-men, there is now built the "second level," the level of the Sippe (clan/kin), which in the modern cultural state—thanks to the advantage of the One Great International Party—is doomed to ruin, although it still partially exists in fragmentary remains. In the aristocratic feudal system and the associated Fideikommiss system there are still survivals of that old Germanic-German clan structure, which, however, must be adapted and developed

[246] The Religion of the Ario-Germans in Its Esotericism and Exotericism. Adolph Bürdecke, Zurich, 1910. – The Transition from Wuotanism to Christianity. Zurich, Adolph Bürdecke, 1911.

according to present needs, and extended to the entire Ario-Germanic-German population of the Ario-Germanic realm (Germany, Austria, England, Switzerland, etc.)[247].

The "Sippe" (family, family association, clan) is the foundation of the people and the state, and as I have already demonstrated in all previous volumes of the G.-L.-B. preceding this one (to which I herewith refer), from the Sippe, in accordance with its proper structure, arose the three estates of the Ingfo-ones, the Armanen, and the Istfo-ones. The Ingfo-one was the man of the soil, the settler; the Armane was the teacher, judge, and priest, who rose above the Ingfo-one yet, nevertheless, had to remain an Ingfo-one—thus still rooted in the clan association—while the Istfo-one, the emigrant, separated himself from the clan association in order to found a new settlement, in which he again became an Ingfo-one, that is, a settler and therefore founder of a new Sippe. From this it follows without difficulty that the Sippe formed the basis of all three estates.

It was also shown in the aforementioned five volumes of the G.-L.-B. that the head of the family, the elder of the Sippe (holder of the majorat), in the name of all members of the Sippe—who were subordinate to him as co-owners and beneficiaries, but not his illegitimate dependents—administered the clan estate and was therefore also its spokesman (Mundwalt). In his homestead or house, all clan members had the right to speak freely, but he had the final say, for he was the father or lord of the house. Outside his homestead, in the Centschaft (the municipality), however, he alone had seat and vote, for as the spokesman of his Sippe he represented it in the Thing.

Many a Sippe soon grew considerably, so that from the homestead there arose a village—as hundreds of village names attest—a clan association that in itself corresponded to a Centschaft and was also regarded as such. Such a clan association did indeed recognize in the head of the association also the elder of the Sippe (senior or doyen of the clan), but each homestead and each house was nonetheless independent, and its master was, within his boundaries, the father and lord of the house, and in relation to the doyen, again the spokesman of his closer kin—since he already had his "own hearth." Thus, from the Sippe there naturally arose the Centschaft.

Some Sippen, however, for various reasons, possessed estates often lying far apart, so that the clan association often extended into distant regions, and thus was scattered among several Zent, Gau, and Kreis associations, over which the Sippe as such often gained and exercised a determining influence. From this properly formed and developed clan association sprang that self-assured confidence which so advantageously distinguished our forefathers, and along with it that willingness to help, which led one to stand for all, and all for one, at any time—a support that benefited not only members of the Sippe alone, but also members of friendly clans (people still say today "of the friendship," meaning not only relatives) and those of neighboring Centschaften, Gaue, and Kreise. From this arose the concept of "landsmannschaften" (regional brotherhoods), which we still know by name today.

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[247] Significant, exemplary preparatory work in this field we owe to Dr. jur. Bernhard Koerner, Government Councillor in the Imperial Prussian Herald's Office in Berlin, in his Genealogisches Handbuch bürgerlicher Familien, ein deutsches Geschlechterbuch ("Genealogical Handbook of Bourgeois Families, a German Book of Lineages"), of which eighteen substantial volumes have so far appeared, published by C. A. Starke in Görlitz, containing extremely important information. The list of these eighteen published volumes and of further volumes in preparation is at the end of this volume.

Thus, the inner nature of clan tradition proves to be a strong means of fostering and strengthening the feeling and awareness of belonging together over a sometimes quite extensive rural or urban area—something that must be regarded as the firmest foundation for that high sentiment which we Ario-Germanic Germans so highly value as love of the fatherland and loyalty to the king. This Ario-Germanic-German love of the fatherland and loyalty to the king—offered freely from free men to their free land and rightful king—must in no way be confused with the servile and slavish so-called "patriotism" with its well-known "buttonhole tears," which, along with all its trappings, belongs to the mongrel races of herd-men, and has never belonged to, nor should belong to, the Ario-German.

Immigrants, mostly belonging to the mongrel races and Tschandalas, naturally found it difficult to settle in, for the settled population (Ingfo-ones and Armanen) met the strangers, despite all hospitality, with justified mistrust, preferring to see their heels rather than the tips of their noses. The first guests—apart from warlike incursions—who presented themselves to the original settlers were traders who conducted barter with them, and these were mostly of Semitic stock. The ancient, often pre-Christian Jewish communities in Germany and Austria confirm—despite all denials—this fact, and it matters little whether these Semites were Phoenicians or Hebrews, for both were children of one tribe and desert nomads.

These were not admitted as members into the Centschaften and Gaue, and for reasons of the then still living racial feeling were not permitted to reside within the boundaries of the Centschaft or Hundertschaft, but had to pitch their tents in the Markwald or on the outermost edges of the territory—out of which, over time, the Ghettos developed. Since the Semites, too, are known to have a strongly developed racial consciousness, the racial oppositions were sharply marked on both sides, and thus this separation persisted for more than two thousand years.

It was otherwise with the immigration of other races, in which such oppositions were not so sharply evident nor so strictly maintained. These immigrations were less often voluntary and mostly occurred forcibly in the form of prisoners of war, brought home as bondsmen and taken into the settlements, but as serfs. Through the close living together—despite the sharply marked line between freemen and bondsmen—ample opportunity for racial mixing was given, and thus the gates were opened wide to the deterioration of the native noble race. For, "the sons of God saw that the daughters of (ape-)men were fair; and they took them wives, or concubines, as they chose"—according to the right of the lord.

It was not only men who were taken as prisoners of war according to the then war and booty law, but also women and maidens, for the theft of people—especially women—was in those times often a matter of necessity. On this was also founded the right of "morganatica" (morganatic marriage; see G.-L.-B. Ar. 3, Rita of the Ario-Germanen). But hostile incursions, temporary or permanent occupations by the victors, also often caused disturbances in the development of racial pure breeding and, in some parts of Europe and even in Old Germania itself, brought about the emergence of that raceless mixture of peoples—the "raceless chaos"—about which one may read in G.-L.-B. No. 3, Rita, p. 145.

Among those foreign peoples who remained settled in the land—whether as conquerors or in other ways—must be named: Romans, who for a full five hundred years (from 15 BC to AD 488) were settled there; and although under Odovacar's rule Count

Pierius led the Roman provincials from Noricum to Italy in 488, enough of them surely remained in the land to carry on the five-hundred-year bastardization. Furthermore, the repeated Mongol, Khazar, Magyar, and Slav hordes that ravaged our regions—and though all of them were driven out of the land within a short time—they nonetheless left behind a bastardizing residue in the population. The Gypsies, too, though supposedly not arriving in Germany until the early 16th century, were unwelcome guests who could not fail to have such effects.

The Thirty Years' War, the Turkish wars, and the French wars then did their part to complete the racial chaos, so that only a few racially pure regions in Germany and Austria can still be noted—regions which must be preserved as seedbeds for the necessary regeneration of the Ario-Germanic race, and protected with all means from further bastardization.

This penetration of racial chaos was the cause of the apparent decline of the Ario-Germanic population and the actual decline of the German language, and of the fact that the once primeval Ario-Germanic territory—which extended far beyond the borders of Europe deep into Asia—is today restricted to so narrow a space, while all European peoples and languages rest upon an Ario-Germanic foundation and are still today maintained by Germanic stock that has been diluted or Slavicized, namely, by those who, from the mixing of the noble race with the daughters of (ape-)men, have arisen as the "mighty ones (tyrants) upon the earth, the men of renown," as it appears—seemingly so mysteriously—explained in that ancient fragment of mankind's historical record in Genesis 6:1–4. For without these "tyrants and men of renown," who are Ario-Germanic but bastardized descendants of those Mongoloid mixed races, those mixed peoples would simply be incapable of maintaining themselves and governing themselves; yet they also know very well their inferiority in honest competition with the Ario-Germans, and therefore seek to destroy them by force of greater numbers or to overpower them through cunning and deceit. And today the war of annihilation waged by that inferior mongrel brood, the herd-manhood, against the master-manhood of the Ario-Germanic noble race, rages more fiercely than ever, especially in Austria, where Ario-Germanism is gravely threatened by North and South Slavs, Magyars, and Italians, without receiving from the government the protection to which it is entitled. For so it is dictated by the interest of the Great One International Party, which unshakably holds before itself the ideal of the "One Herd with the One Shepherd," into whose framework the master-man simply does not fit, and therefore must be destroyed. And because the Ario-German—whether Englishman, German, Dutchman, etc.—is considered the representative of the master-man, there is the hatred and the intrigue of those mongrel peoples, under the leadership of the Great One International Party, against every Ario-Germanic people. How maliciously, for example, was the German War of 1870–71 instigated by Jesuitism, which confidently expected Germany's defeat and therefore had already arranged beforehand, as a victory celebration, the proclamation of papal infallibility with all its trappings, but was unpleasantly disrupted therein by Sedan, so that the matter had to be brought to a conclusion somewhat hastily. When one considers that Jesuitism leaves no means unused to achieve its goal—world domination with spiritual and material power—and that it is always ready to show itself accommodating to liberalism whenever it suits its purposes, it does not seem unreasonable to conclude that the liberal press, whose task it should be to expose Jesuit deceit but which lets it pass in silence, is either directly bribed by Jesuitism, or that—as has already been mentioned several times—Jesuitism and liberalism make common cause, finding their joint, apolar reconciliation within the Great One International Party. All the oppositions between Jesuitism (clericalism) and liberalism (plutocratic Jewry) are

nothing but deceitful sleight-of-hand, intended to deceive peoples, popular assemblies, governments, and dynasties about their universal, world-harmful drive for destruction.

But now back to the clan structure, after this necessarily digressive aside..

Just as the Jews built their "ghetto" outside the Centschaft, other foreigners who wished to settle permanently or even stay only temporarily were likewise forced to establish themselves outside the Centschaft boundaries. Thus arose the craftsmen's settlements, whose memory still lingers today in certain place names. Even estranged kinsmen sometimes met the fate of having to settle outside the Centschaft boundaries—in the Markwald or on the heath)[248] — a fact also recalled by the names of still-existing or long-vanished places, some of which even suggest that illegitimate or out-of-wedlock births, perhaps even those from a "morganatica," may have been the founders and first inhabitants of these despised places. If roving bands of murderous arsonists, possibly the scattered remnants of a Mongol or Slavic horde, settled somewhere—perhaps even in a pillaged locality after the murder of its inhabitants—such a place would soon fall into ruin by itself, due to the anarchic nature of its new population. The neighboring communities were soon enough forced to restore order and drive the troublemakers away, in which most were killed while the rest fell into serfdom—thus once again opening the danger of bastardizing the Ario-Germanic native population.

Through these foreign racial elements that penetrated the Centschaft itself as well as its neighborhood—elements that later strove to free themselves from dependence and at least to obtain equal rights with the settlers—there gradually arose groups seeking to assert their own special advantages. Thus began the formation of political factions. At first, the differences of opinion were not dangerous, for the foreign racial elements were too weak to assert themselves in the long term, since both Centschaft and Hundertschaft, indeed even the Gauschaft, were still too united in sentiment to allow themselves to be misled by such intrusions into their ancestral rights and customs. It was only with the arrival of the first Roman envoys that matters changed, for through the new doctrine the unity in the outlook of the native population was torn apart and opinion split into two camps.[249] The unity of the native population was still strong enough to intervene here with some effect. The Kalander (see G.-T.-B. Ar. 2, Armanenschaft, pp. 42ff.) formed, but this had only a delaying, not a remedying effect. The Roman envoys, accustomed to the intrigues of Rome and well-versed in them, soon recognized their advantage, and used the discontent of the inferior racial bondsmen and settlers—who depended solely on foreigner's law—to pose as their liberators, casting among the masses the falsified word of the Gospel: "Before God all men are equal!" It was then that the One Great International Party was born, and the Ario-Germans will only be happy again when this One Great International Party has been shattered and scattered to the winds. But this accursed One Great International Party was only just born; it still lay in swaddling clothes, yet it grew and thrived in the same measure as Ario-Germanism lost strength. Soon came Roman (in-)law, with its accursed preference for movable over immovable property, and the other fine things about which I have already spoken in detail in G.-L.-B. Ar. 3, Rita. The introduction of all this into Ario-Germania succeeded only through exploiting the quarrel between the master race and the herd race, and thus only that guilt-laden One Great International Party can be defeated and destroyed by the closest union of the Ario-Germans into the One Noble Race. Its continued existence and revival can only be

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[248] Hence the "little Völk on the heath."

[249] Likewise, Guido List: The Transition from Wuotanism to Christianity, publisher: Adolph Bürdecke, Zurich, 1911 — very important and relevant here.

prevented by the strictest maintenance and enforcement of foreigner laws against the Mongoloid and Negroid mongrel races and the Tschandala brood.

Now, since any unified and development-capable power is a thorn in the side of that One Great International Party, it set all its efforts toward breaking the power of the Sippe and of "friendship"—that is, of the allied (intermarried) kindreds attached to the Sippe—and thus, under its accursed influence, that second level of the Gau constitution, namely the level of the Sippe, was publicly ignored but secretly destroyed through the instigation and fostering of family feuds, so that almost the prophecy of the Völuspá (45–48) threatens to come true, which says:

Far forward I see, and much can I say,
of the doom of the gods, the fall of the victorious:
Now brothers will fight and be each other's slayers,
sisters' sons will ruin kinship bonds;
the world resounds, lust rages,
no man will spare another;
terrible adultery stalks the earth—
axe-time, sword-time, shields are cloven,
wind-time, wolf-time, before the world's downfall!

How we Ario-Germans, as Germans, may once again reestablish the Sippe has been shown to us, in an experienced and skillful manner, by a modern Armane, Government Councillor Dr. jur. Koerner in Berlin—to whom we are therefore greatly indebted—by setting his Genealogisches Handbuch bürgerlicher Familien, ein deutsches Geschlechterbuch ("Genealogical Handbook of Bourgeois Families, a German Book of Lineages") alongside the well-known Gothaische Jahrbücher (of noble lineages), already comprising eighteen substantial volumes, to which a further five volumes will be added during the course of this year. With unusual diligence, great skill, and well-founded expertise, he has documented the family history and family distribution of a large number of German bourgeois families, thus laying the foundation for a renewed science of the Sippe, from which we may hopefully soon see a renewed, consciously-practiced clan organization crystallize—out of which the Ario-Germanic nobility of the future will be born, nothing more and nothing less than the reborn Ario-Germanic-German noble race of the master-men.

For this noble-raced master-manhood, the recognition of the second level of the Gau constitution—the level of the Sippe of the master-manhood with the subordinate herd-manhood—is to be established. This is the task of the renewed Armanenschaft. How far the present-day nobility will be suitable for this purpose will only be revealed by their conduct.

It is understandable that, based on the knowledge of the laws of rebirth (G.-L.-B. Ar. 1, pp. 67ff.; No. 2, pp. 12ff.; and Ar. 3, pp. 168ff., 180ff.), the establishment of bourgeois hereditary estates must also begin—on the one hand to make the noble race settled again, to protect it from impoverishment through usurious exploitation, and on the other hand to counteract the threatening depopulation of the countryside and the decline of the Ingfo-onendom. Once again, the "house-father" or "lord" will be the spokesman (Mundwalt) of his Sippe—but only if he has his own hearth—while the unmarried man has no voice, can neither vote nor be elected (thus possessing neither active nor passive voting rights), and is under the representation of his clan leader, or if none is living, under that of his doyen or clan elder. Likewise, all mongrels belonging to the servant class, as

well as apprentices and junior officials from the master class being trained for it, are directly under the "housefather" or "lord"; whereas females are directly under the woman of the house. Female assistants are likewise distinguished between maids belonging to the subordinate mongrel race, and apprentices or female officials belonging to the noble race, insofar as such may later occur in any role other than within the proper traditional framework for the cultivation of higher duties and rights of women.

The members of the mongrel races are therefore not without rights. While they enjoy no master-rights—such as the right to vote, the right to be elected, the right to acquire landed property, to obtain leading official positions or officer posts, to be teachers or judges, or to direct important enterprises—they nevertheless have all other rights guaranteed, and stand under the protection of their own guardianship authorities, before whose deputies from among their own number they are heard, and to whom justice is given in accordance with the law. They have conditional freedom of movement, cannot be expelled from their place of residence without important reason, and may, with the permission of their guardianship authority, change residence and jurisdiction if both their previous and desired future municipality of domicile give consent.

Emigration is permitted to them only after release from their previous municipality of jurisdiction, if no civil or criminal impediments are present, which must be removed first. Immigration depends on the consent of a Centschaft as the competent authority for permanent residence. They are free to practice a craft and to acquire and exercise master rights in that craft, and petty trade[250] is permitted to them in the same way, but wholesale trade is forbidden to them, as is the operation of large-scale industry—whether as owner or as manager in the name of the owner. Sciences and arts—as privileges of the master race—are likewise forbidden to them, as is attendance at the lower, middle, and higher Armanen schools (middle schools, gymnasia, universities, academies). Only the people's schools intended for them, lower (recording) official posts, and servant positions are open to them. In the army they are to form their own companies under the command of Ario-Germanic senior and junior officers.

They are strictly forbidden any marital or extramarital relations with members of the noble race, and iron laws with inexorable consequences are in force on this matter, which will be discussed in detail elsewhere.

All of these basic provisions concerning the Sippe structure—here only briefly sketched, and whose complete elaboration is not the task of this book, but is reserved for a later time in cooperation with qualified Armanen—have solely the conscious intent:

1. To preserve the Ario-Germanic race, especially in its German branch, from further decline, to maintain and increase the still-existing stock of completely or nearly pure-raced members as a breeding reserve for purposeful pure and high breeding.

2. Through strict racial laws to prevent any further bastardization, and to forbid mixed marriages or extramarital mixing with inferior races through the strictest enforcement of such laws.

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[250] The matter of titles should here define the distinctions: Retail trade = merchant or tradesman; wholesale trade = merchant lord or trade lord. Small-scale industry = craftsman, master craftsman; large-scale industry = industrialist, industrial lord, industrial master.

3. To reintroduce, to the fullest possible extent, the old Ario-Germanic clan organization for the noble-raced master-manhood, and to give it legal standing—whereby only "housefathers" are considered of age and fully entitled to the possession of full civil rights, eligible to vote, and eligible for election.

4. Only members of the Ario-Germanic master-manhood enjoy civic freedom and German civil rights; members of the inferior mongrel races are subject to foreigner law and are excluded from all civil master-rights.

5. To establish hereditary master estates—similar to Fideikommiss estates—that are indivisible, and to create, according to German law, an order of inheritance that limits the freedom of testamentary dispositions to smaller gifts which do not diminish the main estate.

6. Every head of a household, or respectively every doyen (tribal chief), is obliged to establish, maintain, and pass on an inviolable and inalienable clan archive as well as a clan chronicle (respectively a tribal archive and tribal chronicle), under the supervision of the hundred administration, or respectively the "Hunschaft" administration, and, if necessary, even of the higher levels of administration, if the importance, scope, property, etc., of the clan or tribe should require it.

7. All of this serves the purpose of reviving the clan spirit, to ennoble it into genuine Ario-Germanic fatherland love, into genuine Ario-Germanic loyalty to the king, to raise and harden the consciousness of unity of the whole people, to enable it to reject everything un-Germanic and foreign.

Therefore, when an Ario-Germanic boy, at the age of seven, is taken into and accepted by his hundred as an apprentice, he must take a solemn oath to this effect, which he, at fourteen years of age as a youth, when promoted to journeyman — in expanded form — solemnly renews, after which, at twenty-one, as a soldier, he takes the oath to the flag and to arms, and at his elevation to master after completing his twenty-eighth year, on which occasion he receives from his hundred full civic rights, he then takes the full citizen's oath.

It is an absolute necessity that in the Armanenschaft the Ario-Germanic man's loyalty, in both its expressions — loyalty to the people and loyalty to the emperor and his dynasty — receives special cultivation, in order to be fully prepared for the times to come, when the "One Great International Party," in order to defend and maintain its position, will send anarchism to the forefront so that it may spread confusion and terror.

The Armanenschaft must therefore secure the emperor — in whom it recognizes not only the arch-Urman of the respective state, but also the visible Arahari, as the representative of the invisible Urahari, and therefore in him the inviolable head of the Armanenschaft — himself, and in him Ario-Germanentum as a whole, against treacherous attacks by the Tschandala, according to the principle: "One for all, all for one!"

Therefore, the wording of the Armanenschaft oath, which the master has to take at his elevation and upon simultaneously receiving full civic rights and duties in his hundred, is as follows:

"I swear to God Almighty, to the invisible Arahari, and to my Emperor (King) as the visible Arahari, according to Armanic law of obedience and duty of service, to my Ario-Germanic people and its Ario-Germanic Emperor (King), to maintain and uphold unconditional German man's loyalty at all times, to stand at all times for the honor and welfare of his consecrated majesty, and to present myself voluntarily and without being called, together with my clan and companions, wherever danger threatens him, to strengthen or form his bodyguard and to cover him with my own body and life, possessions and blood, as with a shield — be it against internal enemies in uprisings, be it against external enemies in case of war, be it by day or by night, in summer or winter, as far as frost grips, earth greens, lightning flashes, ships sail, the sun warms the snow, storms rage, and the waters hurl their floods toward the sea — yes, so help me Arahari!"

Only on this strengthened clan level can a likewise strong community be built as the third level of administration — that of the hundreds or municipalities. We have already encountered this … as the first level …. Based on what has been recognized so far, a hundred or municipality will present us with a completely different and clearer picture.

Only noble-blooded "Herrenmenschen," and among these again only the "heads of households" who "live in marriage" are considered "doll-menschen" and are therefore fully entitled, with the right to vote and to be elected. Only such a man has access, a seat, and a voice in the Thing, i.e., in the council of the municipality or hundred, to which position — without further power being granted (through election or appointment) — his dignity as "head of household" or "lord who has his own hearth" entitles him, whereas today he is nothing more than a "voter" (respectively: voting cattle) who shares this dubious dignity with every Mongoloid, Negroid, or Tschandala and calls his valuable property common.

Only in the Thing does he elect twelve councilmen — eight for the outer council and four for the inner council — each of whom has a clearly defined and delimited area of responsibility.

Since these twelve councilmen, apart from their titles, always keep the same number twelve across all levels up to the Imperial Council or the people's representation (parliament), and always have exactly the same well-defined areas of responsibility, this results again in the naturally developed division of tasks, in increasing scope and concentration from level to level upward to the center of the whole, or — to use the usual foreign expression — "decentralization under the rule of a central idea."

The twelve councilmen of the hundred or municipality thus consist of the inner or narrower council and the outer or broader council. The inner (narrower) council consists of the mayor or Schulze and three Schöffen. We will speak later about the meaning and duties of these four members of the inner (narrower) council.

The eight members of the outer council each have — as already said — a clearly defined sphere of activity (a so-called department, similar to today's ministers), so that each of them must direct his attention and activity toward a specific direction, while all together form the complete ring.

Since each member of the hundred knows exactly the councilman and his office, communication is easy, as he does not — like today's municipal and city councils, state assemblies, and Reichstag deputies — have to deal with all questions, thereby wasting infinite amounts of effort and precious time, but only has to receive requests and give answers within the scope of his office.

Let us now consider the clearly defined areas of activity of the eight councilmen, to whom we — for the moment, in order to designate them — will assign the following official titles:

1. The Guardian of the People — He is responsible for the population, the nourishment, and the occupations of the people, such as trade, industry, market affairs, and public food supply.

2. The Guardian of the Clan — He is responsible for the supervision of racial purity, hence the clan archive and public health care.

3. The Guardian of the Armed Forces — Security (police) and the community of warriors..

4. The Treasury Guardian — Imperial finances, banking and mortgage systems, foundations, and public welfare.

5. The Welfare Guardian — Public education, school system, public morality, fine arts, religious science, and cult.

6. The Knowledge Guardian — Science, higher education, statecraft, local history, library, and collections.

7. The Justice Guardian — Civil law, criminal court, arbitration courts, advisory offices, and legal protection.

8. The Land Guardian — Land distribution, land and house ownership relations, agriculture, forestry, mining, and livestock farming.

Just as these eight councilmen have their own specialized spheres of activity, the three Bwuessen also have their distinct spheres of responsibility. For preliminary designation, the following provisional titles shall apply:

a) The Welfare Steward: He is to cultivate knowledge gained through insight (intuition) and, for closer consultation, is assigned the Kin Guardian (2) and the Welfare Guardian (5).

b) The Knowledge Steward: He is to cultivate memory-based knowledge (intellect) and, for closer consultation, is assigned the People's Guardian (1), the Treasury Guardian (4), and the Knowledge Guardian (6).

c) The Justice Steward: He is to cultivate the union of insight-based knowledge (intuition) and memory-based knowledge (intellect). He provides the polar balance between the Welfare Guardian and the Knowledge Guardian as the impartial third party, as judge and decider, which is why he always casts the last vote. For closer consultation,

he is assigned the Defense Guardian (3), the Justice Guardian (7), and the Land Guardian (8). He also acts as the deputy of the mayor or Schulze in the latter's absence.

The head of all the councilmen, with whom he acts as twelve-in-one in the ancient Aryan-Germanic custom, is the mayor—or, by the old title, the Schultheiß (Schultes, Sculze). He listens and decides; his decisive word is unalterable. If he refrains from making a decision in an important matter, he may seek counsel from the next higher level of administration (the Hunschaft, Gau, or district administration)—in old law called "taking his Jug" (appealing to the higher instance or level).

He is the mouthpiece of his Centschaft (community) to the outside, just as the patriarch or lord of the house, who has his own hearth, is for his kin in the Centschaft-thing. Thus, as such, together with his three inner or closer councilmen or Schöppen, he has seat, vote, and election rights in the Gau- or Hunschaft-thing, in which he represents his Centschaft and exercises its rights.

The other eight councilmen and the rest of the Centschaft citizens also have a seat in the Hunschaft-thing, but only a consultative voice upon invitation, since all their votes are united in their mouthpiece and his three closer councilmen.

In the following fourth level of the Hunschaft (Gau or district) administration—which we earlier, identified as the second level—again twelve councilmen are elected, with exactly the same, though correspondingly expanded, spheres of activity as on the Centschaft level. Here, however, the head is addressed by his ancient title Hun, instead of Schulze or mayor as in the Centschaft. The titles and spheres of the remaining eleven councilmen remain, as already noted, the same as on the Centschaft level.

Today, however, the Hun is not an elected dignitary but a state-appointed and installed official, under the title of district head (Bezirkshauptmann). That the Hunschaft administrations, as well as the next higher Gau administrations, should again be filled by elected dignitaries, in order to restore the ancient Aryan-Germanic Gau constitution in its entirety, goes without saying and will be made entirely clear at the end of this section.

The next higher fifth—today third—administrative level is that of the Gau administration, the Gau county (Gaugrafschaft) or district (Kreis). Here again, exactly as in the lower levels, twelve councilmen are elected, with the same titles and spheres of activity as in the preceding levels.

In the Gau-thing (Kreistag), the Hunen together with their three closer Hunschaft councilmen have seat, vote, and election rights on behalf of their Hunschaften, which they exercise as their mouthpieces, while the Centschaft Schulzen and Schöppen may have a seat but only a consultative voice upon request, since their votes and rights are united in their Hun and his closer council.

The Centschaft citizens have the right to attend the Gau-thing, as well as the right to express approval or disapproval, but they have no vote, as their votes are united in their Hun and are represented by their Schulze and his three Schöppen with a consultative voice.

Just as the head of the Centschaft is the Schulze or mayor, and the head of the Hunschaft is the Hun, so the head of the Gaugrafschaft is the Gaugraf—which, of course,

does not mean a noble rank equivalent to a modern count, but merely an official and honorary designation.

Today's Gau administrations are likewise not formed by elected dignitaries, but by state-appointed officials, headed by a district head (Kreishauptmann) and, in particularly large districts, by a district president (Kreispräsident). While the old Centschaft and Hunschaft territories are mostly still preserved in their old boundaries, this is extremely rare with the Gaugrafschaften, where often not even the old names and borders are known. Later district divisions for various reasons received different boundaries, and thus the significance of their old historical names ceased, and the name fell into oblivion.

It is rarely advisable to restore the old borders and territories of the Gaue, as the current boundaries were usually drawn for necessary reasons and have already become customary. It is different with the names, however, since today's districts are often inadequately named, while beautiful, meaningful, ancient names of high historical and ethnological value still exist, or are at least remembered and provable, but have fallen out of use.

For some regions where the old name is lost, a new one is sought—but unfortunately, due to ignorance of the historical significance of names, the most meaningless is often chosen, merely because it "sounds nice" or for some other irrelevant reason. Amusing anecdotes could be told from such naming committees, if there were space and time. But these cases prove how necessary the revival of the old Gau constitution is, in order to awaken and strengthen the self-awareness of individual citizens—something that can only rest on a strictly preserved historical and genealogical foundation, which must also be reflected in the names, as a recognition necessary for development[251].

With the next higher — today the fourth — administrative level, that of the Landeswaltung is reached, which is usually administered by a governor — more rarely by a sovereign prince. The governor stands at the head of a multi-member body of officials, while elected deputies form the Landtag in the manner of a people's representation. But since neither the Hunschaften (districts or counties) nor the Gauschaften (circles) today possess elected representatives, the Landtag so to speak hangs in the air, as it lacks the developmentally necessary foundations in the people's representations of the fourth and fifth administrative levels. Furthermore, its existing structure contradicts the naturally necessary order of a Volks-thing, for such an assembly knows no divisions into right and left, into center, etc., since it must know no parties at all, because it must stand above the parties. The number of deputies is also far too large to work fruitfully, and this surplus,

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[251] As I demonstrated in G.1.-8. Ar. 4 "Peoples' Names" and supported with many examples, naming was not arbitrary as it is today, but was subject to very specific principles according to the rules of the Kala, so that truly ancient names always preserve a hidden, secret, and sacred meaning alongside the obvious, surface meaning of the word. This hidden meaning must always be sought in the secret doctrine, even when it is a mythological one—whether only apparently or actually so—for even the names of the gods were not regarded as personal names like our modern given names, but rather denoted specific attributes of the gods, which is why each divine being appears under such a variety of names. The concepts concealed behind such mythological names served to encode, in a hidden manner within the name, the designation of the particular locality in what we may call an esoteric sense, while for the general public it held an exoteric, mythological meaning. The interpretation of genuine ancient place names always lies in the first order of the primal word. Compare, for example, G.1.B. Ar. 5 "Picture Writing": "Werffenstein" pp. 136, 345, and elsewhere.

serving only the Great One International Party, aims merely at the physical manifestation of power through majority voting, and in its many-splintered and fragmented party groups only confuses matters — in order, to the benefit of the One Great International Party and to the detriment of the welfare of the people and the land, to muddy the waters.

After about sixty years of existence of the Landtage in their present form as people's representations, they have proven themselves just as untenable for the future as their predecessor, the estate-based constitution (Ständeverfassung), and they are already ripe today to step down from the stage of their activity quietly and without fuss, just as the estate-based constitution was obliged to do sixty years ago.

In accordance with the original Ario-Germanic-German Gauverfassung, the Landeswaltung, which belongs to the sixth administrative level, must be built directly upon the fifth level, the Gau-verwaltung. The Landthing, in which all Gaugrafen and the three inner Gauschaftsratsmänner or Gauschöppen have a seat, voice, and vote and are eligible for election, in which all Hunen and their three inner Hunschaftsräte have only a consultative voice, and all Schulzen and their three inner Centschaftsräte or Schöppen have a seat but only the right to express assent or dissent, elects again twelve councilmen — who, at this level, are called Ratsherren — with exactly the same, only correspondingly expanded, spheres of activity as we have already encountered at the lower levels.

The next higher — today the fifth — administrative level is the Reichsthing, formed from all Landthinge of the sixth level, from which it must grow in developmentally necessary sequence. What we said above about the people's representation in the Landtag applies in an intensified manner to the people's representation in the Reichsrat, which is why, referring to what has already been repeatedly stated, we will say no more about it here.

The Reichsthing is constituted exactly as the Landthing is, from the immediately subordinate level, with all governors (or sovereign princes) and their three inner Landesräte or Landesschöppen having a seat, voice, and vote and being eligible for election. All Gaugrafen with their Gauschöppen or inner Gauräte also have a seat and a consultative voice without voting rights, while the Hunen with their Hunschaftsschöppen (the three inner Hunschaftsräte) have a seat but no voice, though they may express approval or disapproval. This Reichsthing then elects twelve Ratsherren for the Reichsrat, four for the inner and eight for the outer Reichsrat, with exactly the same official titles and spheres of activity as in the lower levels.

Just as in the Centschaft the Obmann is the Schulze (mayor), in the Hunschaft the Hun, in the Gauschaft the Gaugraf, and in the Land the prince or governor, so for the Reichsverwaltung the Obmann of the Reichsrat is the “Chancellor.” But just as little as the Schulze in the Centschaft, the Hun in the Hunschaft, the Gaugraf in the Gau, and the prince (or governor) in the Land is the lord and master, just as little is the chancellor in the Reich; for he, as well as all chairmen subordinate to him in the lower levels, recognizes as his sovereign the deity ruling in justice, whose symbol is the sun, and whose visible representative on earth is the “German King” (or Emperor), in whose name they exercise their office, and who from ancient times among the Ario-Germans was called the “Arahari.” The Arahari (the German King or Emperor) is not elected but is raised to the throne by his birthright, and if it should happen that his lineage and kin die out, then — from time immemorial — he is obliged under Armanenrecht to appoint his successor as future German King (Emperor) himself.

More on that later; now back to the Reichsthing and the Reichsrat as the seventh administrative level.

At the head of the Reichsthing and the Reichsrat stands as Obmann the "Chancellor," who could also be called "Reich Chancellor," with his three inner Reichsschöppen, who individually — exactly as described above — would function as:

a) "Reich-Heilswalter"
b) "Reich-Weistumswalter"
c) "Reich-Femwalter"

To the Reichs-Heilswalter would be assigned the Reichs-Sippenwahrer (2) and the Reichs-Heilswahrer (5), to the Reichs-Weistumswalter the Reichs-Volkswahrer (1), the Reichs-Schatzwahrer (4), and the Reichs-Weistumswahrer (6), and finally to the Reichs-Femwalter the Reichs-Wehrmachtswahrer (3), the Reichs-Rechtswahrer (7), and the Reichs-Landwahrer (8).

This inner Reichsrat, whose organically necessary connection with the outer Reichsrat has here been shown, is flanked by that outer Reichsrat, whose expanded spheres of activity, according to the previous arrangement, are now as follows:

1. Reichs-Volkswahrer: Responsible for the management of the nourishment of the people as a whole via its professions, such as trade, industry, transport, and market affairs, and thus also for regulating the supply of food to prevent inflation, etc., as well as the migration system and management of emigration.
2. Reichs-Sippenwahrer: Responsible for the supervision of the pure breeding and care of the ruling race and thus the management of the Reich's kinship archives, as well as oversight of public health.
3. Reichs-Wehrmachtswahrer: Defense, army, and other security matters for protection and defense, as well as herd management.
4. Reichs-Schatzwahrer: Reich financial administration, banking, monetary institutions, mortgage affairs, foundations, and public welfare.
5. Reichs-Heilswahrer: Education of the ruling race and mass-drilling of the herd races. Religious worship and religious science, public morality, fine arts.
6. Reichs-Weistumswahrer: Science, higher education, state art, state and world history, libraries, collections.
7. Reichs-Rechtswahrer: Civil and criminal law, arbitration courts, advisory offices, legal protection.
8. Reichs-Landwahrer: Land distribution, property relations of land and houses, agriculture and livestock, forestry, hunting, mining.

Through this structure, identical in all seven levels, strictly professional and unimpeded communication is now possible between the individual levels, as well as within the same level between the individual offices, without loss of time or waste of effort.

If any Centschaft needs assistance, or any facility from provincial or state funds, or has any other matter whatsoever, even if only requiring advice, the responsible Ratsmann, in whose sphere of activity the matter falls, will either contact his neighboring Centschafts-Ratsmänner of the same sphere, or — depending on the nature, subject, or importance of the matter — directly contact the corresponding Ratsmann of the Hunschaft, Gauschaft, Land, or Reich, bypassing all other troublesome, time-, labor-, and

cost-wasting intermediate offices (instances), and is then assured of being understood by another expert, with no obstruction or other hindrance from outside.

Conversely, if a Reichsrats-herr of a particular sphere — for example, in railway matters (No. 1, Reichs-Volkswahrer) — desires an expert opinion, he writes to the Landes, Gau, Hunschaft, and Centschaft Volkswahrer and requests their opinions, and he receives them in the shortest possible time, free of all obstructive "ifs" and "buts."

Or, suppose a Centschaft citizen has assembled a valuable collection of geological, genealogical, local, and provincial-historical significance; but it has grown beyond his means, and he can no longer maintain or preserve it — there is danger that this collection will be sold abroad and scattered, even though it would be valuable and irreplaceable for the Gau, even for the Land, if lost to them. (The present provincial administration is far too sluggish and far too entangled in all possible obstructive intrigues of the Great One International Party — what is called party politics — to have any conception, understanding, or funds for such "impractical things," and so such initiatives remain unfulfilled for years, and the collection goes to America, whereupon some feuilletonist (for a column fee of 3 heller) in some morning paper lets loose a wail of lamentation, whereupon the matter is considered settled.[252]

If such a case were to arise under the Gauverfassung here aimed at, the responsible Centschafts-Weistumswahrer, together with the Centschafts-Schöppen as Weistumswalter, would immediately make contact and also consult the Schatzwahrer (No. 4). The Centschaftsrat would very likely acquire the collection without delay and appoint the owner as its custodian (Kustos). But if the Centschaft had no funds — which, as we shall later see, would hardly be conceivable — the Centschafts-Weistumswahrer would without delay turn to the Gauschafts- and Landes-Weistumswahrer, and there is no question that already the former, but certainly the latter, would immediately arrange the purchase, without it being necessary to go as far as the seventh level to the Reichs-Weistumswahrer, let alone to the crown.

And all this without detours, without "Why?" or "For what reason?", without favoritism or flattery, without allowances (Diäten) and their appendages.

If one proceeds according to the well-founded proposal, irrefutably set forth by the repeatedly mentioned and highly meritorious researcher Dr. Jörg Lanz von Liebenfels in his Ostara booklet No. 32, "From the Tax-Collecting to the Dividend-Paying State"—a work to which I hereby once again refer—one will also understand that the concept of "national debt" is sheer nonsense and, on the part of those who invented it, the most ingenious of all frauds ever perpetrated by the One Great International Party.

An Armanen saying goes: "When one sees the wolf's ears, he is no longer a danger," i.e., once the danger is recognized, one also recognizes the means of defense. Now that Dr. J. Lanz von Liebenfels has demonstrated that the concept of "national debt" is nonsense, and therefore no longer dangerous, the future Gauwaltung, following his instructions, will—after a short struggle with the Tschandalas—bring it about that the

[252] This case is "highly topical," but due to lack of space it cannot be discussed here in more detail. Should anyone, however, wish to inquire about it, Mr. Engineer Franz Kießling of Drosendorf in Lower Austria will certainly be glad to provide detailed information. See, at the end of this volume under the announcements, the list of works by Franz Kießling.

national debt will be erased, that taxes will gradually decrease and finally disappear, and that within a foreseeable time citizens will be paid shares of the state's profits.

That our opponents try to portray this as a utopia and make it appear ridiculous is, of course, self-evident and their right. But the thinking person should obtain this small booklet (it costs only 40 Heller or 36 Pfennigs), study it thoroughly, and judge for himself. He will then easily see that this proposal is not only feasible, but—being a natural necessity—must inevitably be realized.

Without speaking further here about the classification of these twelvefold administrations into the seven levels and their mutual relations—which are so evident that any thinking person can test them with any example—let us mention only one other point: namely, the delegations now meeting in Austria, in which the haggling over credit approvals must deeply displease every true friend of the fatherland (I deliberately avoid the word "patriot") and must most sadly highlight the inadequacy of our armed forces, especially since for other, far less important, even harmful matters, funds are always granted in full and in excess.

On 7 February 1911, the joint Minister of War, Baron von Schönaich, in the session of the Army Committee of the Hungarian Delegation in Buda-Pesth, was moved to say, among other things:

> *"Permit me first to deal somewhat more closely with the individual budget items. In my earlier exposés, I have repeatedly pointed out, in prominent places, how much our armed forces have so far been hindered by the inadequacy of personnel and material resources, and how, condemned to life-throttling stagnation, we have lagged behind our neighbors. And there are many such backwardnesses—not through the fault of the War Administration, let it be said—which have accumulated over time due to the inadequacy of resources, and which, as a heavy burden, have had to be carried forward year after year. The aim of the present budget is, at least to some extent, to remedy these conditions. Thus, it is characterized in three ways: First, as an action for the greatest possible elimination of backwardnesses; second, for the rectification of the budget with respect to price differences; and third, as a measure for the desired improvement of the army. These requirements are contained, in appropriate material division, in the four budget sections mentioned at the outset,"*
>
> and so on, and so forth.

This crushing tragedy of the situation, which forced the joint Minister of War of Austria-Hungary to make such a shameful confession—to beg, haggle, and negotiate just to maintain Austria's defense capability at the level required by the times—is surpassed only by the even greater tragedy that so-called "patriots" did not immediately, without debate, grant everything to meet these requirements, but instead engaged in party politics.

This is not about forging plans of conquest, not— as a malicious Tschandala witticism puts it—about "playing soldier and great-power arrogance," but about the highest peace tasks of the future. For only the strong, militarily capable state is the guardian of true peace. And because this realization has also dawned on the "One Great International Party," it stirs up the taxpayers against the army bills, sets its shock

troops—the poor, misled Socialists and their hangers-on—to stage anti-military demonstrations in order to force disarmament, well knowing that this is high treason. Disarm today, and tomorrow anarchy reigns!

When Louis XVI disarmed his two Swiss Guard regiments, the Revolution broke out, sacrificing him—as a scapegoat of the "One Great International Party"—to the guillotine, after that very same "Great One International Party" had, through tireless, devilish malice, enervated the royal house for centuries through flattery and indulgence, rendering it incapable of resistance. It was they who filled their pockets while the "senseless chaos of the Tschandalas" raged against the Aryans; at that time, blue eyes and blond hair were enough to be guillotined!

And the result? Boundless anarchy, complete exhaustion and the Volks impoverishment[253], and the tyranny of Napoleon! Vienna in the 15th century offered a similar spectacle on a smaller scale: the patriotic, i.e., Ario-Germanic, city administration was overthrown in an uprising by the rabble, and the Ario-Germanic councilmen Vorlauf (mayor), Kunz, and Rampersdorfer were beheaded. The rabble—meaning the mixed-race population (today one would say the Social Democracy)—seized control of the city and chose a mayor and council from among themselves. But after only nine months they had mismanaged everything and were forced to once again accept Ario-Germanic or patrician administration.

And in recent years, of the many attempts at socialist takeovers of municipal administrations, industrial enterprises, savings banks, and similar institutions—which were always loudly trumpeted as modern, liberal achievements—most have collapsed, and the few still existing are in a state of dissolution, which is, of course, carefully concealed by the Social Democrats. For it is simply not given to the mixed-races, as herd-men, to lead and promote a common enterprise; neither mixed-races nor Tschandalas have ever, at any time, possessed state-founding or state-preserving power. This, by the way, is the reason why there never was, is not, and never will be a Jewish state[254], and why all attempts to create Jewish colonies have always ended so miserably.

All historians—of every side and every people—recognize unanimously and without exception that only the Aryans possess state-founding and state-preserving power. And this unanimous recognition alone already grants the Aryan the right and the duty of the Herrenmensch, and makes it a natural necessity to subordinate all others, as herd-men, to him. This is the necessary conclusion of the Divine Will, which will be fulfilled because it must be fulfilled!

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[253] Cf. Johannes Sherr, Mensolice Cragifomödie, Vol. XI, "Paris at the Time of Terror." A very instructive study with exhaustive source citations. Suitable for thoroughly correcting many errors about the "blessings" of the "Great Revolution."

[254] The prehistoric kingdoms of Judah and Israel in Asia Minor were by no means Jewish kingdoms in the way one might think of them today; in them, the original people were of Aryan race, and the Semite formed the nobility and ruling class. As long as the original Aryan people remained strong, these small state formations also endured. But when the original people succumbed to the infiltration and oppression of the Semites, the end of these state formations also came. The Jewish War, which supposedly ended with the destruction of Jerusalem, was only an uprising of the Aryan natives against their Jewish oppressors, for whom Rome reconquered Jerusalem. See appendix: "Jerusalem, the Mortgage Bank of Caesarian Rome" and "The Jews as State and Nation." Incidentally, also an example of how history has been and is falsified.

We have already described above, how the "One Great International Party" deliberately and treasonously fosters the "Yellow Peril" and already today uses it as a means of intimidation and threat against the Ario-Germanic peoples; but we have an even more immediate European danger in the growing power of Russia, based on the testaments of Peter I the Great and Catherine I, the Russian Semiramis—testaments founded on the statecraft of conquest and appropriation, to which Russia has remained true for more than a quarter of a millennium. We also know how the southern and western Romance and Celtic states constantly lie in wait for Ario-Germania with predatory lust and ever-ready spring, and with truly welsch cunning so Mephistophelianly refine today's weapons of war that the Ario-Germanic knightly form of warfare has become impossible—because they are not up to it—and therefore inject such welsch treachery and baseness into war in order to strike down and annihilate the Aryans with these weapons, imagining that the Aryans cannot match them in that way.

Knowing and recognizing this, this miserable, curse-laden "One Great International Party" now wants to prevent us Ario-Germano-Germans from keeping our military strength on par with that of our enemies, so that we might all the more easily succumb to them, to be robbed, dishonored, and half-destroyed, and then incorporated into the great slave-state of world-encompassing usury—like a herd under a single shepherd. But we have seen the wolf's ears, and we will know how to face these yellow, red, and black dangers as Aryans. Yes, once more shall the sparks fly from the Ario-Germanic–Austrian battleships, once more shall Donar's battle-lightning flicker and hiss from the colossal barrels of our dreadnoughts, once more shall our peoples' armies thunder along the old Irminsul-roads to the south and west, and if need be also to the north, in order to force the Tschandala-brood back into the fetters of culture which they have sacrilegiously broken—so that order is restored, and the lordly man regains the lordly rights stolen and swindled from him, but so also that the herd-man is again brought into orderly conditions, in which his happiness, too, will be able to flourish.

This end is precisely what that black league of high traitors—that curse-laden "One Great International Party"—fears, and therefore it devastated our peasantry to make self-production of food impossible for the peoples, so that when the "yellow" or "red" peril comes, it could, by means of a "continental blockade," produce famine in a matter of days. Therefore it wants not only to make our armies incapable of resistance, but also to spread demoralization (corruption) in their ranks; and therefore it opposes every natural and necessary subordination with its transparent slogans of "freedom," "equality," and "brotherhood."

In order to be equal to those inevitable battles that will come—because they must come—all army requirements must be fulfilled in the richest measure; for then, if we are victorious, we shall have it in our hands to restore war to the Ario-Germanic knightly manner. But until then Heimdall must keep watch on the gods' bridge, Bifröst—and well-armed at that.

When at last the old Ario-Germanic Gau constitution with its seven levels has been introduced—a constitution in which there will be no room for that monstrous "One Great International Party"—then, for example, the "Reich Defense Overseer" will no longer have to utter such degrading words concerning his requirements for army and navy; he will no longer have to weigh like a stockbroker his "I take" against his "I give" just to wring out a paltry fraction (cf. the notorious: "with half will and half means, a complete failure!") of what he needs, but will simply demand and just as simply receive what he requires. For then the matter will truly be about the welfare of the people and the

Reich, and no longer about the advantage of that all-worldly "One Great International Party."

As a member of the outer Imperial Council, he is assigned to the Reichs-Femwalter of the inner council, while all defense overseers of the lower territorial, Gau, Hunschafft, and Centschaft levels are subordinate to him. In the strict division between lord-men and herd-men, the foundations for the troops are already given. How this was expressed unconsciously almost thirty years ago may be shown by a characteristic example: the former Austrian Archduke Johann Salvator (Johann Orth) had written a book on military training and given it the title Education or Drill. He also sent a copy to the German Emperor Wilhelm I. The latter expressed his critique of the book in a characteristically short and concise manner by striking out the word "or" on the title and writing above it the word "and," thus changing the title to Education and Drill—that is, wanting the content reworked in this direction, and entirely in our sense.

It was already pointed out above, the differences between lord-men and herd-men and their separation, as well as other forms of division, and also emphasized that the mixed-blooded man should never—least of all in military service—receive any leadership role, not even the smallest, and should in any case serve in special companies apart from the Ario-Germans, which special companies, however, must be commanded by Ario-Germanic leaders. The natural consequence: for the Ario-Germanic company—education; for the Tschandala company—drill. A capable company commander today will implement this distinction anyway according to the type of men assigned to him, but it is left to his judgment without being prescribed in the "regulations."

Then not only would a clean sorting by type of men take hold, whereby the individual companies (or other army units) would be more uniform and could be organized for use according to very specific military-scientific requirements, but our army would again stand on the threshold of a new development. Just as Georg von Frundsberg formed the Landsknecht army from formerly unregulated bands, which Wallenstein then reshaped into the Werbeheer, which even in Radetzky's time proved itself invincible, until after 1866 the general conscription created a certain "racial chaos" in the army based on "universal equality," so too will this army of the future be a mass army in which the individual races, under Ario-Germanic leadership and according to their abilities, form a naturally necessary and developmentally determined (organically structured) body, whose individual parts await their precise tasks—just as in the human body the heart, the brain, the lungs, and the hand each have their own.

It is well known how today certain lower-standing, uneducated young men receive from their term of military service, with its drill, a kind of education—indeed, how for many of them it is what first, in a certain sense, makes them into men. How much more beneficial it would be, then, if in the army the noble-raced man were to receive education, and the lesser-raced man were to receive drill.

It may be mentioned here at once that the noble and pure-blooded man may nevertheless have grown up under circumstances that left him entirely without any education, and even perhaps with a criminal disposition. If he receives treatment and education in the army appropriate to his race during his term of service, he will certainly be elevated as a result of his racial qualities. The lesser-raced man, however, who may by chance come into the army from better circumstances, will always be arrogant and insolent, and he too—precisely on account of his racial nature—will receive from drill the necessary education in modesty, since by his very nature he is unconsciously

dependent on supervision and compulsion, under which conditions alone he can become a useful person and feel at ease with himself, for he is by nature a born servant.

In this way those particular "specimens" of the one-year volunteers—today the most grateful subjects for caricatures in illustrated papers and stage comedies—will simply and quietly disappear, and our handsome officer corps will henceforth be rid of certain intruders who, because they are not lord-men, display only the outward forms of chivalry—usually exaggerated—for show, but are inwardly anything but chivalrous, since they possess other racial qualities which neither education nor drill can transform. Hardly a tear of comradeship will be shed for these either.

Then one should also call the "officer" in good German the Wehrherr ("defense-lord"), the Ario-Germanic soldier the Wehrmann ("defense-man"), and the Tschandala serving in a mixed-race company the Wehrknecht ("defense-servant").

There is nothing we need to change on our Austrian and German flags and standards, for they still today show in their main device the eagle—thus the Aar, the glyph of the sun, the symbol of "High Law," and thus also the emblem, the speaking glyph for "Ara-hari," as the high guardian of the law, the emperor. But since Austrian flags show the "double eagle," this speaks through the Kala in a different sense than is usually interpreted: Aare tuo hofut = "Act according to the main wisdom of solar law" = Justitia regnorum fundamentum!

When we consider the structure of the twelve Ratsmannen—regardless of which level—we find that the outer council consists of eight "Wahrers" (guardians), the inner council of three "Schöppen" or "Walters" and one chairman, who is the only one whose title changes at each level. In the Centschaft he appears as the Schulze; in the Hunschaft as the Hun; in the Gau as the Gaugraf; in the land as the governor (or prince of the land); and in the Reich as the "Chancellor" or "Reich Chancellor" in place of the ruler.

The three "Walters" or "Schöppen" also have higher rights than the "Wahrers," for together with their chairman they have equal rights in the next higher Thing—namely, they have seat, voice, and vote there—and can also be elected into that higher Thing; that is, they must be chosen from among their own number. These elections have force only in the direct line of their previous activity: for example, someone who was a Volkswahrer in the Centschaftsrat can only become a Volkswahrer again in the Hunschaftsrat. Indeed, the person concerned was as Walter or Schöppe of the Cent a Weistumswalter, but he rose to that dignity from being a Volkswahrer. If he is later promoted to Walter in the Hunschaft, he can again only become a Weistumswalter, since he has been trained in that office. The elections proceed in this way up to the seventh level, so that each person rising remains in the same sphere of activity—with the single exception of the level of the Walters, where he has to oversee two or three Wahrer offices as a superior, but in the next higher level returns again to his own actual sphere of activity.

The term of office of the elected is for life, or until he voluntarily resigns. Should he be requested by the Schöffenschaft of his own level or that of the next higher level to resign his office for whatever reason, the justification of this decision determines whether he is entitled to compensation or to a life pension. If he is promoted by election to a higher level, his previous office must be filled by a new election in the same way in which he himself ascended to the higher level—that is, the one who is first elected in the lowest level attains this office solely on the basis of his training and abilities, within

whose sphere of action he can then, according to his usefulness, himself rise to the seventh level and beyond, even to the inner circle around the king or emperor.

Such training will no longer be given as today only in a schoolmasterly (theoretical) fashion on the school bench, but theory and actual practice must together complete education and learning. No longer will it be on bloodless textbook examples of unreality as today, but in the active life and striving of full reality the youthful mind will be trained and at once introduced into the life in which he will later have to act independently, so that he becomes a master himself and can teach, lead, and raise the next generation to mastery.

Thus the boy is at home until the seventh year; from the seventh to the fourteenth he is an "apprentice"; from the fourteenth to the twenty-first a "journeyman"; and from then until the twenty-second or twenty-third year a "defense-man" (Wehrmann). Then his wandering years begin, and at twenty-eight he can become a master and enter the The (guild), to have his own workshop and thereby to gain civic rights.

Within these four seven-year periods he is to complete his education entirely, learning, practicing, and following at the same time a gainful trade and an administrative occupation—on the one hand, to be active in life as an "earning citizen," a useful member of the state; on the other hand, to be trained in administration and state affairs not only theoretically but also through his own practical work experience, so that as a "governing citizen" he is also a strong support of his state.

Thus, general civic rights and civic duties naturally combine here—not only general military service and the general right to learn, but also the equally general rights and duties of governance—so that not only the military class but also the civil service will be entirely merged into the citizenry and cease to exist as separate estates.

Yet despite this merging of the army into the whole population, the army must nonetheless retain an independent mobility and self-sufficiency. For this reason, of the third seven-year period the first two—if necessary, three—years are dedicated to separate military service, without tearing the individual out of his trade or administrative occupation and estranging him from it. For the army, as an independent national body, naturally requires for its leadership, provisioning, armament, etc., all trades as well as all administrative levels within itself for itself, and will therefore immediately assign each entrant to a section corresponding to his trade or administrative occupation, to employ him there alongside his weapons training.

And since the occupation of "defense-man" (Wehrmann) and of "defense-lord" (Wehrherr) can itself be a gainful trade—for in the various administrative levels the "defense overseer" (Wehrmachtswahrer, Art. 3), one of the eight dignities of the outer councilmen, represents a dignity around which all related trades and administrative occupations group themselves—we therefore have, quite naturally, in these "defense overseers," according to their level, the various grades of defense-lords up to the field commander, where once again, despite the close connection with the citizenry or the actual ownership class, the necessary special status of the army appears. For, as already shown above (pp. 106–111), only the man trained and prepared for a certain administrative branch is eligible to be elected into it, which prevents the intrusion of the untrained and incapable.

As we have already discussed, only those who have been trained and prepared for a particular governance department are eligible for election to it. This prevents untrained and unqualified individuals from entering the system.

From all that has been discussed so far, it follows naturally that the higher, leading civil service is to be filled by the citizenry itself as an administrative profession and is to be regarded as the "master class." The subordinate civil service is formed by those in practice—so to speak, the "journeyman class"—while below them come the learners, the "apprentice class," who form the next generation. Nevertheless, there will still be a certain category of permanent civil service which, alongside the group just described—drawn from the race of lords—will stand another group originating from the herd-men.

This subordinate civil service in the rank of servants, formed only from mixed-race individuals, will be restricted solely to routine clerical work, archival filing, registry work, etc.—in short, all those monotonous, clockwork-like, unchanging tasks which the Ario-Germanic man despises as soul-killing, but which appear most pleasant and suitable to the mixed-blood and are therefore most appropriately assigned to him.

The previously mentioned stages of apprentice, journeyman, and master[255] form the lower grades of the Armanenschaft still within the framework of the Ingfo-onen, while only with the higher grades[256] of the same does the second estate, the "Armanenschaft"[257], emerge as an independent estate separate from the Ingfo-onentum, though still founded upon it. The transition is provided by the higher Armanen schools\t), just as today the universities and other institutions of higher learning with their scholarly certifications (doctoral diplomas) form the upper stratum above the middle schools and gymnasia, and thus also determine and jealously guard the familiar class divisions in modern society.

But since today's universities exaggerate this division abusively to the advantage of the "One Great International Party" and not to the advantage of the people, the nation, or the race, weighty voices have already risen against it[258], of which we will include a small sample in the appendix. The transition to the renewed higher schools of the Armanen is to be formed by the German academies and research institutes noted in the appendix, with the aim of ultimately transforming the old universities into Armanen high schools.

Since the mixed-blood is already completely barred from entry into the Ingfo-onentum, as has already been shown above on p. 69 ff. and repeatedly elsewhere in this book, the path to the dignity of the Armanen is all the more closed to him. As already stated on p. 72, herd-men have no access to the lower Aryan schools and are thereby already excluded from the Armanen schools for sciences and arts, as well as from their practice altogether. Let no one suppose that such a demand is some utopian dream of mine; rather, let it be known that these demands have already been repeatedly made, defended, and in part achieved by the secretly continuing and working Armanenschaft—

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[255] G. 1–3, Ar. 2, "Armanenschaft." Internal order of the Armanenschaft, p. 31. Three grades of the lower Armanenschaft, p. 34. Apprentice, p. 33. Journeyman, p. 35. Journeyman, p. 37. Master, p. 38. Same work, pp. 42, 46–47, 53, 60, 62, 68, etc.

[256] Same work, pp. 4, 23 f.

[257] Same work, pp. 25 f., 56, 57

[258] See appendix: Research Institutes. The German Academy in Weimar. The school question.

after which, however, the "One Great International Party" always contrived, through its machinations, to plunge the German people into dangerous turmoil, within which it lost its freedom to continue striving for the goal or to defend what had already been won.

In such turmoil, the successes of the Armanenschaft were silently put back to sleep, pushed into oblivion, and all archival material and other records of them were destroyed, to erase all memory of them from the people's recollection. How these struggles were waged I have shown in my books G.-E.-B. 1, 2, 3, 4, and 5, as well as in my book The Transition from Wuotanism to Christianity. But the fact that the Armanen spirit, at the beginning of the fifteenth century, even led to a temporary victory has until now been deliberately concealed by all historians, so as not to burden good Germans with headaches from too much thinking. Only by chance does one occasionally come across relevant reports, as in the following, which I take from the book The Hamburg Mayors by J. Georg Buet, 1840, p. 143, in which mention is made of such a temporary success of the Armanenschaft, noting that "German law" at the beginning of the fifteenth century had won a temporary victory over "Roman law."

At that time, doctors of both laws were expelled from most German council chambers, citing the so-called "Reformation of Emperor Frederick IV"[259] supposedly established at Mainz in 1441; it reads literally as follows:

"All doctors of the laws shall in no court, under no law, nor in the rights of his prince or others, be suffered, but be wholly removed. They shall henceforth no longer speak, write, or give counsel in court or law. For God has endowed and furnished man with his own wisdom. For the doctors of Roman law are stepfathers and not rightful heirs of the law. They take away from it the foundation of truth, and by their greed bring the law into such disrepute that no upright man can place his trust in it any longer."

That was truly a splendid time—this time of the reformation or renaissance of the Armanen spirit—in the course of which, under the mighty protection of Emperor Frederick IV and his knightly son King Maximilian I, the Armanen spirit put forth new, fresh blossoms; in which the Armanen Johann Reuchlin raised the hereditary treasure of the Armanen—the Kabbalah—from the flames of the Inquisition and saved it; and in which glorious time Armanism prepared to enlighten the world.

Ario-Germania was in the birth pangs of a new freedom, and had it not been for the "One Great International Party" and its faithful ally, the stupidity of the people—and a few other factors besides—the shining son of the sun, the "Ararita," would have been born anew; but instead a miscarriage came about. This "One Great International Party" sent over Germany such a storm of ruin that only after nearly two centuries, in the Thirty Years' War, did it rage itself out—by which time all those spring shoots had been destroyed; and since spiritual, Armanen leadership was lacking, and that rising was led by non-Armanen, it was not Armanism but Protestantism that appeared on the world stage. A half-success, but a complete setback.[260]

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[259] According to other information, this "Reformation of Emperor Frederick IV" is placed in Frankfurt am Main and in the year 1442

[260] This is most thoroughly suppressed in our world, imperial, and cultural histories for well-known reasons. To give a fuller justification and elaboration is reserved for G.x. B. Ar. 2, "Armanism and Kabbalah."

Now, after four hundred years, the Reuchlinian Armanen spirit stirs once more, and with new hope the Ario-Germanic German people look forward to the birth of Armanism and the Ararita. For once again it has become night—deep, black night—and threatening clouds darken the eternal stars; but in the east a magical red glow rims the horizon, and there is reason to hope that it is the Waberlohe, which will give birth once more to the young Armanen John, and with him the ancient Ararita—that she is drawing near once more: the dawn of the gods..

And again, out of the hammer-forged gate,
The day will drive forth its chariot:
Over Mannheim will shine Scheinharr's mane,
Who draws the dwarf-overcomer in the chariot of light.

Along the northern rim of the Aryan earth,
Beneath the outermost root of the world tree,
There go then to rest the giants and titans,
Ghosts and dwarves and the brood of the black-elves.

The gods awaken together with Abrad,
Northward toward Nibelheim sinks the night,
And upon the bridge resounding in the early dawn
Goes Heimdall, the horn-guardian, to Herian's hall;

For there comes to the ring of the counselors
The strong one from above, ending the strife;
With closing locks he decides all,
And eternal will be what he commands.

III. Aarita.

But let all my compatriots—princes and nobles of German blood, wherever fate, which rules over them and the peoples, may have placed them—take note that there is no higher nobility than that of being rooted in German conviction, and no deeper disgrace than to be of German stock and to deny, despise, or even oppress Germanness.

Franz Hießling, A Journey in the Po Region, p. 425.

We have come to know the naturally necessary structure of the Gau constitution. We have seen the seven levels take form and develop; we have observed the twelve councilmen in their subdivisions of the outer and inner councils and recognized how they form a well-ordered chain from the lower levels up to the seventh. We have also recognized that the threefold division—apprentice, journeyman, master—forms the foundation upon which this marvelous order rests.

If we now compare this threefold division with another Armanic tripartition, which is based on the sequence "coming-into-being, becoming, passing away to new coming-into-being," and thus understand the apprentice as belonging to the stage of coming-into-being, the journeyman to the stage of becoming, and the master to the stage of passing away toward new coming-into-being, it follows naturally that the master does not mark the end of a developmental path, but rather is transformed. For the passing away to new coming-into-being is, as the very meaning of the words themselves implies, a transformation and in no way a cessation or a conclusion. It is not an end, not a death, but an ascent to a higher level—a transformation within, which, however, is concealed outwardly. That is to say, the one thus transformed gains no outward splendor, no title, no rank that elevates him above his fellow men in an external sense, but instead increases in inner worth—recognized and appreciated by his fellows in kind, profession, and Gau—yet without being bound to any outward signs or marks.

We have also seen above how every individual remains within the family until the seventh year, a time reserved for physical growth and parental upbringing; how, at the seventh year, the individual enters the "learning years," becomes a "journeyman" at the

fourteenth year, completes the first half of the journeyman years at the twenty-first year, and then continues the second half of the journeyman years until the completion of the twenty-eighth year, after which he is qualified for the "mastership."

It was also stated above that the first two years—or, if necessary, three years—of the second half of the journeyman years—thus the period from the completion of the twenty-first year to the completion of the twenty-third or twenty-fourth year—are devoted to military service, while the remainder of the second half of the journeyman years is reserved for "wandering," as was briefly mentioned above. It is with this "wandering" that we now wish to concern ourselves more closely. That by "wandering" nothing like the travel of a craftsman's apprentice is meant is already shown by the single remark that, at this age, after completing military service, the journeyman is to enter step by step into the higher levels (Hunschaft, Gauschaft, provincial administration, imperial administration, royal or imperial court) in order to perfect, within these levels, his knowledge and skills both in his gainful occupation and in his administrative profession—so that, after attaining mastership, he may begin his master's life in the Centschaft.

It was likewise stated above that schooling will not be merely schoolmasterly (theoretical), bound to bloodless, unreal examples, but will be learning and practicing in the midst of real life, in active work and endeavor, with theoretical knowledge serving only as a supporting aid. Corresponding to the sphere of activity of the given administrative level, there will therefore also be a corresponding Armanen school providing the instruction. Thus the Centschaft school will prepare for attendance at the Hunschaft school, from which one advances to the Gauschaft school, from there to the provincial high school, and from there to the imperial high school, which, as the highest school, is followed by the royal school. Since these schools are Armanen schools, and their course of study up to the imperial high school is uniformly regulated, these Armanen schools—just as naturally as by necessity of development—are closely interwoven with the administrative levels and with the Armanenschaft as the "high administration."

They form the true high schools, and the knowledge attained at each level determines a particular grade within the Armanenschaft: thus, he who has successfully completed the provincial high school possesses a higher grade of knowledge than one who has only attended the Gauschaft school, but holds a lower grade than one who has successfully completed the imperial high school.

The highest Armanen grade, however, is attained only by one who completes the imperial high school with especially favorable success, whose graduation with distinction from this qualifies him to attend the royal or imperial school. There, he receives that final training in the highest knowledge, which alone grants the qualification for adeptship and thus for the highest offices of the Reich next to the crown—offices to which we shall later return in detail.

Since one who is thus in the process of education is still a journeyman and has not yet attained mastership, graduating successfully from a higher Armanen school does not yet grant him the grade conferred by that school, but only the qualification to obtain that grade after having attained mastership and after having "earned his own smoke" by "living in marriage." If he has met these conditions and has thus been raised to the third of the lower Armanen grades—the master grade—then he has climbed to the level of "transformation." Now, as a master, he must inwardly live through each higher grade in

order to obtain it, on the basis of his acquired qualifications, at the corresponding Armanen school. Even if he had already obtained the qualification of the imperial school, he must first possess the grades of the Hunschaft, the Gauschaft, the provincial high school, and the imperial high school before the final grade can be conferred upon him by the imperial school. For each grade must be acquired inwardly, spiritually, in accordance with the holy teachings, and yet personally—through life itself—for only life can grant the degree of true knowledge, which the school itself cannot give. The school's purpose and aim are only to guide the student and show him the paths to salvation, which he must himself walk and discover..

From all that has been stated above, it follows naturally that in the Armanen schools there will be the most thorough break with empty, stale rote learning, for they will seek to awaken in their pupils only living knowledge—founded on systematically cultivated and nurtured inner spiritual vision—to which mere unavoidable memorized knowledge will serve only as a supporting aid. That the previously neglected, indeed even violently suppressed, occult powers of spirit and soul will receive conscious and systematic cultivation goes without saying. Since not all pupils—even within the exclusively considered Ario-Germanic race—are equally well endowed, and since our modern school, middle-school, and university drill is foreign to the Armanen school, the result of the Centschaft, Hunschaft, or Gauschaft school will already show whether the pupil is inwardly capable of attending the higher schools successfully or not. Failure at one level inexorably cuts off advancement to the school of the next higher level, whereby the pupil thus excluded remains suited only for the activity corresponding to that administrative level in whose school he achieved his last successful graduation. The length of his schooling within a given level will be limited only by the grasping capacity of the learner, since the duration of instruction at each level is calculated neither by courses nor by semesters, but solely determined by the comprehension of the learner. Instruction must not be mass-produced according to a template, but tailored to the individuality of the pupil. This is achieved by modeling the relationship between pupil and teacher (master) after that between son and father—a relationship based on lively exchange of thought—similar to, but more perfectly developed than, what has become customary in the so-called "seminars" at our universities. Not the dead letter, but the living word—the spirit-borne dialogue and reply, and the noble example—shall transmit the Armanen spirit of the master to the pupil, kindle in him the Armanen feeling, awaken the Armanen knowledge and Armanen action into self-conscious life within him, and lead him to the highest attainable stage of adeptship.

Since on each of the seven levels we see eight spheres of activity of administration, into which all gainful and administrative professions must be classified, it follows naturally that every Armanen school is adapted to these eight spheres of activity through its eight teaching departments. And since—as we have seen above, p. 113—every citizen must practice both a gainful profession and an administrative profession, and must be a master in each of these two professions, it is also his duty to exercise the teaching office within his two professions at his administrative level, and thus—according to his Armanen grade—to fulfill the teaching dignity of the Armanen master. Since there will no longer be any so-called "ideal professions," because the intellectual worker, just like the physical worker, will be guaranteed the full return of his work, the painter, the sculptor, the poet, the artist, the scholar, etc., will—by virtue of his ability—be a master in both his gainful and his administrative profession, and therefore, quite naturally, also a teacher. For only the master, who works in his art, that is, in his skill as a profession, is qualified for the teaching office and may exercise it. The "professorate" as an "ideal" profession must cease; it has done enough harm, despite all its merits. The

teaching profession in today's sense will therefore disappear, just as the civil service profession will disappear, and will remain only for the mixed-blood schools, in which mixed-blood individuals will serve as teachers—but under the direction and supervision of Armanen masters. This teaching staff holds the same rank as the lower civil service composed of mixed-blood individuals.

It follows from all that has been set forth that the sphere of activity of the eight councilmen of the outer council will be very diverse and extensive, since, in addition to the administration of their level, the school and many other matters also fall within their responsibility—leaving entirely aside the gainful occupations of each individual. It is therefore quite self-evident that a single councilman could scarcely meet all these demands, especially not in the higher levels. Here, however, another self-evident circumstance offers an explanation: he is a master, and the right to take on journeymen secures for him an unlimited number of assistants according to his needs. Likewise, the art-masters of those arts that fall within his sphere of activity are subordinate to him, and they in turn find their assistants among their own masters and journeymen, over whom they preside. All of these form, each for itself and its own sphere of activity, smaller administrative bodies, in which the members enjoy the right to vote, to be elected, and which all recognize in the councilman whose sphere they belong to their chairman. As we saw above, these eight councilmen of the outer council, as "Wahrers," are subordinate to the inner council, in such a way that two or three such Wahrers are assigned to each Schöppe or Walter. These three Walters, in turn, depending on the level, recognize as their chairman the Schulze (mayor), Hun, Gaugraf, governor, or Reichskanzler, who again exercises his office in the name of the next higher level—always, however, with an eye toward the Arahari. That the Walters or Schöppen, as well as their chairmen (whether Schulzen or Reichskanzler), must also furnish themselves with the necessary assistants as "journeymen" from their surroundings is so self-evident as to need no special mention. However, since these assistants—who in strict logic would be their journeymen—especially in the higher levels already themselves hold master's rights in their gainful and administrative professions, it becomes necessary to give these assistant-journeymen "official titles" that define the concept of journeyman for their assisting role, in order to prevent confusion.

As an example, let the ancient division of titles (rank levels) in the military order be presented here—valid in its main features still today.

The mass of the war "people" (for our comparison, the herd-men of the Tschisdlings and Tschandalas) were the "privates." Above these stood, as representatives of the lordly men—namely, of the lower Armanen grades (apprentice, journeyman, master)—the "lance corporal," the "corporal," and the "sergeant" or "feldwebel," which, for example, would correspond to the Centschaft level. The Hunschaft level yields: "ensign," "lieutenant," "captain." The Gauschaft level corresponds to: "major," "lieutenant colonel," "colonel." The provincial (Landes) level corresponds to: "general," "major general," "generalissimo." Finally, the imperial (Reichs) level corresponds to: "lieutenant field marshal," "general of ordnance," "field marshal," upon which follows, as the royal (imperial) level, the supreme warlord—the king or emperor with his staff. Even though today this order is in many ways interrupted and otherwise disturbed, the insignia (distinction marks) still appear in that ancient tripartition; namely: the lance corporal—one star on the collar, the corporal—two, and the feldwebel—three, corresponding to the Centschaft level; the subaltern officers—corresponding to the Hunschaft level—have one, two, or three gold or silver stars; the staff officers—corresponding to the Gauschaft level—have, in addition to the gold or silver stars, the

narrow gold or silver collar braid; the general officers—corresponding to the provincial level—have a broad gold or silver collar braid, also with one, two, or three gold or silver stars. The higher general officers—corresponding to the imperial administration level (lieutenant field marshal, general of ordnance, field marshal)—have gold laurel-leaf braid with the corresponding number of silver stars. The supreme warlord—the Emperor of Austria—wears a marshal's uniform, only with the difference that the laurel leaves of the gold braid appear turned outward instead of inward. If, in this ancient organization, the tripartition into apprentice, journeyman, and master—or into coming-into-being, becoming, and transformation—is undeniably recognizable, we are struck by the equally undeniable agreement with the division into the administrative levels of the primordial Ario-Germanic Gau constitution, which has survived, as if petrified, into the present in the military order—a fact to which very special weight must be given.

But other branches of the Armanenschaft also display these grades of knowledge throughout the entire Middle Ages, in part even preserved to this day, of which we shall mention here only a few in passing: Heralds[261]: 1. Grieswartel, 2.

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[261] Quite remarkably, these Armanen grades have been preserved in the British heraldic system, since, as is well known, England among all Ario-Germanic realms has most faithfully maintained those ancient Armanen traditions in customs, usages, titles, and dignities. To the courtesy of the esteemed Armanen, Dr. jur. Bernhard Koerner, government councillor in the Royal Herald's Office in Berlin, I owe the following outline, which I reproduce here:

The Officers of Arms for the United Kingdom:

(England).
I. College of Arms or Heralds' College, London E.C., Queen Victoria Street.
Earl Marshal
His Grace the Duke of NorVölk.

Kings of Arms
— Garter, Clarenceux, Norroy.

Six Heralds
— Chester, Lancaster, Somerset, Richmond, Windsor, York, Surrey (Extraordinary).

Four Pursuivants (Persefants)
— Rouge Dragon (Red Dragon), Portcullis, Rouge Croix (Red Cross), Bluemantle (Blue Mantle).

— Earl Marshal's Secretary, Registrar.

(Scotland).
II. Lyon Court of Arms

Lyon King of Arms (Lion King of Arms)
— Three Heralds: Albany, Ross, Rothesay.

Three Pursuivants: Carrick, March, Unicorn.

— Lyon Clerk and Keeper of the Records, Procurator Fiscal, Herald Painter.

(Ireland).
III. Office of Arms, Dublin Castle

Ulster King of Arms.

Pursuivant, 3. Herald; Femanen: 1. Frohnde, 2. Schöppe, 3. Schultheiß; Armaninnen or Heilsrätinnen: 1. Thruda, 2. Hechsa, 3. Wala, etc., etc., etc. It must also be noted that everywhere there appears yet a higher grade, which, however, veils itself in mystical darkness and allows only with difficulty a glimpse into its secret—a secret that can be solved by other means, and to which we shall return on a later occasion. Thus, in a certain sense, in the heralds' guild the "Wappenkönig" (King of Arms) appears as the chief herald; among the Femanen appear the Femgraf, Raugraf, Dinggraf as the chief Femane; as chief Heilsrätin we find the "Albruna," while the "Halgadomsmaidens" reveal themselves as the novices—as the probationary pupils from whom the three grades first developed. In the same way, the old corps system and the Burschenschaften of the universities are founded on ancient, precept-bound customs of the concealed Armanenschaft—to which we shall return in detail on a later occasion—and not least also Freemasonry[262] in its essence and ritual.

To return now to the official titles of those Armanic assistants, it will suffice merely to point out that such offices have existed and are in part still remembered, indeed occasionally even still in use today; but to deal with them in greater detail here would only burden the present investigation. Once these offices have come into operation, a name characterizing their stage of development will very soon be found for them.

Now, however, attention must be drawn to a very peculiar circumstance which may perhaps have escaped some of my readers, and which may have seemed strange to

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Two Heralds: Dublin, Cork.

Pursuivant (Persefant): Athlone.

(From Adels- und Schloßblatt, Berlin 1899, Ar. 12, April 20, 1899):

The English College of Arms is a state authority, nominally under the king, while its actual chief official is the Earl Marshal, who, like the Lord High Chancellor of England, is chosen from among the oldest state officials. The Dukes of NorVölk have held the office of Earl Marshal for 200 years.

The chapter consists of three Kings of Arms—Garter, Clarenceux, and Norroy—six heralds—Chester, Lancaster, York, Somerset, Richmond, and Windsor—and four state messengers—Rouge Croix, Bluemantle, Rouge Dragon, and Portcullis. The names, however, have nothing to do with the counties; for example, York has no connection with Yorkshire—they are merely traditional titles linked to certain traditions.

In general, the name of the office follows the title of the king who created it. The officials wear, on ceremonial occasions, a scarlet coat with gold embroidery, varying according to the different offices. The Earl Marshal wears a loose overgarment bearing the royal coat of arms on both sides. Otherwise, "Blue Mantle" has never worn a blue mantle, nor "Rouge Croix" a red cross. Naturally, this attire is only intended for exceptional occasions, such as coronations and state funerals. On the latter occasions, the gentlemen of the Heralds' Office appear in black; only a white staff is the badge of their dignity.

The work of the College of Arms is similar to that of the Heralds' Office in Berlin: changes and grants of coats of arms and names, etc., are carried out there by royal command. The English county magistrate, the volunteer colonel, and a member of parliament have the right to bear a coat of arms without a formal grant. A grant of arms costs 70–80 pounds sterling; the costs for conferring a baronetcy amount to £500, for an earl's title £500, and for a duke's title £700. The Earl Marshal has the authority to prevent the unlawful use of a coat of arms; however, the fear of being accused of pettiness is too great for such action to be often necessary

[262] See Origin and Symbolism of Freemasonry

others. It has always been spoken of as seven levels, and yet—beyond the seventh level—mention has been made of the entourage of the king or emperor, which stands above the imperial administration, and of the royal or imperial school, which as the highest is placed above the imperial high school. Exactly as with the heralds, where the King of Arms stands above the usual three lower grades; or with the Femanen, where the Raugraf does so; or with the Armaninnen, where the Albruna towers above into the mystical—just so here the royal level rises above the seventh level of the imperial administration, and the royal school above the imperial high school—and this with full justification according to the primordial Ario-Germanic law of numerical sequence, which was discussed and explained in G.-L.-B. Ar. 5, Picture Script of the Ario-Germans, p. 19 ff. and Plate I. According to this law of numerical sequence, which I there called the "law of progression," one is equal to ten, and "that which is above is the same as that which is below." Every development must, in order to form a complete circle, be fulfilled in ten or twelve stages—like the twelve councilmen, the twelve Æsir, the twelve month-names of Wuotan, the twelve signs of the zodiac, the twelve hours of the day or night, and all the other twelves; or like the tens, e.g., the Ten Commandments of Moses, of which three stand on one tablet and seven on the other.

Now that we have counted only seven levels—the seven mystical-human laws that stand on the second tablet of Moses—it remains for us to find the three hidden! levels which stand on the first Mosaic stone tablet and which signify the mystical-divine commandments.

Here begins the Great Armanen Secret!

So far as it is possible[263], it shall be undertaken to identify and explain those three "High Administrative Levels." Upon the known seven administrative levels we now place the eighth administrative level, which we will call the "Armanen Administrative Level," followed by the ninth level, the "Royal or Imperial Administrative Level," above which rests the tenth, or "Deity Level," which appears "equal to that which is below." For "One is equal to Ten," and "that which is above is like unto that which is below, and that which is below is like unto that which is above," for "the Crown is equal to the Kingdom, and the Kingdom is equal to the Crown"!

That is to say, God has incarnated Himself in the Aryan humanity; therefore the Aryan is a son of God, consequently equal to God, for "the Father is equal to the Son and the Son is equal to the Father," and thus "each individuality is for itself an emanation of the Deity, equal only to itself; therefore, all together they are God Himself," for "what is below is like unto that which is above," "the Kingdom is equal to the Crown!"

If now the tenth level is the Deity Administrative Level, then in it reigns that high divine spirit who, according to the numerical sequence law of the Aryan Kabbalah, is addressed by the ten-letter divine name, sanctified in the secret rite as the "Giboraltar" and as the "Giboralgar," the Giver of All Generation and the Giver of All Completion. Through the cultivation of the occult powers of spirit, soul, and body, the most highly gifted are able to raise their intellect and emotional perception into this tenth level and there, in spiritual deepening, work as adepts. Occultists call this placing oneself, through contemplation, into the noumenal or mental plane.

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[263] Here too I am obliged to refer to G. 3. Ar. 7, Armanism and Kabbalah and to G.-E.-B. Ar. 6, The Origin of the Aryans and Their Mystery Language for further details, since an explanation torn out of its context would be incomprehensible and would only cause confusion

Whoever is innately endowed with this quality—for it cannot otherwise be acquired!—must be raised by the Armanen school, level by level, up to the eighth level, so that only such gifted individuals may enter the close entourage of the king or emperor—into his staff. In this eighth or "Armanen Level" is also found the highest of the Armanen schools, namely the Royal or Imperial School, in which only those pupils are admitted who possess occult powers of spirit, soul, and body, whose systematic training, exercise, and strengthening have already been cultivated and encouraged in the lower schools, so that now on the eighth school level only the most thoroughly tested and best-selected stock of the whole people is united, and thus provision is made for the replenishment of the Armanenschaft in its highest dignities and offices.

In this eighth administrative level, the "Armanen Level," there again stand the twelve council rulers, now called "Jurisdiction Holders," whose chairman is the Marshal, whom the king (or emperor) himself chooses from among the highest Armanenschaft of the eighth level and appoints as his deputy. The three High Schöppen or High Stewards—namely, the Cliho-Aithari or High Steward of Salvation, the Buno-Aithari or High Steward of Wisdom, and the Femo-Aithari or High Steward of Law—are elected by the Armanen of the eighth administrative level, but the king or emperor must confirm them in their dignities; if confirmation is withheld, a new election must take place until agreement with the Crown is reached in this matter. The remaining eight jurisdiction holders are elected by the Armanenschaft of the eighth administrative level, and together these twelve jurisdiction holders form the "High Administration." This "High Administration" corresponds roughly to what modern popular representation calls the "Upper House" or "House of Lords."

The "High Administration" thus represents the king's will in relation to the "Imperial Administration," which expresses the will of the people. In the event of differences of opinion between the two administrations, the three Walters and the Marshal from each side, together with the Chancellor—and, if necessary, with the inclusion of those jurisdiction holders and councilmen from whose sphere of activity the disagreement originates—assemble for a consultation. From within the Armanenschaft of the eighth level, they then elect a chairman as the arbitrator. Only if agreement still cannot be reached in this way does the king (emperor) issue his final and irrevocable judgment, and it remains at his discretion whether to render it orally during the consultation or in the form of a written decree.

The ninth level, or royal (imperial) administrative level, is formed from the king (or emperor) himself, his family, and his eleven crown councillors, with whom he, numbering twelve, forms the Crown Council. Besides these dignitaries, the royal administrative level also includes the tutors of the princes and such Armanen of the eighth level as are summoned to the monarch's court at the special wish of the king (emperor), regardless of whether they are assigned specific duties or not. The crown councillors are chosen and appointed by the king (emperor) from among the Armanen of the eighth administrative level. The Crown Council as such has no administrative tasks to perform, but serves solely as the monarch's personal council, and if he wishes to implement a decision or will, it must be communicated through the mouth of the Marshal of the High Administration and by that body conveyed to the Imperial Council, with which it must unite in reality or in legal effect.

Since the king (emperor), as "Arch-Arman," stands at the head of the Armanenschaft itself and presides over its Secret or Arch-Council, he is also directly

informed of all matters and events of the High Administration—especially as the Marshal and the three Arch-Walters, namely the Arch-Wihlo-Aithari, the Arch-Runo-Aithari, and the Arch-Femo-Aithari, naturally belong to this Secret or Arch-Council. To these are further added seven secret councillors elected from the Armanenschaft of the eighth level, who together with the king (emperor) make up twelve secret councillors[264], this body being the Arch-Arman Council, which likewise belongs to the ninth, or royal (imperial) administrative level.

This Secret or Arch-Arman Council is in itself the supreme authority of the Armanenschaft as such, and if one wishes to regard the Armanenschaft as an "Armanen Order," then this is its "Arch-Order Chapter."

If we now consider the Armanenschaft as such, namely as an Order, detached from state and popular administration, and look back from its supreme leadership under the chairmanship of the King to the lower levels, we have:

I. The nominal divine Order's Ring Giboraltar – Giboralgar: tenth level, or the "Divine" or "Eternal Ruma."
II. The Arch-Order's Ring of the Armanen: ninth level, or the "Royal Ruma."
III. The High Armanenschaft with the King's- or Emperor's-school on the eighth level with the "Königshalgadom."
IV. The Reichs-Armanenschaft, with the Reichshochschule: seventh level with the "Reichshalgadom."
V. The Landes-Armanenschaft, with the Landeshöhe Schule: sixth level with the "Landeshalgadom."
VI. The Gau-Armanenschaft, with the Gausschule: fifth level with the "Halgamal."
VII. The Hundschafts-Armanenschaft, with the Hundschaftsschule: fourth level with the "Hunstatt."
VIII. The Centschafts-Armanenschaft, with the Centschaftsschule: third level with the "Hutberg" or "Heimgarten."

At this point, the 3 x 7 = 10 occurs again, or, as we showed earlier, that "that which is above is equal to that which is below, and that which is below is equal to that which is above," for here too—only in reverse to there—the mystical-divine law comes into force. For now mystically the clan level is equal to the ninth level[265], that of the Mighty and Great (King, Emperor), on which the power that has become act forms the character-traits before, in ten, the completion of the willed cause is prepared for entry into life on the physical level within time, space, and form, ready for birth.

In the clan, or rather in the The (the The is the root-stock of the Ario-Germans!), the characteristic man, the lord-man, is born, the Son of God. And "since the Father is equal to the Son and the Son equal to the Father," the characteristic Son of God, the lord-man, is One and Ten, since the crown is equal to the kingdom and the lower equal to the upper. Thus the ring closes in ascent as in descent in the number ten, which is equal to the One; in ascent at the divine Giboralgar, the All-Completer, in descent beginning at the

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[264] Of these twelve secret councillors, each individual naturally has exactly the same sphere of activity as the corresponding councilmen of the lower level, adapted, of course, to his own level
[265] See G.L.B. Ar. 5, "Pictorial Writing," p. 19, Law of Progression and Case I. Furthermore, in the same volume: "The Symbolism of Numbers," pp. 31–38. Furthermore, "Healing Signs and Ciphers," p. 39 f

divine Giboraltar, the Generator, and ending at the divine Aryan as lordly individuality, the Son of God, who, ascending again, unites with the divine Giboralgar to become One with him and with the All.

Now, after we have repeatedly emphasized that mastery can only be attained by one "who has his own smoke" and "who lives in the Eh," thus only the married man, as fully valid, in order to obtain civic rights and to be entitled at all to independent standing, we must now also remember the women and maidens and mention their relationship to the Armanenschaft.

Already in G.-E.-B. Ar. 2, "Armanenschaft," pp. 43ff. and 61ff., the Armaninnen, Heilsrätinnen, etc. have been discussed in detail. The "Halgadomsmaidens" and "Heilsrätinnen" have also been preserved into Christian times, and are found repeatedly in the Middle Ages as "beautiful women"[266] (not to be confused with wandering, common, lustful, etc., maidens or women, courtesans, etc.) and today as the well-known "honor-maidens," often named without much thought as to where those peculiar institutions may have found their origin.

Since only the married man can be raised to mastery, thereby the high significance attached to the female nature is solemnly recognized, yet for the same reason the female nature is also equally denied any independent activity outside the marital union with the male nature. The woman living in the Eh is the fully entitled companion of the man, whose wife she is So long, however, as both the male and female natures are unmarried, they are subject to the guardianship of their clan head, regardless of their attained age. The female remains until completion of her seventh year in the family, after which she must attend the Centschaftsschule, only with the difference that she is not, like the male, obliged to enter at the same time into an apprenticeship. If she wishes, however, to devote herself to a woman's profession, the provisions for apprenticeship apply fully to the girl as well.

Another profession is also open to the woman, namely that of "Heilsrätin." If a girl is especially endowed with mediumistic gifts, if it is shown that she is gifted and graced with outstanding occult mental, soul, and bodily qualities, and she shows inclination and love for the profession of a Heilsrätin, then she may—but only with the consent of her parents!—devote herself fully and entirely to this profession. In such a case she enters into the guardianship of her Centschafts-Armanenschaft, is taken into full care in its sanctuary, the "Hutberg" or "Heimgarten," to begin her apprenticeship there as a "Hutbergmaid" or "Heimgartenmaid."

As already stated above, instruction is built on the basis of the pupil's occult mental, soul, and bodily disposition, these mediumistic qualities being cultivated and developed in order, after graduation from the Centschaftsschule, to enable her for the Hundschaftsschule and, entirely according to her abilities—in the occult field!—to lead her up to the King's school. Alongside this careful education, the pupil is trained not only in healing arts, but also in all arts for which she shows inclination and skill, especially in acting, dance, and singing, since these pupils, according to the level they belong to (Hutberg or Heimgarten, Hunstatt, Halgamal or Halgadom), are assigned and employed in the mystery plays as Hutberg- or Heimgarten-maidens, as Hunstatt-maidens, Halgamal-maidens, or Halgadom-maidens.

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[266] See appendix: "Beautiful Women."

According to the level in which such a pupil will have completed her training, her rank or grade as Heilsrätin is determined, with the final good graduation determining the grade, since the first poor graduation forbids ascent to the higher level. From the Hunstatt she may only emerge as Thruda (confidante); from the "Halgamal" as Hechsa (hag-priestess), but only the Halgadom can promote her to "Wala," while only the King's school can raise her to the rank of Albruna (all-adviser).

As long as a girl is in this course—regardless of which level—she is bound to a celibate life; likewise as a Heilsrätin, whatever rank she may hold, she is not forbidden to leave the Order for the purpose of marriage, but return after departure is closed to her forever. These Heilsrätinnen must raise the occult mental, soul, and bodily qualities through constant cultivation and practice to the highest attainable degree of perfection, as well as pursue the arts assigned to each individual according to the measure of her ability and disposition, bringing them to full mastery, or devote herself to the medical profession.

How now these Heilsrätinnen are to be integrated and to operate within the framework of the Armanenschaft will be reserved for a separate consideration, as it would lead us too far here.

All other girls, whether they remain in the parental home to devote themselves solely to the role of housewife, or whether they complete their years of study for some women's profession, are all, in the higher school years—which for girls extend only from the age of eight to the completion of the twenty-first year—obliged to acquire basic medical knowledge, enabling them to give first aid in the event of accidents and illnesses in the home, and generally to take all health-promoting measures in household and family life to prevent illness. Since it is precisely a distinctive characteristic of the Ario-Germanic woman that she is highly mediumistically gifted—and the purer her racial appearance, the more strongly this quality shines forth—as Tacitus already especially emphasized in his Germania cap. VII and VIII, and as I have substantiated elsewhere, it is self-evident that the mediumistic qualities are inherent to the Ario-Germanic woman as a whole. These qualities should also manifest in married women, for the good of their husbands and kin—a theme most delightfully discussed by the anonymous philanthropist in his often-quoted and recommended book Deine Pflicht zum Glück (Your Duty to Happiness). It follows naturally that wives, too, are to be brought into the Armanenschaft, and, corresponding to the dignity their husbands hold within it, are to be affiliated with the Order, where they form their own women's circles and are admitted to all activities of the Armanenschaft, except for its deliberations and sessions.

Having now become acquainted with the Armanenschaft—both male and female—in its most essential influences on the people, as well as in the main divisions of its rank, there remains one important sphere of its work to highlight: its care for the Ishtvoonen of the present age—for emigrants.[267] In every administrative level, it is the duty of the "Guardian of the People" (Volkswahrer) to prevent the emigration of Ario-Germans as much as possible, and, if compelling reasons make emigration necessary, to propose and, if possible, secure for the emigrants suitable settlement locations within the homeland or at least within Ario-Germanic states of Europe. However, if—whatever the reason—it is not possible to prevent emigration from Ario-Germanic states of Europe, the

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[267] Ishtvoonen: G. 2.-3. Ar. 1, Secret of the Runes, p. 31 ff.; Ar. 2, Armanenschaft, p. 4 ff.; Ar. 5, Rita, p. 84. G.-E. 3, Ar. 4, Village Armanen, pp. 11 and 104; Ar. 5, Picture Writing, pp. 5, 126–127, 153

Reichs-Volkswahrer must establish an Ishtvoonen collection center[268] with the duty of organizing closed emigrant convoys to form ready-made colonies in which Ario-Germanic culture would be led by an accompanying corps of Armanen. In this way, the emigrants would no longer need to be absorbed into non-Aryan populations, as has previously been the case. The task of such an Ishtvoonen collection center would be to maintain precise records of already existing colonies—whether in German East Africa, in German territories of North and South America, or elsewhere—so as to be able to direct individual emigrants to such places, or to areas where underrepresented German settlements could be strengthened. No less important would be a duty—falling again under the sphere of the "Guardians of the Clan" (Sippenwahrer)—to provide emigrants with Ario-Germanic wives, in order to prevent the degeneration of the race in the Ishtvoonen settlements. The Herrenmensch should no longer seek his bread as a laborer or even a day laborer in foreign lands, but as an independent settler, becoming an Ishtvoone as soon as possible, living as a Herrenmensch with an Ario-Germanic wife, so that his blood is not squandered as fertilizer for Thchandala breeding—and thus for the raising of the most dangerous enemies of Aryandom. The German law of the future—whose guiding principles were stated in *The Rita of the Ario-Germanen* and especially in the third section of that book, Schuld —must be newly created on the foundations of the Law Book of Manu, the Edda, German myths, fairy tales, and legends, the Sachsenspiegel, and not least according to the insights of the Old Ario-Germanic-Teutonic Kabbalah, that incomparably great legacy of the ancient wise ones.

Although I am well aware that with the present work I offer only an incomplete stimulus, and not an exhaustive presentation of the Armanenschaft as it must be reborn in a renewed constitution, I am equally conscious that this cannot be the work of an individual, but requires the dedicated collaboration of a broad circle of inspired adherents and courageous comrades-in-arms. Yet it is enough for me to know that I have here drawn a clear, summarizing picture of the obstacles standing in the way of all racial-national renewal attempts, to show where the first spade must strike to break the bastion of the dark powers, and how the foundations must be laid to restore the Divine Runa—for the salvation of Ario-Germania, for the salvation of all mankind.

Thus I dare, with the Wala, to call:

Who knows not the fountain of wise Mime,
Where Mime drinks every morning mead
From Valfather's vessel? —
Do you know what that means?!

Knowing Armanen know not only this question, but also the answer to it, and so I consciously close this book with the ending of Wuotan's Rune Song:

"Now I have spoken the high song
Here in the hall of the High One,
For the sons of the Aesir, not for the sons of the giants!
Hail to him who teaches it!
Hail to him who learns it!
The salvation of all you listeners—
Take it to heart!"

[268] An Armanen-directed emigration office.

Appendix

Buddhism, Christianity and Armanism

By Guido von List

It is an undeniable fact that Christianity—as a religious system—is in decline, and that all attempts to revive it are in vain. The case is different with the concept of religion in and of itself, which has always existed, exists, and will continue to exist.

What, then, is religion, and what is a religious system? Religion is the recognition of a spiritual being intimately connected with the All, and of the dependence of the world upon it.

A religious system is a collection of teachings, opinions, and customs which, under the form of divinely revealed precepts, have been arranged in order to present to the senses of the masses of a people the lofty, abstract concepts of religion (esotericism) in concrete images (exotericism) comprehensible to their capacity for understanding.

From this follows that since the earliest times there has been only one religion, which—kept and cultivated as secret doctrine or esotericism—was preserved by the knowing and the enlightened, that this one religion remains unchangeably fixed, and can only be deepened, never altered, and that precisely this one religion has, at all times, been, is, and will be the never-failing wellspring of youth from which the founders of religious systems have drawn and from which their teachings were derived.

Since, understandably, all founders of religious systems had to adapt their teachings to the mental capacity of their race, people, and contemporaries in order to be understood by them, it is easy to see why, despite the same source in esotericism, such different religious systems could arise. There have always been unbridgeable differences among the races of humanity, which—because of their widely divergent psychic as well as physical characteristics—can probably never be placed on an entirely equal plane; and so, into all future time, there must be the most varied religious systems, because the utopian dream of the future of "one flock with one shepherd" will never be realized. God, as the will of Nature, brought forth the various human races with very deliberate intent and will hardly ever change this intention, except in immeasurable spans of time far beyond consideration.

Furthermore, it is equally understandable that a religious system can only flourish as long as its adherents remain within the cultural level for which that particular system was designed; from the moment they grow beyond that level, it begins to age and decline. The final phase of the dying of a religious system is always accompanied—world history offers many such examples—by an era of apparent irreligiosity that rivals the darkest superstition. From this struggle of opposites, as a result of natural balance, a new religious system arises, which then again rules the future until it too eventually ages and declines.

That final stage in the dying of a religious system is always marked by the fact that its hierarchy begins to doubt the teachings it represents—because it has forgotten the esoteric secret doctrine—but feigns complete belief before the faithful out of self-interest,

misusing its hierarchical power to gain material wealth and influence. This in turn unleashes the ruinous effects whereby the most substantial teachings, opinions, and customs flatten into meaningless formalism and the emptiest schematism. Hand in hand with this goes the falsification of ancient teachings and their mutilation to the point of incomprehensibility, which causes the defection even of the most unthinking adherents to spread more and more, until finally the last spark of life escapes from the long–life–incapable religious system and it perishes ingloriously.

This is a phenomenon firmly founded in the immutable primal law of Nature, according to which the spiritual or divine will of Nature (spirit, force, God, etc.) is eternal and unchangeable, while its material or physical manifestation (body, matter, the visible world, etc.) is likewise eternal but remains subject to constant transformation.

But because will and its manifestation are, in every respect, an indivisible unity—because spirit and body, force and matter, God and world, or whatever one may call these pairs—are always inseparably united, dual-yet-one entities, two-in-unity, it follows logically that monism[269] is the fundamental principle of religion (esotericism), as it is of every religious system (exotericism), regardless of the stage of development to which it belongs.

The main points of this one religion, inborn in every human heart indelibly—though often darkened—are based upon the recognition and acknowledgment of a spiritual being intimately and inseparably connected with the All, and of the dependence of the world upon it.

Countless millennia ago, when the highest-standing animal gradually developed into man, when the human spirit in a few individual specimens of this species began to come of age, there appeared intuitively in these few the recognition of the above truth, in the thought-form of the self-revelation of God. These few later had to present such a self-revelation of God, in order to find belief among their less-developed fellow creatures, as a sensually perceptible revelation of a God appearing to them. Thereby, the beginnings of esotericism and exotericism were given.

However, the boundaries between the animal world and mankind—boundaries which even today cannot be drawn sharply enough—were then still very fluid, and struggles may have raged for millennia between man and man-like animals. These struggles likely necessitated their own sexual laws within the various advanced religious systems, in order to breed upward the true man, homo sapiens, and to preserve him from sinking back into beast-manhood. More detailed information on this is offered by Dr. J. Lanz von Liebenfels in his excellent and worth-reading book Theozoologie (Ostara-Verlag, Rodaun near Vienna, 1905).

That intuitively discovered self-revelation and knowledge of God grew constantly in proportion to the spiritual development of the highest-standing White man, the Aryan. The result of this knowledge, which shall be presented here in brief—especially since it is also religion itself, which means knowledge rather than belief—is as follows:

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[269] But not the monism of the materialists, which completely denies the spiritual, recognizes only the "unity of matter" (substance), and would therefore have to be designated as materialism.

No sentence of this knowledge (religion) stands in contradiction to what we call science, although much of this intuitively found knowledge has not yet been discovered by science through the indirect reflection of the sensory brain apparatus, but will be confirmed step by step. The apparent contradictions exist solely in the differing terms, that is, in misunderstandings. But since religion establishes no dogmas, and wishes to be known and understood intuitively rather than believed, such misunderstandings are of no consequence.

The most important of these intuitively found recognitions of the Aryans, which I designate as Armanism[270] and which indeed form the religion itself, can be summarized in the following sentences:

The two-unity (dual yet two-in-one) such as God and World, Spirit and Body, Force and Matter, etc., forms the basic essence of the All. The Spirit, the Divine, the Force permeates both the All and the smallest, no longer perceptible atom—every thing in itself, whether it appears perceptibly alive or seemingly lifeless. Thus, in what is no longer perceptible to human senses in the smallest, as in what is also no longer perceptible in the greatest, Spirit and Body, Force and Matter, are inseparably connected.

The body, the material, matter is in and of itself only Spirit (or Force) condensed to the density of a physical body, which appears latent in this form of manifestation, but in the constant changeability of its form reveals the spiritual energy inherent within it—whereby the two-unity, the monism[271] manifests itself.

Therefore, with regard to all life—not only that restricted to man!—birth or coming into being, and death or passing away, are never a renewed connection or renewed separation between Spirit and Body, but solely a transformation in the form of manifestation of this two-unity of God and World, Spirit and Body, Force and Matter.

Applied to the manifestation "human being," every egohood or individuality is coeval with the All, without beginning and without end, indestructible as a spirit-body, each egohood altering its manifestation or personality according to its needs. This alteration in manifestation, as perceptible to human sense organs through its stages of development, is designated by the terms: birth, life, death, re-embodiment (rebirth, reincarnation), etc.

Thus, birth is not the beginning of the life of the egohood, but merely the beginning of the respective personality; and thus, dying is not the end of the life of the egohood, but only the end of the life of the personality, that is, of the respective manifestation of the immortal individuality. The disembodied human being in so-called death is therefore by no means a bodiless spirit — which cannot exist! — for spirit and body (not "flesh" in the sense of mortal meat) are inseparable; it is only an egohood divested of its personality. Likewise, the body bereft of its soul (corpse) is not without spirit, for its atoms — each of which in turn is also a spirit-body — merely pass into

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[270] Guido von List Library: 1. Das Geheimnis der Runen. 2. Von der Armanenschaft der Arier. 3. Die Rita der Arier. 4. Die Völkernamen Germaniens und deren Sinndeute. 5. Die Bilderschrift der Ario-Germanen. Also published by Adolf Burdecke in Zurich: Die Religion der Ario-Germanen in ihrer Esoterik und Exoterik and Der Übergang vom Wuotanismus zum Christentum.

[271] This monism is not to be confused with the other monism of the Monistenbund, which recognizes only the unity (monism) "Matter" and not the (two-) unity "Spirit–Matter."

other manifestations, once the agency which temporarily bound them together and guided them has separated from them.

Since death is not a state of annihilation of the egohood and dying is only a phase of transformation in the life of the egohood, the state of the egohood outside the human body is one of preparation for the next re-embodiment into human life. This preparation takes place in that spiritual plane which corresponds to the attained spiritual (not intellectual or mnemonic) level of knowledge during the last human life. Thus, an ascent — but also a descent — of individual egohoods is possible, as they shape their own future life both on this side and beyond the human world in their various successive re-embodiments. This self-shaping is what is called fate (Sanskrit: karma, Altaic: garma, hence: "Germanen," i.e., "the sprouting ones"). This self-created, emergent fate is fulfilled inevitably, in good as well as in bad sense, for every cause has its definite effect, which in turn becomes the cause of future effects (laws of causality).

There is neither a guiltless forgiveness of faults nor a non-reward of creative deeds; neither eternal damnation nor eternal beatification; but there is indeed a final union with God, the primal spirit, after the dissolution of matter into its primal spiritual state (primal condition). Only the recognition of the laws of re-embodiment and of the inseparably connected laws of the chains of causality explains the constancy of development in the All as in mankind; for without them, development would already have been halted at its first stage. Humanity would be a confusion of infinitely many isolated beginnings, instead of a cosmic whole in constant, organically unfolding becoming. Without this knowledge, the biological development of all life in the All, as on our Earth, from primordial beings to the spiritual hero would be simply inexplicable — no less so the phenomena of inborn talents, geniuses, etc., in good as in bad sense.

Just as the All consists of innumerable multiplicities, both in the inconceivably small and in the inconceivably great, each multiplicity being in itself again a two-unity — that is, a spirit-body — so does each two-unity in turn expand into a multi-unity (many-fold, many-parted), into which each two-unity dissolves. The two-unity "human being" is such a multiplicity. His body consists of myriads of molecules, each molecule of myriads of atoms, and each atom again of myriads of sub-atoms, etc., into the infinite and inconceivable — and all these particles are, each for itself, a spirit-body, a two-unity, a multi-unity, a world in itself. Conversely — to stay with man as an example — the two-unity and multi-unity "man," together with all mankind, forms the two-unity and multi-unity "humanity," which in turn unites with other two- and multi-unities of the various groups of the animal, plant, and mineral kingdoms into the two- and multi-unity "Earth," which in turn, with its kindred manifestations — roughly six hundred planets, planetoids, moons, and comets — forms the two-unity and multi-unity "solar system," which in turn unites with all other solar systems into the two-unity and multi-unity "world in space," and so on into the inconceivably great infinite.

The boundaries toward the smallest as well as the largest are alien to infinity, for they are drawn only according to our sensory perception, and though they may recede with the continual sharpening of that perception, they can never — as long as we must still walk in human bodies — be even remotely guessed at. Each individual smallest atom is, as already said, a two-unity as well as a multi-unity, that is, a world in itself, yet subordinate to the next higher two- and multi-unity into which it is incorporated — and so on in an ascending tendency, such that it cannot leave the system into which it is ordered, and remains bound to it until its dissolution.

Thus, every individual egohood as spirit-body — to return to the human being — is joined to that spiritual ring in whose plane it is active, in constant extra-corporeal contact with it, which influences, and perhaps even directs, its actions. These spiritual rings unite into a further circle, which we can call the Völk-spirit, and in the intensified sense the racial spirit; such circles, chain-linked, are in their entirety subordinate to the Earth-spirit. The next higher stage is the sun-spirit, and so forth, in constant pyramiding upward to the world-spirit, the great nameless God.

This One, Great, Unnameable is, however, again one with all the smallest spirits of the smallest atoms, is one with every individual egohood, so that each in itself stands in direct connection with God and has no need of any mediator (priest) to commune with its God. Yet each communes directly only with that spirit or god in whose spiritual plane it is active — that is, God reveals Himself to each only in the scope of its capacity for knowledge, or, to speak with Goethe: “Each resembles only that spirit which he comprehends.”

From the two-unity as from the multi-unity, there further arose the thrice-parted, three-in-one Trinity, the most holy Three (tri-unity), in that to the two-unity past and future — both uniting and separating at once — the present is added, that gap in time whose duration is scarcely the millionth part of a second, since the part already elapsed of a second is already past, and the coming part of the same second is still future. For this reason there is in fact no present, because there can be no standstill, nothing constant, which is why what one — thoughtlessly — calls “present” should more rightly be called “the becoming.” The Armanen therefore also named the second Norn Verdandi, that is: “the becoming one.”

From the knowledge of this tri-unity, which reveals itself in the organic becoming of all manifestations of life, the Armanen recognized the organic destiny of all life — and thus also that of man — which, consisting in constant perfection, must mean uninterrupted progress without standstill, without rest-pauses, which is why all relapses of the nobly bred into the races of beast-manhood were prevented by strict sexual laws. Since the Aryan Armanenschaft had recognized that there can be no separation between spirit and body as a two-unity, they also knew that the cultivation of organic progression in the development of becoming must be neither spiritual alone nor physical alone, but only spirit-bodily, and that therefore the life of Aryan humanity must grow into spirit-bodily heroism, feeling itself one with the will of the All, seeking to embody that will in itself.

And it was precisely such heroism — which, wholly absorbed in the All-will, stakes its body, its material advantages, sweeps its followers along in high enthusiasm, not swerving right nor left, storming straight toward the highest sun-goal — that arose from the intuitive recognition of that triad: Urda, Verdandi, and Skuld — or “that which has been,” from which the “becoming” springs, which as the “future” or “debt” fulfills what the “has been” and the “becoming” have prepared. And here we arrive again at the great law of fate and the law of the chain of causality, which the Armanen called Garma and to which the Germanen owe their name.

From this knowledge (religion) of the Armanen, the esoteric Armanism, there developed the Wihinei or the exoteric Wuotanism of the Ario-Germanen, their religious system. The abstract concepts were transformed into concrete divine personalities, which were brought into connection with the course of the stars in zodiacal circles as well as with the phenomena of natural life within the cycle of the year, as is evident from the

names and identifying signs attributed to these gods. But despite this apparent polytheism, monism was nevertheless the foundation, for the knowing ones still recognized in the individual gods only personifications of the respective special attributes of the one great, unnameable God.

These symbolic personifications of the various attributes of the one God penetrated so deeply into the feeling of the believers through millennia-long habituation that their historical existence was believed in — so firmly, in fact, that later historians seriously endeavored to prove or at least to assert their historical reality, while the esotericists recognized them as independent spirits which, as emanations of the divinity, are executors of its will. The esoteric recognition of the eternity of the "Ichheit" (selfhood, individuality) and the mortality of the personality — which the mass of the people was incapable of grasping — as well as the recognition of the law of the chains of causality (karma, destiny), was symbolized in the exoteric teaching of conditions in the underworld and in the various divine heavens (Walhall, Thrudheim, Helheim, etc.); but the esoteric meaning was always that these self-caused karmic conditions of the disembodied soul in the hereafter would in reality be its fate in its next reincarnation in a new human body, into which it would be fixed by karmically self-created situations, wherein the consequences of its actions and omissions would be fulfilled, in either a good or evil sense.

If, through this belief in the immortality of the soul and its responsibility for its doing and leaving undone in the human body, that heroism was instilled in the people, then, on the other hand, from the strict regulation of life in general as well as in the individual — according to the visible lawfulness in the life of nature — there arose that admirable organization of the Ario-Germanen, of which without exception all historians of all ages and peoples bear witness, in that they unanimously attribute to the Ario-Germanen the state-building and state-preserving power. These Ario-Germanen knew precisely what they believed, and because they knew precisely what they believed, they also lived it out.

The teachings that Jesus of Nazareth presented are also based on esotericism, as Armanism understands it; they were indeed the one and eternal religion. But he too recognized that the people were not able to grasp them; therefore, he also shared the esoteric secret doctrine only with his most trusted followers—the twelve apostles—while he sought to make the exoteric doctrine understandable to the remaining seventy-two disciples (students) in his incomparable parables. It was Paul who became the creator of the religious system we today call Christianity, by placing the person of Jesus at the center of attention, designating Jesus as the exemplary bearer of the God-man life in the relationship between man and God, and in him seeing the personification of the divine revelation to humanity, and consequently teaching that he was to be understood as the Son of God, the second person of the Trinity.

To that extent, Christianity would have remained in harmony with the eternal religion, and therefore also with Armanism, for God-men—namely the most highly developed individuals of the species Homo sapiens—have existed in all ages. It is they who determine progress and inspire the masses to strive toward higher goals. Since these God-men had attained the highest level of knowledge possible in their time—and thereby also that height which surpasses the human plane—they were, and still are, in possession of those extraordinary divine powers which in less-developed people still lie dormant and await awakening. Already in their last earthly life they had raised themselves to that height which brought them closer to divinity, so that they, in higher spiritual realms, were

freed from renewed reincarnation into earthly life in the human body, and would only, for very extraordinary reasons, voluntarily, by their own unrestricted choice, incarnate themselves into the people and family circle corresponding to their assumed mission in order to accomplish a great work of development. But since they belong to the earth and to its spiritual realm, which is the Earth-Spirit itself, they are all bound to this realm until it passes away—that is, until all individuals have raised themselves to the divine plane, like the God-men, and united with the Earth-Spirit—the god of the Earth—in order, in this union with him, to return to the Sun-God.

But when Paul secured recognition for Jesus of Nazareth as the only God-man—excluding all others who had been or would come—he already departed from the one religion and created a religious system: Christianity. Through this insertion of a mediator between God and humanity, the further separation of Christianity as a religious system from the one religion was already completed; for now God was conceived as outside the human heart—up above the starry heavens—and the true inner divinity was suppressed at its root.

Even more: Paul built the Old Testament's doctrinal edifice on the foundation of the Messiah-idea, by summarizing the essence of the New Testament into the concept of a perfect religion of redemption and reconciliation. The natural consequence was that man had to forget and suppress all innate intuition and was pressed down into the deepest feeling of his own moral powerlessness and helplessness, from which developed a dull despair combined with the false feeling of moral guilt, the equally false penitent confession of boundless sinfulness, and the timid desire for penance. Under this pressure, the lawfulness of reincarnation—acknowledged by Jesus himself—completely disappeared; the dogmas of temporal and eternal punishments (purgatory and hell) as well as of eternal reward (heaven of the blessed and saints) increasingly confused and obscured the recognition of reincarnation until it finally, even as a secret doctrine, entirely died out.

Through the dogma of the forgiveness of sins by the priest appointed in God's stead, not only was the law of karma darkened and forgotten, but also the sense of personal responsibility was clouded, whereby the public and private morality of the people was seriously harmed. Other dogmas and customs of this religious system—which is essentially to be regarded only as a priest-church—worked just as harmfully upon the people through its almost fifteen-hundred-year-long foreign suggestion in the most ruinous way; and were the one true religion, Armanism, not unconquerable and indestructible, planted in every Germanic heart so that it unconsciously breaks through again and again and influences thought and action, our glorious German people would long ago have walked the path of downfall, as Rome and Byzantium, despite so-called Christianity, have gone into the underworld.

The pure and exalted Armanen teaching, which Jesus of Nazareth proclaimed anew, Paul already clouded when he created his religious system, which we falsely call Christianity, while its custodian and caretaker—the priest-church—rendered it completely unintelligible and unbelievable, so that it is forced to support and protect the faith with all the power of external means, a faith in which it itself does not believe but pretends to believe, and which today serves only as a desperate and despairing party-political tool, as the last undermined bulwark for weathered class and social interests.

The priest-church, which was willing—and still is willing—to denationalize us Ariogermanics, especially us Germans, had only cast us into a hypnotic sleep-state, from

which we now—though weakened, yet not incurably ill—begin to awaken and to return to ourselves. But hardly have we become aware of this first foreign suggestion and begun to shake it off, when already the second danger of foreign suggestion—the Yellow Peril!—stands before us, or rather, better said, is already in our midst: Buddhism.

If the doctrine of humility of Christianity in the priest-church of every confession had been degraded into a doctrine of servility, then with the doctrine of submission of Buddhism, for the future, the genuine and true slave-religion of Asia threatens us.

Buddhism in all its shades is founded on the one true religion, which Armanism also recognizes in strict accordance with the primeval eternal laws of nature; it therefore has the same roots as Wuotanism and Christianity, but in its confusing sophistry it is in no way inferior to Christian theology. It is also, with its theosophy, entirely rooted in Armanism, which fascinates many; but in its conclusions and applications for life—in its exotericism—it departs dangerously from Wuotanism.

While the latter, as shown above, leads to spiritual-physical heroism, rejects all asceticism, and subordinates the body only to the rule of the spirit—both in the macrocosm and in the microcosm—Buddhism despises all that is bodily and cultivates only the purely spiritual. While Wuotanism declares the individual self to be an inseparable part of the all-self, the all-unity, and subordinated to it—without, however, depriving the individual of its rights to individuality—Buddhism isolates each individual self, which then works solely on preparing itself, as quickly as possible, for entry into Nirvana—that state of the God-man which lifts it out of all reincarnation into the human world.

While Wuotanism recognizes the work of each individual self within the framework and for the good of the all-self (all-unity, all-oneness) as a duty and also as a virtue which rewards itself in the individual, Buddhism recognizes this duty only in the framework of activity as good works, almsgiving, tolerance, etc., in order to acquire merit for itself, not in order to be of use to the all-self. Likewise, the highest moral recognition of karma in Armanism as in Wuotanism—which knows only causes and their effects, which in turn give birth to endlessly producing causes that can be good or evil and accordingly manifest their consequences without these consequences being avertable—is shifted in Buddhism into the doctrine of karma, and there the concept of guilt has already been transformed into that of sin. The law of causality is already darkened, for it says: for every evil deed or omission you will suffer. Here the concept of punishment is already connected, and the harmful consequence is implied, instead of saying: you will have to bear the consequences of your action or omission—whether good or evil—yourself, as Armanism and Wuotanism explicitly state.

From this darkening weakening of the recognition of karma into the doctrine of karma arises the immense difference between Armanism and Wuotanism on the one hand and Buddhism on the other—that the Arman or Ariogermanic does not see karma as an unavoidable fate, but as a self-created destiny which he considers himself able to improve, whereas the Buddhist submits to what he considers unavoidable fate, but seeks to mitigate its consequences through penances.

A comparison between Buddhist and German Völk tales that deal with this theme will confirm what has been said above more easily than any scholarly treatise. Of course, one must not compare the Buddhism transplanted to Europe with the Buddhism

of Thassa or Ceylon or China or Japan, for there it too has already sunk to the low level of a priest-church. But even that Buddhism which now presents itself to us Germans as esotericism has long ceased to be esotericism, and is well on its way to becoming a religious system, which already begins to show the finest signs of calmly and surely landing in the harbor of a priest-church of the future.

If the results of this study are now to be drawn, it appears that our German people, as Ariogermanics, have not only been in possession of the true one religion since primordial times—which they themselves developed and still today expand—which in its fundamental understanding condenses the dualism into monism, the two-in-oneness of spirit and body, and despite all foreign suggestion still inwardly preserves it as religion, although outwardly it seemingly professes Christianity.

To this balanced cultivation of the spiritual-physical, they owe not only their political independence (as Germans) but also world dominion (as Ariogermanics: Germans, English, Dutch, etc.), from which in the future will unfold a Pan-Germanic Germany (see the highly meritorious works of J. L. Reimers: Ein Pangermanisches Deutschland and Grundzüge für eine Deutsche Wiedergeburt, Leipzig, Thüringische Verlagsanstalt, 1906), despite all resistance from the powers of darkness. By contrast, those empires (Greece, Rome, Byzantium, etc.) have disappeared without a trace which served only the materialistic tendency in complete denial of the spiritual after passing through a brief false flowering, while those peoples who cultivated only the spiritual and neglected the physical (material) indeed preserved their character, but became completely enslaved, ruled, and exploited by foreign peoples.

Only our innate religion—Armanism—can protect us Ariogermanics from such a fate, as it has also protected us before, and therefore we have no foreign suggestion to fear, since we are strong enough to resist it. But to protect ourselves from new dangers is nonetheless always a law of foresighted prudence.

The Little People on the Heath

By Guido von List

It is an old and dear habit of mine to walk lonely paths in order to avoid the great stream of humanity, and thus it happens that I often see many things that do not come into the sight of others, and even if such things do occasionally enter their field of vision, they mostly remain unnoticed, often even unseen. As for the reason why, I will not trouble either my own head or the esteemed heads of my dear readers, but simply record the factual reality of this phenomenon.

Thus it was that one time, with an intense craving for beer, I was trudging along a terribly monotonous poplar avenue under the merciless blaze of the sun. My walking apparatus had become invisible to me, for the flour-like dust had robbed them of any color that might have distinguished them from the color of the road, while a mealy cloud of dust hung upon the ground, almost opaque, shrouding the rutted tracks and the gravel ridges between them, over which I, prematurely weary, stepped while wondering whether my fellow men might not, after all, be wiser than I, since they preferred strolling on the well-kept paths of some spa garden to such a miserably dusty highway.

From afar a church tower beckoned to me with loving comfort, as if to say: "Weary wanderer, quicken your steps and come to me, for all who are thirsty and burdened with dust will find helpful comfort and friendly refreshment near me, for there is an inn in my vicinity!" As I was not insensitive to such heavenly comfort, everyone will readily believe my simple word—no less will they believe that, despite my fatigue, I now strode out briskly in order to sit as soon as possible before the foaming brownish-red Castalian spring.

But I was not to see my intense beer thirst quenched as quickly as I wished; for something stood between me and the longed-for inn, and this something made me forget my fatigue, the dust, and even my thirst, so that I stood still and saw a strange little wonder unfold before me.

For nearly an hour's walk, a furniture-wagon-like vehicle had been hobbling slowly ahead of me along the same road, about three hundred paces in front, without my having paid it particular attention. Now, however, it had stopped at the roadside, and as I drew ever closer, a number of little men and women of all ages—even children—slipped from the odd conveyance and began a curious business, which soon ceased to be mysterious when I perceived that they were putting the finishing touches to their toilette and revealing themselves as harlequins, pierrots, ballerinas, and so forth.

A pony, which had until then trotted alongside the cart horse on a halter, was now decked with fantastical harness that, in its shabby finery, matched perfectly the faded poverty of the costumes of these wandering circus Völk, who were now preparing to make their ceremonial entry into the nearby village. The padrone, dressed as Hercules, took hold of the shafts of the cart, led by a harlequin who played upon the inevitable large drum with cymbals, while from within the box of the wagon a detuned barrel organ wheezed out its notes.

A small lad in tattered tights led the pony, on which sat a girl of about eight years in a ballerina costume, who seemed to be waiting for people to appear so she could

throw them the customary blown kisses. In the forepart of the dusty, gaudily painted wagon—its roof adorned with a tin stove-pipe that revealed it to be a wandering home—women and children posed fantastically, holding parrots and smaller animals, while a pierrot and a clown with great trumpets walked at the sides, ready at any moment to sound their fanfares.

A few friendly words and some cigars soon brought me into the desired rapport with the padrone, and we became engaged in a lively conversation, unfortunately only of short duration; for much sooner than I wished, we reached the village, and I had to withdraw so as not to disturb the ceremonial entry, which now proceeded with blaring trumpets and the beat of drums.

After nightfall the padrone came to my table in the inn, accompanied by his family, and I had no cause to complain of this unusual company; for I had the opportunity to enrich my knowledge considerably, learning facts whose possibility I had never considered and of which I had never dreamed.

What I learned there shall, in connection with historically known facts, be set down in the following pages, as a supplementary chapter to the history of the Little People on the Heath.

Who has taken note of them until now—these gaily painted wandering wagons on their dust-covered wheels, with the quaint, endearing tin stovepipe under the roof, which marks the vehicle as an Ahasuerus-like home, never granted rest, seeming to be no home and yet being one, a home with its own history, as surely as the crumbling ruins of a once-powerful dynastic castle? To the pampered city-dweller who now and then encounters such artists' homes, the threadbare pomp that surrounds them rarely elicits more than a pitying smile—if he notices them at all—without the faintest suspicion that most of these wandering troupes can prove a venerable age, tracing their lines of descent with almost the same pride as tourney-worthy families count their ancestors born to sword and shield.

In Lower Austria—of which I am here speaking—and quite likely also in other German lands, in the 1840s of the past nineteenth century, the wandering artist troupes, which until then had no rights of citizenship in any municipality and were completely without a home, were forcibly incorporated into those communities in whose territory they happened by chance to be on a certain day.

Until then, they had formed entirely free associations, so-called bands, which recognized no lord and no authority, and which only when forced by the arbitrary power of once-mighty feudal lords or by the equally violent and self-willed local authorities bowed to rigid necessity—meeting harsh power with cunning evasion, often with treacherous revenge—but otherwise led a gypsy-like, unbound life. Each of these bands reproduced itself from within, yet maintained with the others a kind of fraternal intercourse, whereby they mutually respected each other's territory of operation and did not permit one band to intrude upon another's domain.

Most of these bands—still existing today, though under changed circumstances—trace their origin, according to an old artistic tradition, back in general to the guarded Landsknechts, and in particular to the discharged mercenaries of Emperor Charles V, when the army was disbanded after the famous campaign against Tunis.

This artistic tradition is entirely true and correct; only, it mistakenly refers not to the origin of these bands, but solely to one phase of their development—if you will, a reorganization of them—which has remained in the traditional memory of these last remnants of the once much-feared but also much-sung-about little people on the heath.

The little people on the heath? — Indeed!

There are names that strike like a sounding note, connecting an entire chord of associations, which go on resonating long after, like the tones of an Aeolian harp, summoning before the soul images of memory and suddenly making the blue flower of Romanticism bloom—so that even our sobered generation feels a warmer pulse and in an instant finds itself transported into that fairyland of which one can say neither that it is nor that it is not.

How could the policeman of today place himself into that utterly unique poetry of medieval and pre-medieval vagabondage?

The little people on the heath are far, far older than Christianity in the regions of Germany. Their earliest beginnings reach deep into pre-Roman Germanic antiquity, into that distant time when the many German tribes were not yet bound by any common concept of state, and thus were only loosely connected; into that time when the center of gravity of social order still lay in the autonomy of each district (Gau) and community.

If a member of a Gau or a community grievously wronged his fellows, and they either would not or could not punish him by law, he was banished or made homeless, or, as was said then, “placed under the ban,” i.e., declared without rights and protection, vogelfrei (“free as a bird”), like an outlaw. Such a man had no rights, no property, no homeland anymore—anyone could, indeed had to, kill him wherever he was found, like a dangerous beast of prey.

Those thus banned fled into the forests and formed wandering bands that lived from hunting and robbery—indeed, often even forming their own communities (also outlawed, of course), whole villages. In Lower Austria, the register of place-names—especially those of vanished settlements—contains many which, when their names are analyzed, prove to have been such outlawed colonies.

These banned ones were further increased by fugitives of all kinds—by cast-off criminals (cf. the Griselidis and Genoveva legends, etc.), by fallen women, illegitimate children, and other castaways of the society of that time.

At first these unfortunates were banished to the heath along with the wolves; but their numbers soon grew so great that people began to speak of them collectively as the little people on the heath, for they organized themselves in their own fashion and soon became a real threat to those living in settled conditions. Such was the situation until the time of the “slaughterer of the Saxons,” Charles—whom a grateful Rome honored with the surname “the Great.” With him began that time of terror in which the poor Germans were “converted” to the religion of love with torture benches and executioners’ axes—so that anyone who would not accept baptism and be converted was forced to flee to the little people on the heath.

Thus began their second phase of development, which brought them intelligence, for the skalds—the priests of Wuotanism—who until then had been the

teachers and leaders of the people, had to yield to the fiercest persecutions and now strengthened and ennobled the little people on the heath. Traces of their secret war against the Church and its supporters can be found in the background of many uprisings in the early Middle Ages, the mysterious flare-ups of which kept rulers on edge for centuries.

From this second developmental phase of the little people on the heath—or the "dishonorable Völk," as they were now also called—there emerged the *spielleute*, the musicians of those far-off times, but also the singers, the forerunners of the so-called Völk singers of our own day. The *spielleute* had preserved the old music as it was practiced at the halgadoms (temple sites of Wuotanism), and which had therefore been banned and cursed by the Church, and they continued to perform it for the amusement of the people at dances and song festivals.

Such a band of dishonorable *spielleute* consisted of the following instruments: a large drum,[272] two small drums, one or two transverse pipes (flutes), one or two fiddles, to which the triangle was later added. These traveling musicians are found throughout the Middle Ages wherever music and dancing were desired—whether at princely courts or beneath the village linden tree at the kirmeß (fair).

Highly noteworthy—though until now little recognized—is the fact that the ancient hallmark of this developmental phase of the little people on the heath, namely the once magically esteemed opening beat of the old Wuotanic halgadom music, is still to this day preserved in the tradition of the modern traveling performers, and from them was passed on to the military bands, where it is still in full use even now—which is by no means a mere coincidence. This is the well-known opening beat of the large drum.[273].

This, as well as the no less noteworthy fact that in all the armies of Europe the large and the small drum are of historical origin—indeed, that in the Prussian army these were even accompanied by the preservation of the ancient transverse flutes—proves that the earlier recruiting troops, from which our standing national armies developed, were to a large extent replenished from the little people on the heath, and that they adopted along with them the peculiar customs attached to this very little people on the heath, preserving them as Landsknecht customs and later as soldier traditions.

Now, since those present-day traveling entertainers still, without exception, use the old large drum and likewise, without exception, still keep the ancient opening beat in traditional practice, this proves equally that the little people on the heath were by no means exhausted by the recruiting lords, that they gave up to them only their surplus population, and that after the dissolution of such a recruiting army they took back its discharged men and maintained themselves, in their own character, until the mid-nineteenth century—indeed, in a certain sense, even to this day.

With the guarded Landsknechts, who, after the disbandment of Emperor Charles V's army returning home laden with spoils from Africa (Tunis), roamed all of Germany, the third developmental phase of the little people on the heath began—a phase in which we can still recognize them today in their descendants, the traveling entertainers.

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[272] The so-called Karrenfell, because this drum was carried on a cart.

[273] The Austrian military music still uses both today—the former for marches, the latter for funerals to introduce the funeral march.

Charles V's discharged Landsknechts returned to Germany with an unusually strange following and curious spoils, with which they not only enriched the little people on the heath and adorned it more splendidly through their foreign dress, but also formed within it a new category that very soon had to take precedence and exert a decisive influence on the whole mass of the wandering Völk.

From what has been said, it is clear that at least many, if not most, of the returning discharged mercenaries had previously belonged to some band and now rejoined it after coming home rich with booty; and through them, perhaps, other guarded men who had no other place to go—or did not want to find one, as the unbound life might have suited them better—were brought into such bands. This explains not only the outward connection of the wandering Völk with the distinctive forms of the Landsknecht life on the one hand, but also the rapid formation of the recruiting armies, as well as the absorption of discharged soldiers by the wandering Völk, and indirectly the influence of the Tunisian campaign on the distinctive development of the little people on the heath on the other hand.

The very special character of the Tunisian campaign lay in the fact that, among the booty shares of the individual Landsknechts, Moors, Moorish slave girls, and rare animals such as camels, monkeys, parrots, and the like—because of their rarity—caused the greatest sensation. Thus the fortunate owner of such a treasure became the object of the most eager desire of a band, especially if, in addition, he possessed rich, gold-embroidered Arabian garments to parade in and could display feats of horsemanship or juggling tricks. Soon one could hardly imagine a band without a Moor, without a Moorish slave girl, without a camel, monkey, and parrot; and so every band sought to acquire possession of such indispensable marvels—and if there were no real Moors or slave girls available, the art of falsifying them was well known. Later, to meet the urgent demand of the esteemed public for spectacle and thrills, cannibals, Indians, and the like were added. Thus the bands added this new Tunis-derived equipment to their old traditional gear and kept it almost unchanged to this very day, transforming themselves from the former wandering *spielleute* into the later and still present-day traveling entertainers, while faithfully preserving the traditions of the *spielleute* of old in their main instruments.

This striking enrichment of the inventory, and the resulting transformation of the individual bands, logically brought about a higher development of that part of the little people on the heath that comprised the traveling entertainers, and its aftereffect was so powerful that it not only remained unforgettable but even effaced or absorbed all older memories, becoming the sole guild tradition of the bands in question—so that they begin their legendary history with it.

Of course, many bands of later origin are to be regarded as offshoots of the older ones; but the majority of them certainly reach back not only to the time of the Tunis campaign, but into far greater distances of time, and the ancestors of one or another band may not only have played for village dances and kirmeß reels, at court festivities and tournaments, but even at Balder's and Mihil's Things at the most sacred halgadoms of the orthodox Wuotanism.

Long since, the curse of dishonor has been removed from the descendants of the little people on the heath; for about sixty years now, they have had the same rights and duties (along with the corresponding tax forms) as all other citizens, and a most honorable police force—the sworn enemy of all and any romanticism—has busied itself,

with commendable zeal, to educate them into well-mannered and useful citizens of the state.

The individual padrones now have duly—of course, officially stamped—licenses, together with the indispensable tax forms, and can therefore, with full right, address circus directors of the rank of a Renz or Schumann as colleagues, without the honored party being able to raise any objection.

Despite all these concessions of our conciliatory modern endeavors, the Ahasuerus-like artist's home still hobbles through the dust or mud of the country roads as a remarkable connecting link between the ancient past of our people and the present—indeed, foreseeably still for a good part of its future.

That day will surely be long in coming on which the last artist's wagon will be pushed into that junk room of cultural history which, so wrongly, people are in the habit of calling a "museum.".

Jerusalem, the Mortgage Bank of Caesarean Rome

By Guido von List

It may already have occurred to some to wonder why the gentlemen of the "chosen," flawless race prefer to call themselves by the name of the country in which they are presently settled—thus Americans, Englishmen, Poles, Russians, and the like—rather than to be recognized as Hebrews, and why, if their race must inevitably be named, they much prefer to be described as belonging to the "Mosaic confession" or as "Israelites," but by no means as "Jews," even though ethnographically as well as historically they have an indisputable right to the name "Jews." While the shallow thinker may understand why the Jew prefers to be taken for a Frenchman, Englishman, Italian, or something of that sort, he cannot explain to himself why the designation "Israelite" should be considered more distinguished than the designation "Jew," since, according to the "Book of Books," both designations mean the same thing and are used interchangeably for one and the same people. The deeper thinker, however, who already knows that in the development of peoples every evolution takes place according to primordial, eternal organic laws, has long since suspected that the "Jew" who prefers to be called an "Israelite" rather than a "Jew" may well have a reason for it: namely, the reason of naming himself after that nation in which he has ingrained himself—thus leading the deeper thinker to consider it credible and even probable that the "Israelites" may have been a non-Jewish people whom the "Jews" completely devoured, after which they appropriated that people's land, possessions, and literature.

And whoever thought such a thing has guessed rightly, according to the organic law of development of the Jewish people, which more recent ethnographic and historical research has shown to be a fact, and may, within his own sphere of influence, take care to ensure that it never happens—even according to such a law—that the Jew comes to be regarded as a "Viennese," "Austrian," "German," etc., in the same way that he is today regarded as an Israelite; that is to say, that he does not devour these lands and peoples, seize their soil, possessions, history, art, and literature, just as he did some two thousand years ago to the Israelites.

As early as the beginning of the 1880s, Wilhelm Obermüller had recognized this truth and found the courage to publish it, for which he at that time reaped nothing but scorn and ridicule, and was given the reputation of being someone "not to be taken seriously"—as happens to anyone who dares to think, speak, write, and act outside of the established mold. Soon, however, Obermüller's insights[274] gained followers, and modern literature already knows a respectable number of researchers who followed Obermüller's guidance and arrived at the most far-reaching conclusions—conclusions which, in particular, are so confirmed by the Assyrian cuneiform tablet libraries that the Bible will be corrected in many important points. Of course, it will still take a considerable amount of time before such undeniable testimonies will be granted their proper evidential force.

[274] The Origin of the Hebrews, Jews as well as Israelites, of Christianity and of Islam. By Wilhelm Obermüller, Vienna, Kornelius Vetter, 1884

The result of this recognition and discovery—as far as it relates to the subject indicated by the title of this study—shall now be set forth briefly here, without burdening it with cumbersome supporting material as ballast.

The Aryans, the white primal race, who still today exist pure and unmixed in many places, for example in "Old Saxony" in the Elbe lowlands, in Lower Austria in the valleys of the Krems, the Kamp, and the Ybbs, and—thank God—elsewhere as well, had from the earliest days, at the latest after the first Ice Age, begun their migrations by water and by land, and were the founders of the ancient civilization that was destroyed on the southern continents by the second Ice Age and the great "Flood" which followed it. From this pre-Flood civilization, countless legends and accounts were preserved and carried over into our second cultural epoch. The Edda preserves the memory of the second Ice Age in its depiction of the "Fimbulwinter" and in the "Völuspa" in prophetic form, just as all mythologies and the Bible speak of the "Flood." But even during and after the second Ice Age, the Aryans continued their migrations and settled in Asia, America, and Africa. Wherever they came, they formed the rising element, and when, through diversions—as can be demonstrated in Egypt—their migration ceased for a long period, a decline in culture is observable.

Thus they also settled Syria, and thereby Canaan, where, as everywhere, by living in mixed marriages with the native inhabitants, they formed mixed races. The Canaanites were such a mixed race of Aryans and Turanians, practiced agriculture and animal husbandry, were organized into districts (Gau) like the Germans, and—corresponding to their Aryan ancestral blood—were a warlike, brave peasant people. These were the Israelites. About thirteen hundred years before our era—that is, roughly 3,200 years ago—they came into conflict with Egypt, during which war captives from Canaan were dragged off to Egypt for forced labor, where they shared the same fate as other prisoners of war. Among these were also former inhabitants of the coasts of the Red Sea, who stood very low culturally, for they knew neither agriculture nor animal husbandry, but lived only from fish and other aquatic creatures; hence they were called "fish-eaters" (Apriu), though they had a keen interest in trade, which they preferred to all other occupations. From the designation Apriu, they called themselves the "Ibrim," from which the Greeks formed their term "Hebrews." Already in Egypt, during a famine, these Apriu demonstrated their financial acumen (Joseph's story), and lent at interest, ostensibly for the Pharaoh-Ra (Sun King), but in reality for their own coffers, to the Egyptian peasantry, whom they dispossessed and proletarianized—as they have done countless times, as history shows, and as they are still wont to do today.

These troubles in the Egyptian realm were now used by the captive Israelites to free themselves, which happened not quite a hundred years after their deportation. Naturally, those who now strove for freedom were already the descendants of the captive Aryan-Turanian Israelites, who, having been fathered by women from the lower Egyptian population, now formed yet another new mixed race. And since other tribal groups were also present in this motley mass, it must have been difficult to bring even a modicum of order and discipline into this wild, enervated slave horde. An Egyptian priest named Osarsif—whom the Bible calls Moses—took command and separated the masses according to their tribal deities, over which he then placed a chief god in order to keep them all together in this way. These are the so-called twelve tribes, of which, however, only one—the tribe of Judah—was Jewish.

But one should by no means believe that Osarsif-Moses, out of pure philanthropy, organized the descendants of the captive Canaanites and led them to

freedom; the reasons were quite different! The over-exploited, proletarianized Egypt rose up against the Apriu, so that these were forced to leave Egypt, and thus the "Exodus from Egypt" appears as a brilliantly executed anti-Semitic state action—of which, unfortunately, history knows far too few examples. Since the Hebrews were never capable of bearing arms, they provided themselves with able-bodied manpower, and for that purpose, this slave horde was just good enough—while the tribe of Judah formed the ruling class and the later royal line.

It would take us too far afield to determine geographically these so-called tribes and to go into detail about the atrocities of their conquest carried out in bandit fashion. It may be noted only that the twelve tribal territories were always in conflict with each other and were united only briefly, about a thousand years before Christ, and that only Judah served the Jewish cult, while all the other tribes remained with their tribal gods and independence.

But in Deuteronomy one can read: *"Thou shalt consume all the peoples which the Lord thy God shall deliver unto thee; thine eye shall have no pity upon them, neither shalt thou serve their gods… For the Eternal, thy God, hath blessed thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow."*

After the conquest—during which the "Landsknechts" or mercenaries of the Jews, namely the non-Semitic tribes, reunited with their former kinVölk—the process of Semitization of the non-Semitic Israelites was quickly accomplished through these returnees, as well as through their contact with the Jews, for the newly arrived Jews spread over the unhappy land and soon, through their commercial, usurious, and financial talents—still notorious in modern times—gained the upper hand everywhere. Thus the Jews ingrained themselves into the Israelite people and completely devoured it, proletarianizing it, playing themselves as its masters, and henceforth calling themselves—tout comme chez nous—Israelites. They transferred the heroic history of this people to themselves and usurped for themselves the ancient Aryan heroic poetry of the Israelites, which was edited by the rabbis in the Jewish sense and degenerated into the distorted image of which remnants can still be recognized in the Bible.

All the hatred of the Jews, however, was directed against the Aryan Israelites—the Ammonites—whom they "devoured," while they themselves intermingled with the Hittite families.

But even in this land the Jews demonstrated their inability to found and maintain a state, for they have everywhere lived only as parasitic peoples and collapsed together with the host nation from which they had sucked the lifeblood, whenever that nation could no longer bear the burden of the parasitic Jewry.

It is well known that in the kingdom of Judah—or, in the broader sense, in Palestine—only the smallest part of the Jewish people lived, while by far the greater part was scattered over the whole earth, and, by the nature of the matter, was settled in the great trading centers. They were to be found everywhere in the seaports and commercial cities as "merchant princes," but in their headquarters at Jerusalem—in the "Yahweh Temple," which formed the central treasury of the entire Jewish community of the earth, to which all Jews everywhere contributed—they had their fixed pivot point. For the eternally money-hungry Rome of the Caesars, "Jerusalem" was thus the ever-helpful "discount and mortgage bank," where—naturally only against adequate security and with favorable consideration in time of need—"money in any amount" was always available.

In Jerusalem sat, as already said, not the rulers of Jewry, but only the bookkeepers and officials, and a few representatives of the clans, along with the king and the temple personnel. The "people" were the Israelite debt-slaves, who repeatedly staged uprisings; but as they were always without leadership, they were soon brought back into submission—by means of Roman weapons. Around the year 70 of our era there was once again such an uprising, which must have been particularly severe, for the rebellious peasants, who had broken into the city of Jerusalem, drove out king, nobility, and priesthood along with the bankers, burned the "mortgage bank"—namely the temple—having thoroughly plundered it beforehand, and were now masters of Jerusalem. But again divided among themselves, they were unable to hold it permanently.

The ruling and banking class of Jerusalem, partly fled and partly expelled, now cried out terribly for police—hm, pardon!—for help; and for this, Rome had to capture Jerusalem in order to save for itself the "credit institution for trade and politics" so necessary to it. It was not the Jews whom Titus besieged in Jerusalem, for they were with him in the besieging army outside the city, but rather the rebellious Israelite peasants, and it was they whom he dragged away into slavery, while he took the Jews under his powerful protection. Rome had already sunk so low that it had to take the side of Jewry, for the coffers of the ancient mortgage bank at Jerusalem had already become the heart of Rome, upon whose pulse beat the life and death of the world empire of the Caesars depended.

Rome could no longer escape the polyp arms of Judea, and when Jewry itself gained the upper hand in Rome, Christianity was amalgamated with Judaism—since it was thought to be a Jewish sect—and the so-called persecutions of Christians began. This was the outbreak of "Caesaro-Roman anti-Semitism," which, however, unfortunately did not lead to the beautiful result achieved one and a half thousand years earlier by the victorious "Egyptian anti-Semitism." Only in this way can the so-called persecutions of Christians be explained; for a state as tolerant as Rome, which built a Pantheon for all gods, would surely have found room in it for the Crucified if it had recognized him and not mistaken him for the hated, hostile El Shaddai.

Jerusalem, however, remained what it was—the mortgage bank for world-ruling Rome—and when Rome collapsed under the consequences of its mortgage policy, the Hebrew masters had long since been safely ensconced in Alexandria and Byzantium, and have been conducting their airy hypothecations ever since—until… yes, until—?

The Jews as a State and Nation

By Guido von List

The excellent German-national monthly journal Das zwanzigste Jahrhundert recently published, in one of its last issues, a worthwhile article on "Zionism," which prompted me to ask myself how exactly the Jews would present themselves as a people, as a nation, as an independent state—what a new Kingdom of Judah would look like. My interest in this question was further stimulated when I read, in the much-discussed work Die undeutsche Literatur der Gegenwart, ein Wort an die Modernen von einem Provinzler (Berlin, Büstenöder, 1893), the following passage (p. 42):

> *"The Jews of today—the poor devils! one knows why!—are born internationals and from the outset natural and decided opponents of every attempt to place culture on national ground. Yet these international nomads once had a land, and at that time they were as despicably national a people as has ever grown on this planet. And precisely this fanatical preservation of their own identity, which their prophets continually refreshed for them, determined their development and greatness. All non-Jews were, from the outset and without reservation, Goyim; they could never find enough expressions to praise themselves as the chosen people. It was harsh, but advantageous for the development of the small people in the midst of many enemies. How their prophets thundered against apostasy from the national Jehovah and the careless intermixing with heathens! And every national-religious popular uprising was preceded by the smashing of foreign idols. For the Jewish religion is, like Mohammedanism, inseparably fused with the body of the people: a mere confessional or religious contrast to Judaism does not touch the separating element between them and us. Race and religious form are closely bound together. Their prophets were not merely priests; they were religious, national, political, cultural educators of the people."*

This passage—which so strongly emphasizes that the Jew, in his own state, certainly did not practice that "tolerance" which he demands today, in such extensive measure, for himself in foreign states where he leads his parasitic existence—prompted me to take a close look at how the Jews in their former state actually dealt with foreigners, strangers, the Goyim, in order to draw conclusions about their conduct in a future Judah. From this, one could then determine whether they would likewise, in public offices—such as district medical posts, professorships, and similar positions—fill only forty percent with natives (Jews) and sixty percent with foreigners (Goyim) in order to show their gratitude to their previous host peoples.

The Bible, the "Book of Books," says in Exodus 12:48:

> *"When a stranger sojourns with you and wants to keep the Passover to the Lord (i.e., wants to convert to Judaism), let all his males be circumcised; then let him come near and keep it, and he shall be as one born in the land. For no uncircumcised person shall eat of it. One law shall be for him that is home-born, and for the stranger that sojourns among you."*

This passage, upon closer examination, is of great interest, for in it there is a clear distinction between the uncircumcised foreigner, the non-Jew, and the "stranger who sojourns among you"—that is, the foreigner accepted into Judaism, the so-called naturalized Jew. But, as further emerges from this passage, these newly accepted Jews were still regarded as strangers and by no means considered equal to the native, true-born Jews; rather, despite all ritual consecrations and admission ceremonies—such as circumcision, immersion, and offering—they were still not regarded as full Jews, but only as "strangers who dwell among you," "strangers of righteousness," or simply as "Jewish associates." This is clear from the Bible itself and goes back to pre-Babylonian times.

Anyone who entered Judaism from another religion and nationality was by no means considered a genuine Jew, but was nevertheless ranked far higher than before, as a heathen or non-Jew (Ashum), such that he was regarded as completely reborn and wholly severed from his former kinship. His children born before his conversion to Judaism were no longer considered his children, his parents no longer his parents, his siblings no longer related to him; he could, without incurring the charge of incest, marry them—provided they too had become converts. Likewise, inheritance rights and all other legal ties ceased to exist; they were henceforth complete strangers to one another.

Yet despite the convert being thus completely severed from his earlier ties, and despite having already entered into the sacrificial fellowship with the tribal Jews, he nevertheless stood infinitely low in rank compared to them, and all offices, in the army as in civil life—especially the priesthood and the teaching office—were closed to him. He and his children were still regarded as strangers, and the proverb went: "Beware of a Jewish associate unto the tenth generation!"

The laws also sharply distinguished between true Jews and Jewish associates; for instance, no priest could marry a female Jewish associate or a female descendant of one, whereas it was permitted for a Jewish associate to marry a priest's daughter. Only the descendants of Jewish associates from marriages with tribal Jews were regarded as true Jews. Nevertheless, even children born in concubinage, if both parents were of purely Jewish descent, still ranked higher than descendants from mixed marriages. For the purpose of proving such descent, special birth registers were kept in the Kingdom of Judah. Only the descendants from mixed marriages—if they at least had a Jewish mother—were admitted to lower offices in the state service.

In the hierarchy of the people, the Jewish associates or "strangers of righteousness" ranked very low, for only freed slaves stood lower. The first rank was held by the Levites or priests; they were followed by the Jews or Israelites, i.e., the "racially pure" people; as the third rank came the Mamzerim, i.e., "pure-blooded" but illegitimate; then came the Gibeonites or Nethinim, and only after them the Jewish associates, with the pariahs, the freedmen, as the last group. In the schools of the native Jews, they were either not permitted to read at all or allowed to read only last, and the general disdain—if not outright contempt—toward these "strangers of righteousness" is further expressed in the belief that they were incapable of possessing the gift of prophecy.

From this brief and clear summary of the rights enjoyed by those who, in both political and cultural respects, were admitted into the ancient kingdom of the Jews, many noteworthy facts emerge with compelling certainty.

First, it appears that the Kingdom of Judah had a foreigners' law of unsurpassed severity, which sought with anxious care to preserve racial purity and prevent the rise of mixed marriages as much as possible.

Second, it follows that the State of Judah sought, with all means at its disposal, to make residence within its borders difficult for international wanderers and fortune-seekers, and to make their entry into state service—of whatever form—impossible.

Third and lastly, it becomes incontrovertibly clear that the laws of the old Kingdom of Judah still apply today to the "state" which international Jewry forms in every one of its host nations, and that these laws—of which precisely this foreigners' law is one of the most important sections—are the reason why the Jews have not yet been absorbed into, or perished within, the other nations, but instead remain unmixed and almost racially pure as parasites living off other peoples.

If, then, the dreams and ambitions of the Zionists should ever be realized, the still-current laws will undoubtedly also come into force in the new Kingdom of Judah—laws which, in the most uncompromising form, exclude all non-Jews from state and national service. One can be fully certain that in the future state of Judah there will be no non-Jewish senior, subordinate, or other district physicians; that in the future great Hebrew peace army there will be no non-Jewish officers; and that the Chief Rabbinate of Jeddho will certainly not be held even by a "stranger of righteousness." Should we not be allowed to draw conclusions from this?

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Guido von List

Origin and Symbolism of Freemasonry

If one sets aside the legend-filled and obscure history of Freemasonry and confines oneself solely to the verified fact that, in the year 1717, the four lodges existing in London united into a Grand Lodge—which became the mother lodge of modern Freemasonry—and if one considers that these four lodges arose out of operative masonry, then one has found the pivotal point from which the actual origin of Freemasonry can be securely investigated. If one further considers that the main means of recognition among Freemasons—namely sign, word, and grip (handshake)—are not the exclusive property of lodge brothers, but are still known today to many guilds, fraternities, and associations, most fully and especially to stonemasons, operative masons, and carpenters, and that they have remained in use to this day, this important fact offers a noteworthy clue that the Freemasonry originating in England must be merely a renewed manifestation of an institution previously known also in Germany. This is all the more evident since both forms exist side by side to this day without interfering with each other, although both possess the same recognition signs, the same symbols, and essentially similar ceremonies. If one also considers that the structure of Freemasonry corresponds to that of operative masonry in the three degrees: apprentice, journeyman, master—and that even the "foreman" (parlier, spokesman) passed into Freemasonry—and that the most important symbols of Freemasonry can be found on Romanesque and Gothic cathedrals and secular buildings from the earliest times, then the connection with the old German Bauhütten (construction lodges)—a point which has already been noted more than once—can no longer be dismissed. The author of this essay has met many individuals who—without ever having belonged to a Masonic lodge—knew the signs, words, and grips exactly, and stated that as stonemasons, operative masons, or similar tradesmen, they had been “accepted according to guild custom” and on that occasion had acquired knowledge of these ancient recognition methods, which correspond entirely to those of Freemasonry. The best-known and most famous among these individuals was none other than the cathedral master builder Friedrich Freiherr von Schmidt, who died in Vienna on January 23, 1891.

Fig. 1

If we have already proven these recognition signs—for example, the so-called “neck sign” on the west portal of St. Stephen’s Cathedral in Vienna from the year 1144 (Fig. 1)—which, carved there in stone, begins a series of enigmatic sculptures and states in pictorial form: “Here I would let my neck be cut off before I would reveal the secret!”—then the question inevitably arises: what, then, was that secret which was so carefully guarded and faithfully preserved?

Freemasonry likewise points to its "Great Secret," which—if it ever truly possessed it—it has long since lost, to the point that it has become a proverb that "the secret of Freemasonry consists in the fact that it has no secret." What Freemasonry guards as its secret—its philosophy, symbolism, ritual, and recognition signs—is long known, and in many respects is taught and practiced outside the lodges more thoroughly and comprehensively than within the closed circle of brethren. And what is further regarded as secret—the so-called lodge work and its other fraternal activities (which any other organization likewise keeps secret for understandable reasons)—by no means deserves the designation of "Great Secret."

And yet—the "Great Secret" did exist and still exists today. It is hidden in the symbolism of Freemasonry, kalifcy concealed, veiled in riddles, awaiting decipherment. In this, the Freemasons have earned our gratitude in high measure, for they have so faithfully preserved the symbols, rituals, and legends—barely half-understood by themselves—and have kept them almost unchanged for a full two centuries, just as they had received them from the operative masons, who in turn had inherited them from the old Bauhütten when these, in the turmoil of the Reformation, were dissolved.

In a direct line from Freemasonry, through operative masonry, back to the Bauhütten (Strasbourg, Vienna, Cologne, Bern, later also Regensburg), the always-emphasized "Great Secret" leads back to what the old masters had securely hidden in hieroglyphs and secret signs, and which they communicated only orally to masters—after careful examination of their character—since it was strictly forbidden to record it in writing or preserve it in official documents.

It is natural that further questions arise: What "Great Secret" did these Bauhütten preserve? Where is its origin to be sought? And finally, the main question: is that secret solvable or discoverable, or not? It may be said in advance that these three questions can be satisfactorily answered.

It is accepted that medieval architecture, until the thirteenth century, lay in the hands of clerics—namely Benedictine monks and their lay brothers—and that only from that time onward it was practiced by secular masters, who organized themselves into guilds and, after the lodges (Hütten) set up at large building sites, named their guild association "Bauhütte." From this, the false conclusion has been drawn that before there were Benedictine or other clerical master builders in Germany, there had been no stone buildings or building experts at all in the Germanic lands.

But this is not so. Already in the Vita sancti Severini by Abbot Eugippius (written after 488), several churches in Ufernoricum and in Upper Pannonia on the Danube—from Asturis (Klosterneuburg) up to Batavis (Passau) and Juvavium (Salzburg)—are mentioned, with only one being said to have been made of wood, while in the case of the one in Cucullis (Kuchl near Salzburg) it is only incidentally noted that the brought offerings were affixed to the church wall. This shows that all church buildings, with that single exception in Quintanis (Osterhofen), were stone structures.

Moreover, Pope Gregory I's letter (590–604) to Mellitus of Canterbury expressly speaks of "idol or heathen temples" as permanent buildings. There are also still many artfully made stone buildings in Austria and Germany—north of the Danube—which arose in pre-Christian times, long before there were clerical master builders. This is proof enough that architecture was a German possession and not to be credited solely

to the missionaries of Christianity as a Roman introduction. Furthermore, secular buildings were far more numerous than church and monastery buildings, making secular master builders a self-evident necessity.

The union of clerics, mostly Benedictines, with lay brothers for the practice of architecture in church and monastery construction, however, has another cause, and was therefore only an effect, not the motive itself. This cause, however, reaches far back into the early times, into those mist-grey ages when, after the fall of imperial Rome, papal Rome strove for its inheritance, and the first envoys of Rome penetrated into the interior of Germany to win adherents for Christianity. The Germanic priesthood, the "Armanen" (the skalds were a sub-division of the Armanenschaft), willingly welcomed the apostles and formed with them mixed colleges, which initiated the merging of Wuotanism with Christianity through mutual concessions.

These were the "Kalander," namely those who through "Hala" (twist, turn) brought about the "change." Soon, however, they found themselves outwitted and pushed back, yet could no longer break their chains. In the Kalanden or Kalander brotherhoods, the bishop always presided; the clerics of the diocese were always the leading members, while the laity of the community were soon rendered mute[275] — Then the adherents of the Wuotan cult, making use of the double meaning of the word "Haland" ("kal" = hide, twist, turn; "and" = the other, alter, oppose, etc.), formed themselves into a secret society within the framework of the Kalanden themselves, and likewise called themselves "Halander" with a secret meaning, in that they, in the hidden (veiled) sense, gave this name the meaning of "the hidden others," namely, the "Wuotanists hidden within the apparent Christians."

The Germanic religion, Armanism as esoteric doctrine and Wuotanism as exoteric doctrine, was thus taken by that inner circle of the Kalander[276] into "the High Secret Eight," i.e., it was guarded as the strictest secret. That this secret was indeed a "Great Secret," the cultivation of which was associated with great dangers—especially in the later periods of the Middle Ages—needs here only the reminder that this secret was precisely the suppressed religion of Armanism, preserved in double-meaning hieroglyphs, which were publicly regarded as Christian symbols, but which, veiled, presented Armanist-Wuotanist knowledge to the eyes of the initiated.

Since all the arts and sciences among the Germanic Armanenschaft had their roots as well as their highest leadership within it, the first seeds of the Bauhütten had also sprung from the Armanenschaft itself, and the first associations of builders were themselves Armanist foundations. In the Armanen way, they traveled, led by a master, in small groups through the lands, and settled temporarily where some construction was to be carried out. From these itinerant builders came the often grand churches, monasteries, castles, and other structures which we still today admire in amazement—how, in often remote areas in small communities of only a few houses, they were able to develop such significant artistic creations—without considering that such works could only come into being through itinerant craftsmanship, since only the largest cities offered a suitable base for a settled craft.

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[275] Sachsenspiegel, 1st Book, 2nd Article: Every Christian man is obliged to visit the synod (spiritual court) three times a year in the diocese in which he resides.

[276] More about the Kalander, their Kala places, and their activities can be found in my two works published by Adolf Burdeke in Fürth: The Religion of the Ario-Germanic Volk in Its Esoteric and Exoteric Aspects and The Transition from Wuotanism to Christianity

This is why the main Bauhütten arose in Strasbourg, Vienna, Cologne, Bern, and later Regensburg and other cities, while the itinerant masters of these Bauhütten, with their journeymen and apprentices, can be traced well into the Middle Ages. It is obvious that it was precisely these itinerant builders who, on the occasion of monastery construction, temporarily attached themselves to the convents of the monasteries, and thus were apparently regarded as belonging to them, since, according to the then custom of provisioning and payment, they were treated and considered as household companions during the time of construction.

Since the masters, in "secretly veiled fashion," preserved, cultivated, and further propagated the Armanism which they had taken as their "Great Secret" into the "High Holy Secret Eight"—i.e., only gradually initiating their journeymen and apprentices into these mysteries—it was natural that they expressed their teachings, which "veiled" or "concealed" this secret, in certain symbols which were threefold in meaning, thus dividing themselves into three degrees of knowledge, so that to the apprentice was given only the recognition signs, to the journeyman the "Small Light," and to the master only the "Great Light." The apprentice received superficial instruction in obscure words; to the journeyman the symbols and words were explained in the Christian sense as the "Small Light"; only the master—after he had proven himself as apprentice and journeyman to be faithful and reliable—learned the full truth in the "Great Light," namely, the solution of the Kalic riddles, the esoteric doctrine of knowledge in the sense of Armanism, with the obligation to further develop it.

Even in the apron given to the apprentice at his solemn "acceptance and admission," we encounter the first many-sided symbol. It is five-sided and yet actually seven-sided, since it is formed from a square and an isosceles triangle, which appears unfolded (Fig. 2).

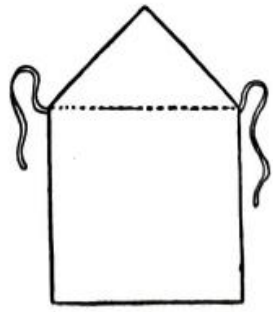

Fig. 2

Hie leit begraben der erbar Maister wolfgang
Tenn steinmetz der paumaister ist gewesen
hie pei dieser kirchn dem got gnadig sei
der gestorben ist an reichtag nach des heiligen
ekreutz tag erhebung Anno domini 1·5·1·3

Gravestone of the Stonecutter and Master Builder Wolfgang Tenc
in the Parish Church at Steyer

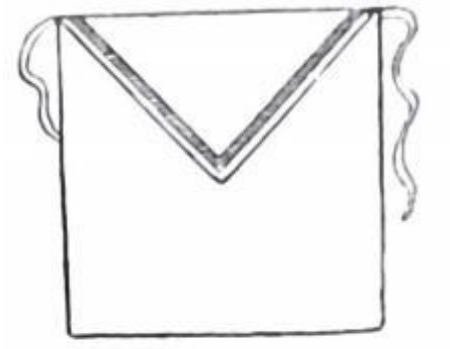

Fig. 3

The apron is—contrary to present-day assumption—the symbol of the man, while the belt represents the female principle. The pentagon was explained to the apprentice as representing the five senses. The apron of the journeyman (Fig. 3) has the triangle lowered so that it appears enclosed within the square. These three and four and seven were explained to the journeyman as referring to the Trinity of God, the four cardinal directions according to which the building is to be oriented, also to the four evangelists and the "Four Crowned Ones," the patron saints of the Bauhütten[277] and the seven Christian virtues, sacraments, etc. Only with the master's apron (Fig. 4), cut like that of the journeyman but lined and bordered in blue and adorned with three blue roses, does this symbolism become clear.

Fig. 4

The pentagon or "five-star" has from ancient times been the symbol of man (the microcosm) as the union of the five elements: fire, water, air, earth, and aether,

[277] These are Severus, Severianus, Carpophorus, and Victorinus, who suffered martyrdom in the year 290 along with many other people, and are venerated as the patron saints of the stonemason's craft. On a side depiction of a gravestone from the parish church in Steyr, the Four Crowned Ones are represented as stonemasons

which five were also veiledly indicated by the five vowels AEIOU[278]. The apprentice was first to find and learn to control these five elements within himself—that is, to strive to attain self-mastery—before becoming a journeyman. According to Armanism, the four coarse-material elements form the mortal body, while the fifth, the fine-material element—"aether"—is the immortal soul, which in turn is divided into spirit, spirit-soul, and human soul.

So long as the soul remains unknown, it stands, as it were, outside of man—just as in the apprentice's apron the triangle is outside the square—and only when it becomes aware of itself does it assume rulership over the body, and the triangle stands dominantly within the square (Figs. 3 and 4). Only with this realization is the "selfhood" (soul, individuality) freed, in that it consciously and completely subordinates its outer form (body, personality) and thereby perfectly controls its body—which is nothing other than its mask—and is no longer controlled by it as before. Now, since this selfhood is a spark of divinity, a ray of light from the primordial light (the Godhead) itself, which the Godhead sent out at the beginning of creation ("Let there be light"), a ray of light which never goes out (dies), and which at the end of creation returns again to the Godhead (primordial light) from which it came, every selfhood (soul) is eternal, without beginning and without end, unborn and immortal, whereas its respective manifestation, its bodily personality (mask), is born and mortal. Every human soul (selfhood)—so Armanism further concludes—has therefore already animated numerous personalities (bodies) since the earliest days in a long chain of links, and will, in many further re-embodiments, adding link to link in this chain, continually animate new personalities far into the future. From this it follows that every soul united with its body—consequently every human being in and of himself—has been his own ancestor many times over, and likewise will be his own descendant many times over until time and space pass away. This uninterrupted wandering of the human soul or selfhood from body to body—like a string on which pearls are threaded—is not to be confused with the so-called "transmigration of souls," but must be judged from a far higher standpoint; for every selfhood, by its own willing, doing, or refraining, in good as well as in evil, prepares its own fate for future re-embodiments, in which it will then experience the self-created fate as happiness or misfortune. For: as the seed, so the harvest. This feeling of happiness or unhappiness in the respective life in a human body is precisely that which religions that do not teach re-embodiment are obliged to transfer into the hereafter and to make of eternal duration—those "heavenly joys" or "hellish torments."

Every selfhood that has fought through to such recognition of its own innermost nature must thereby gain the unshakable conviction that it must wander in renewed personality through all times on this earth, and that, as an integral part of the Godhead, it must seek and find this Godhead not outside itself up above the starry sky, but within itself—"in the spirit of the divine soul." This wandering of the selfhood in the chain of changing personalities through all past and coming ages was symbolized by the mystical circumambulations of the mason around the square—the object the Freemasons call the tapis—which symbolic circuits the apprentices must make three times at their initiation, the journeymen five times at their promotion, and the masters seven times at their elevation.

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[278] The enigmatic device of Emperor Frederick IV (III), AEIOU, was intended, in the sense of the magia mantica, to make the elements subservient to him, and therefore signified a sigil. The usual interpretations are therefore incorrect.

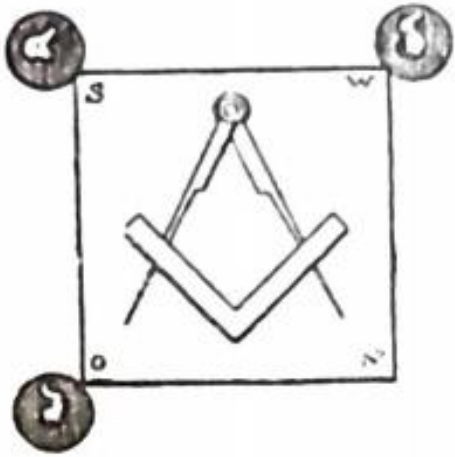

Fig. 5

Fig. 6

At this square, also called the tabula quadrata (Fig. 5), stand the "three great lights," in the apprentice lodges placed outside (Fig. 5), in the journeyman and master lodges inside the square (Fig. 6) at three corners (east, south, west), while the fourth corner (north) lies in darkness, illuminated by no light. Regarding the three outside or inside the four, the same applies as was said of the apron symbolism. But already the reference to the four cardinal points, of which three are illuminated and one unilluminated, points to an ancient solar cult, to which also the designation of the "three

great lights" as the all-powerful master builder of all worlds (God), sun, and moon is reminiscent.[279]

And here again the Kala enters, in that the square veils the "Syroge" (fire- or God-eye, divine omniscience and human conscience) and the crossing, the "Führung" (guidance). The "Syroge" is thus the "guidance" through life. The divine consciousness, the divine inwardness, leads each selfhood through the gate of birth, in the east, into life in the human body, whose high point is reached in the south, then through the gate of death, in the west, accompanying the selfhood into the dark realm of death in the north, in order to lead it through this to the gate of rebirth in the east. Therefore, even today, Freemasonry designates death mystically as "passing into the eternal east."

This is to be understood to mean that the disembodied selfhood of the deceased is on its way to its next re-embodiment, which will take place in the "eternal east," within the "great gate of birth" from which also the sun rises daily. And that is why, at the end of the seventh circuit, the master had to "die" symbolically and be laid in the coffin, in order to be raised from it as a symbolically "reborn" man. Only as such was it then told to him that he must seek the "lost master word" (Armanism) and the "lost utterable name of God" (the full knowledge of the essence of the Godhead), which, however, he could find only beyond the exoteric religious dogmas, in the esoteric knowledge of his own selfhood.

It was also told to him that this knowledge, to be found intuitively for oneself, is incommunicable to others, since it is untransmissible through words and must be sought and found by each for himself—hence it is mystically designated as "the ineffable name of the Godhead."

All other ancient symbols of Freemasonry again and again bring partial insights to bear for the grounding and deepening of this main insight, which can therefore be easily interpreted once one has fully penetrated into this main insight. In this respect, building symbolism offers an almost inexhaustible treasure of such hieroglyphic images, from simple line-forms to the richest stylized ornaments, and reference may here be made to the meritorious work of the architect Professor B. Hanfmann, Hessische Holzbauten (Marburg, N. G. Elwert, 1907, 4°) with its numerous highly interesting illustrations, whose symbolism reaches back, in the sense of the present essay, into far pre-Christian Armanist times.

For our purposes, it may suffice to make clear in the main characteristics the manner of concealment and the essential core of the "Great Secret" which the old Armanist masters, as "Kalander," took into the "High Secret Holy Eight," since space here does not permit entering into details. At constant risk of their lives, those old Bauhütten and their initiated masters guarded and cultivated this "Great Secret," which stood in such sharp contradiction to the dogmas of the then-unchallenged Church, and against which the tribunals of the Inquisition as well as the secular courts with their henchmen set threatening snares everywhere. They preserved it through manifold persecutions into the later Middle Ages.

But when, in the time of the religious upheavals and under the terrors of the Thirty Years' War, with the Gothic style the Bauhütten themselves withered away, the

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[279] Sun and moon are the polar opposites of femininity and masculinity, with which, as an apolar balance, the androgynous divinity is exalted; the same interpretation also applies to the three roses on the master's apron (Fig. 4).

initiated masters gradually died out, the esoteric was lost, and only its shell, the exoteric, was misunderstood and mutilated by half-initiates and continued in that form. Yet the greater part of the old hieroglyphic artworks was preserved into our own time, as was the lodge ritual and the symbolism of Freemasonry, and since finally the key was also found to decipher these, the "Great Secret," which Freemasonry had so faithfully preserved in its closed coffer, is no longer a book sealed with seven seals.

When, in the eighteenth century, the secret sciences again received renewed cultivation, these entered into the lodges of the Freemasons, and since many points of contact appeared, ritual and symbolism in the lodges were thereby often influenced, as it was supposed that in those secret sciences lay the solution of the riddle and the "Great Secret." This, however, proved to be erroneous, for the key to the solution lies hidden only in the artfully veiled Armanism.

Beautiful Women

By Guido List

The Germans have preserved a custom which, although often smiled at and ridiculed, when one considers its many-thousand-year-old age, is not only venerable but—without any further embellishment of the concept—simply to be called beautiful. This custom consists in enhancing great festivities, such as victory parades, receptions, cornerstone and capstone layings, flag consecrations, etc., with a group of uniformly white-clad girls, the so-called "honor maidens" (Ehrenjungfrauen).

This institution is ancient and reaches far back into the age of Wuotan worship. Numerous records and writings from past centuries mention this custom, but more recent historians have often misunderstood these very naïvely given reports, suspecting them in the sense that these "beautiful women" (Schöne Frauen) were merely brought to the festivals of the earlier or later Middle Ages for the satisfaction of sensual desires. Such things admittedly did occur; but in those cases, the old chroniclers very precisely and sharply distinguish the "beautiful women" of which we are speaking here from the "common women," the "lusty maidens," and the prostitutes.

It is known that the Germans accorded the female sex an almost divine veneration, and undertook no important action without the counsel and presence of their women—no feast was celebrated, indeed their highest priestly rites were performed by women and maidens. This was because the pure, unfailing natural feeling in men was lost in the wild tumult of the struggle for existence and in the striving for gain—whereas women had preserved it far longer, and in rare cases even today still preserve it. Of the lost inwardness of God-consciousness, man retained only as his last and dearest jewel the recognition and esteem of that inner feeling which women had kept, and this naturally led to that high reverence for women which only the German knew, and of which Tacitus speaks so praisingly.

The later in time, unfortunately, the rarer also became the women who had preserved such primal purity of spirit in its entirety—those who attained the fame of a Veleda or an Aurinia, and earned the repute of divine endowment. These shining qualities were nothing other than the primal-divine nature that shone forth from them, and which even today, when we find it in our women, we love above all else.

And despite this—or rather precisely because of it—the women of our ancestors took part in all the duties of the men, and attended to the household as well, whether they were queens or commoners. The German woman accompanied her husband to war, not seldom herself in martial dress; in disputes she was often the arbitrator and a gladly heard giver of advice, and the victorious warriors returning home were kissed by the maidens who received them. This custom shows the origin of our tradition of having "honor maidens" greet returning victors, and likewise forms the basis—just as mentioned at the outset—for the misunderstood medieval practices.

Thus it was customary at games, tournaments, banquets, and similar occasions to bring along one or two "beautiful women" (Frauenbilder), who were sometimes even specified or required in the invitations. For example, in 1227, a Thuringian knight, Walimann von Sittelsstett, went with his Landgrave Ludwig VI to a tournament at

Merseburg accompanied by a "beautiful woman." She carried a sparrowhawk and a good hunting dog with her. At the tournament she received as many rings as she had fingers.

Similarly, the lord and reeve of the six Mannsdörfer came three times a year for twenty-four hours each to the Schutzdörfer to hold court there solemnly, "with many or few guests, with hunters, dogs, falconry, with 'beautiful women,' musicians, etc." The princes and nobles who gathered in May of the year 1311 in the "Rose Garden" at Rostock to deliberate on how they might check the growing power of the cities were welcomed by a large number of "beautiful women" who appeared at the invitation of King Eric and Margrave Waldemar.

At the famous wedding of Duke George the Rich of Bavaria in 1475 to the Polish king's daughter Hedwig, over a hundred "honorable beautiful women and maidens" appeared in the entourage of the wife of Margrave Albrecht of Brandenburg. That it was still customary at the end of the 15th century to "engage beautiful women" for honor dances is shown by the following documents:

In 1484, Konrad Späth, King of the Society of the Laithund am Kranz, wrote to Count Wolf von Oettingen:

> *"Well-born gracious Lord! Your grace shall know that you have been invited by the lords, knights, and squires of the Society of the Laithund am Kranz to come to the tournament court, as has been written to you before, and that you should bring two beautiful women with you as our other gracious lords in our society do. If a count does not do this, he shall give for a 'beautiful woman' twenty guilders, and if a nobleman is invited to bring a beautiful woman and does not bring one to the court, then he must give ten guilders, unless he has a reason and brings no woman, in which case the society will decide. Now, your grace has not come, and the lords, knights, and squires have taken for your two beautiful women half payment—twenty guilders—and for your grace eight guilders, which each has contributed to our society. We therefore request that your grace pay our sworn squire so that what was spent at the court is covered. Dated on St. Sebastian's day, 1484. Konrad Späth, King of the Society of the Laithund am Kranz."*

Another telling document states:

> *"On the Sunday after the Exaltation of the Cross, 1486, Margrave Frederick of Brandenburg arranged a shooting at Kadolzburg, and wrote to the council of Nuremberg, as well as to Ruprecht Haller, the council's friend, to send him some members of the council and other spearmen, and also some beautiful women, which the council readily agreed to. But Ruprecht Haller replied regarding the 'beautiful women' that he had inquired about them, but the wife of Dieter was in mourning because of the death of her sister, the wife of Wilhelm Haller, who had died in childbirth; the Scheuerlin and Muslin were not at home, and others were for various reasons not available, so that he could not bring anyone—and asked to be excused."*

Remarkable is a fief letter of the Counts of Castell from 1498, in which they re-grant to Götz von Berlichingen:

"42 shillings and 68 pfennigs. Item, every year one meal with 12 horses, and to 11 horses they shall give 11 measures of oats, and to the other (12th horse) 2 measures, a chicken, and three windhounds one porridge. Item, in addition, one beautiful woman to the estates at Randersacker. Item, in addition, a good meal on the Tuesday after Candlemas."

A newer fief letter from 1512, given at Rüdenhausen, is somewhat clearer:

"42 shillings, 68 pfennigs, every year one meal with 12 horses and in addition a good meal. To the 11 horses they shall give 11 measures of oats, to the 12th two measures. One hawk shall be given a chicken, three windhounds a porridge without smoke, and in addition one beautiful woman to the estates and holdings at Randersacker."

Thus, the "beautiful woman" belonged to the meal and dance which the enfeoffed Götz von Berlichingen had to bring to the count as his liege lord. For this ancient service, the Hubgüter (hereditary farm properties) were pledged.

The "Beautiful Women" at the ceremonial court sessions — the three ungebotene Dinge ("uncommanded things") — were those who were partly brought along and partly fetched from the villages for the dance. At the Hornungshochgericht on 9 February 1615 in Gnottstadt, eight maidens danced in the town hall, and many similar examples could still be provided. It is therefore no wonder that the form of address "Beautiful Lady" in those times corresponded to our form of address today, "Gracious Lady," as a social formula of courtesy, and would certainly be preferable even in modern social intercourse — if today it did not carry a questionable tinge of frivolity. "Beautiful Lady" was then an honorable title for "ehrenreiche Frauen" (honorable women) and maidens, alternating in speech with others such as "pure sweet lady," "fair," "pleasant," "honor-seeking" women.

Such "Beautiful Women" were intended to lend every festive event a higher adornment, precisely by honoring woman as the pinnacle of creation, the highest ideal of beauty.

Many of our modern social institutions spring from the medieval custom of glorifying festivals through the inclusion of "Beautiful Women." Thus, the "court and palace ladies" at the courts of the modern era are derived from that custom, no less than the modern "patronesses" of great balls — who, admittedly, are not always beautiful women, if we are to believe reliable reports. That among them — despite diamonds and pearls — there are some who could sing Schiller's line, "Weep, you who have never pleased," shall be discreetly left unspoken. They were — at least in their own opinion — beautifully dressed, and that, after all, is something. The "freshly-washed maidens of honor," as Crown Prince Friedrich, the later German Kaiser, jokingly called the "festival maidens" who, on his triumphal procession through Germany twenty-five years ago, handed him countless laurel wreaths — these "maidens of honor," whom we still encounter today at all public festivals and receptions — remain the closest in purpose and intention to their archetype, the "Beautiful Women."

And so, may this charming custom endure; may in future also the "Beautiful German Woman" adorn our festivals and days of honor, and thereby visibly signify that the "Beautiful Noble German Woman" is called upon to beautify life both for the entire people and for the individual, and to remind us of the divine mission of Germania.

Germanic Primeval Knowledge in Its Significance for Today's Customs

by B. Christ. Heinrich Meyer (Munich)

Anyone who has ever seriously engaged with Old Germanic myths and sagas will likely have asked themselves whether all these creations are really nothing more than poetic works, Völk poetry, products of the imagination of simple people of nature who could already compose and think—or whether there is not something more behind them, primeval wisdom hidden within them, a primordial knowledge that might come to light, the possession of which has been lost to us. Germanic studies as a discipline seems called to dig in this direction. The representatives of this field, however, hold a somewhat different opinion. They do not consider themselves called to do so, and engage in interpretation only somewhat incidentally. And yet it is clear that not even the philological task of Germanic studies can be solved if one considers it superfluous, or at least not absolutely necessary, to understand the deeper meaning of a written work.

Those who do attempt to approach interpretation seriously either pursue comparative mythology with unsuitable means or think they can tackle the myths with the terminology of modern natural philosophers. Most Germanists, however, observe a cautious reserve. So too Professor Golther, whose views are typical of today's Germanists.

In the foreword to his Handbook of Germanic Mythology he notes: "My depiction is limited to the first millennium of our era. What was before that is hidden from us; no attempt to penetrate into the unknown land has succeeded. The results that research already believed it had attained proved to be deceptive. It is far more important—and probably also more successful—to trace the history of development within the tradition." The meritorious author has confined himself to a critical compilation of the material in the myths of our pre-Christian belief. And for this limitation and his careful, factually correct, scholarly compilation, thanks are due. He is careful, for example, to avoid uncritically adopting presumed Christian transformations of the mythic material into his collection and maintains the strictest reserve with regard to any interpretation. Even in his (admittedly cautious) preliminary interpretations, he—like all Germanists—proceeds from the tacit assumption that in the main one is dealing with a simple symbolism of nature in the Germanic myths; that is, that the word denotes a natural phenomenon, and that the word used in the vulgar sense to designate a natural phenomenon should not be intended to conceal a thought originating from some other field than that of contemplation of nature.

That even the latter might at least be possible seems almost excluded to our Germanists. Although they erred in this just-mentioned assumption, this error nonetheless had its good side, as it helped to avoid even greater misinterpretations that otherwise could not have failed to occur. But error remains error. For the gods' myths refer not only to the world of sensory perception, but also to hidden worlds and higher states of consciousness.

Regarding the hero sagas, a similar prejudice prevails. Apart from the fact that we are usually dealing with struggles of the primordial races (and not with the fates of individual heroes), for example, the Wieland saga, properly considered, is a gods' saga.

Nevertheless, B. Symons remarks in volume II of Hermann Paul's Outline of Germanic Philology at the outset that the birth hour of the Germanic hero saga was the so-called Migration Period, that the type of the relevant hero first acquired its fixed form in the fifth and sixth centuries of our era. But although Jakob Grimm had already recognized the essence of the hero saga as the interpenetration of mythical and historical elements, neither he nor his successors have, based on this insight, examined the relevant material in detail. They could not do so. For apart from the above-mentioned erroneous assumption regarding word interpretation, other assumptions of scholarship come into consideration—above all the great error of every specialist researcher, that research gains in intensity and yields more precise and accurate results through the complete isolation of a research field, as opposed to research from broad perspectives and with consideration of all border areas.

Where this kind of specialization leads is sufficiently shown by modern science in all fields. Instead of seeing the individual in the whole, one sees it without the whole. But a fragment remains just a fragment. The myths and hero sagas too cannot tolerate such isolation; that is, the latter has the consequence that the myths tell us nothing about their innermost essence.

But there are still many erroneous assumptions to be named. One such is that myths and heroic sagas are simple Völk creations with a clear and unambiguous content. The pedantic (though not entirely worthless) distinction between Völk poetry and art poetry comes into play here. In this distinction, the didactic poem belongs exclusively to art poetry. That a Völk poem could be essentially didactic in content seems—apart from the animal fable—not to have been considered within the realm of possibility. And yet those songs upon which the Edda songs were conceived were hymn-like didactic poems that at the same time bore all the marks of genuine Völk poetry. But it is still assumed, as if it belonged to the elementary rules of aesthetics, that every poem is a product of freely creative imagination, which should work through beauty, which must have the appearance of truth, precisely because with this appearance alone a creation of imagination achieves its proper effect—whereas a poem, as such, could not have the purpose of (even a veiled) transmission of positive truths. From this false point of view, those old and new revelations of genius have hitherto been treated which present age-old, eternal truths in lyrical, epic, or dramatic form. To these, however, belong many Völk songs, and especially the mentally reconstructed Edda songs.

But we are far from finished with listing erroneous premises. Our modern way of thinking is not only strongly realistic but above all materialistic. And here, it is chiefly that unacknowledged materialism which still dominates philosophical thought, and even religious life and thought, including theology. Unconsciously, people seek everywhere for a material, sensorial basis, even in mythical conceptions. Since the Germanic myths, in the form in which they have come down to us, themselves contain only strongly humanized conditions, processes, and divine entities, our materialistic way of thinking encounters no great resistance, especially since everything spiritual is presented here in symbolic veiling. It is therefore not surprising that our pagan ancestors seem to us all too humanly close. But our conventionally Christian way of thinking also plays a role here and forbids us, from our monotheism or at least from our Christian-influenced conception of superstition, to approach the old myths with the necessary impartiality. Finally, neither our deep-rooted skepticism nor our modern theory of descent allows us to seriously approach the question of whether, after all, in the god-myths, heroic songs, fairy tales, and legends—often so strangely alien and yet again so sympathetically appealing to us—there might be contained not merely an old Völk belief long since discarded by the

educated, but ancient jewels of divine wisdom, set in the gold of poetry, which could be of the utmost importance precisely for our present worldview and conception of life. For our positivism, agnosticism, and criticism know no eternal truths; and whoever once believes himself convinced that our entire present mentality is conditioned by the development of the animal brain into the human brain, that physical evolution simultaneously includes a spiritual one, so that the cultures of the past must rank below ours in value and intellectual achievements, and that the mythical traditions of a people belong the more to superstition and the less to be taken intellectually seriously the further back in time they lie—such a person can extract from our old Germanic myths, heroic songs, legends, and fairy tales nothing more than an aesthetic, archaeological, ethnological, linguistic, and cultural-historical interest, but never a religious-ethical and intellectual one in the sense of his own innermost self-enrichment and higher development.

Thus, it was almost self-evident that our entire old Germanic faith must remain closed to us with its seven seals, that it would not reveal itself even to the genuinely German-minded, religiously inclined, professionally trained researcher who, with fervent love and highest reverence, is devoted to his entire Völkdom and all its expressions of life—indeed, that often precisely those who had sacred earnestness in their intentions, who felt themselves called to finally solve ancient riddles, took paths of error bordering on the unbelievable or the comical. From all these considerations—which at present might well be joined by the authority of scholarly experts and long-established, respectable methods of research—one understands the words of Golther quoted at the beginning, and all the hints indicated therein. Indeed, it must have seemed far more important and promising to the aforementioned scholar to "trace the history of development within the tradition." But how does it stand with this "tradition," and what is meant by "tracing the history of development"? The latter can mean two things—namely, the development of the form of a mythological or legendary subject in the literary-historical sense, or the development and origin of that subject itself from originally still simple and little-formed, so to speak raw, basic concepts and ideas. Golther was probably thinking more of the former—that is, of source research, source comparison, criticism, and reconstruction of old material, the determination of foreign or later additions, and the like. In this framework, in fact, previous professional research has moved. For the other approach can be seriously attempted only by a researcher who does not recognize a temporal limitation by the so-called "historical" epoch, or is able to break through it. The deep-hidden spiritual content of the myths, legends, and fairy tales here in question is in fact never touched. Only from the standpoint of natural philosophy has one attempted an interpretation—for example, in Werner Hahn's commentary on the Edda. This latter attempt, however, remained one with unsuitable means, since natural philosophy has itself become a domain of conventional scholarship, bearing clearly the mark of a materialistic way of thinking that knows only the sensorially perceptible world and the abstractions derived from it—whereas the hidden content of the myths in question indeed contains a philosophy, but by no means one bound exclusively to sensorially perceptible things.

Thus, the question concerns only the concept of "tradition," which Golther seems to take very narrowly. Not that he has intentionally or unintentionally overlooked any source—for place names are also taken into account (though not exactly the Fischbachian hobbyhorse of field names), and even Christian-colored traditions are consulted. But even the comparison with the content of the myths of other peoples—for example, the Greeks—which is of great advantage when one considers how far-reaching the influence of Aryan belief in pre-Christian times must have been, Golther for the most

part rejects. For him, comparative mythology is "scientifically outdated." In this, Golther is right insofar as comparison can have value only when one sees with the inner eye what lies behind the symbolism of the myths. In such a case, for example, one will no longer infer simply from the similarity of image, action, or accompanying circumstances to the equivalence or contentual identity of the myths compared, but will guard against superficial generalizations and be able, with a sure eye, to deduce from what often seems secondary the original form and meaning of a number of seemingly similar myths.

But whether Golther takes the concept of tradition narrowly or broadly, as suits his conviction, he will never admit that it is the task of the mythologist to ascend from the content of the myths to the religion of the people, and from that to the theosophy (not theology) shining behind that religion, and to make the latter clear—though he may admit that one should not in every case and entirely resolve a myth or legend into natural phenomena. For him, myth interpretation seems "only justified if it aims primarily at determining the religious core, and at most under favorable circumstances explains it." From belief in the gods arises the god-saga, from Völk superstition the Völk tale. This is probably also the generally prevailing view. But what if a primeval knowledge, clothed in mythical form, had become the god-belief of a people—if the so-called Völk superstition were only a misunderstood Völk knowledge, which could indeed offer material for Völk tales, but need not? Yet Golther is right when he says that science must often practice renunciation; it is better and more useful to stop at the god-saga where explanation fails than to force an explanation. Research will be better served if the solution to a question is carried only as far as it is probable, if the limits of our knowledge—even if only for the time being—are not overstepped, than if we delude ourselves and others with results whose baselessness soon becomes evident.

However, there is a "but" here, which will be dealt with later. That in the camp of professional scholars there is reason to be cautious, and above all to withhold attention from dilettantish attempts in the field of myth interpretation, is beyond doubt. There are, after all, many more accessible and less sacred domains where the vanity of the antiquarian can seek its satisfaction. But one must not go too far in emphasizing the rights of the professional scholar, and must do so all the less when a field, despite more than a hundred years of scholarly activity, has been surveyed only in terms of its sources and material, but must otherwise be described as unexplored. In such a case, the work of anyone must be welcome if it is undertaken seriously and not with lack of understanding or unsuitable means. Indeed, this work should not be ignored even if it were only partially successful, only providing new clues but no positive results. Nor should either the starting point or the method of an interpretive attempt be criticized if only a service is rendered to knowledge.

But in the present case, two more points must be touched upon, from which the interest in the old Germanic myths would be not merely a general Völkloristic one, but also—indeed, in the truest sense of the word—a national (Germanic-national) and religious-ethical one. These points are touched upon by the two questions:

Does the ancient Germanic religion still have significance for the life-interests of the present-day German people?

Is there not hidden and discernible behind the ancient Germanic myths a doctrine of wisdom that stands in harmony with the most important secret teachings of pre-Christian humanity, the unveiling of which would bring with it a substantial enrichment of primordial human wisdom?

The first question can hardly be seriously and convincingly denied from any side. The influence of Richard Wagner on our national life—an influence which steadily increases and could be further enhanced by making attendance at the relevant performances possible even for the less well-off—proves how deeply the German consciousness is still connected with ancient Germanic conceptions.

It is certainly not a matter of indifference whether our innermost religious sensibility strikes its roots into pre-Christian heathendom or not. For only in the former case would we be regarded as a fully-fledged original people with our own faith; in the latter case, only as a people of second rank, which does not possess the sole true patent of nobility—namely, that of its own religion—but has borrowed its faith from a higher-formed people, in our case from the Romans and the Jews. That many highly educated people take no offense at such a possibility of our faith having been borrowed, and even speak of Christianity as "our hereditary religion" (Ernst Horneffer, Religion and Deutschtum), is indeed deeply saddening. But all the more should the truly and genuinely German-minded be moved to affirm and prove the continued existence of an original Germanic faith, even where this lies entirely buried under Christian terminology and forms of worship.

The proof of such an assertion would be easier than one thinks. But the mere existence of an ancient Germanic faith in our consciousness (or at least in our subconscious) would not yet suffice to make us clear about its significance for the life-interests of the present-day German people. For this consciousness is still much clouded, and the true faith (together with everything hidden behind it) is still very, very unknown. Yet if the latter were to become known to us in its full intellectual and moral depth—also in its entire socio-political and legal-philosophical dimension, thus with all the laws of life contained within it—then much, indeed everything, would be won. The Germanic rebirth would take place throughout the whole national body with elemental force. And woe then to our open and concealed enemies! The day of reckoning would finally have come, and a mercilessly just tribunal could be held.

The first question is therefore, as said, dependent in essence upon the answer to the second question.

The legitimacy of the latter can hardly be doubted, although a Germanist rooted in academic scholarship might object that this question belongs to the field of the history of religion. That it belongs above all to the field of theosophy, however, is obvious. Although theosophy in recent times has made its way forward, and although significant writers such as Bleibtreu have placed their literary conscience in the service of this noble goddess Sophia, the prejudice of scholars and laymen, believers and unbelievers, educated and uneducated, against veil-loving mysticism is still very great. To remove this prejudice through the present writing is impossible. Enough: it is a prejudice, and sooner or later it will disappear into the depths of non-being, like every prejudice.

However much Golther and others may resist comparative research, mysticism, and theosophy—the step must be taken, the question addressed must be answered. And it can be answered. The answer is a wholehearted affirmation, and in this affirmation lies a gain without equal. That the modern theosophists have not often dared to approach the Germanic myths has its reason in the way modern theosophy arose. It did not originate in Germany, but in America and England. It derived its knowledge from India, and for a long time granted attention only to the Gnostics and the medieval mystics. All the better

for us that we can now raise up our ancient wisdom, our very own theosophy, from the rubble and ashes of the past, and make the oldest into the newest, the primal values into the values of our future!

The path we have to take in doing this is not one we must first seek; it has already been found. Guido von List has begun with the interpretation of our runes and has so far continued his publications in a programmatic way. He possesses a key and gives it into the hands of anyone, through his writings, who wishes to work on solving the riddles of the Germanic myths. Here there is work enough for everyone. The field has scarcely been touched. Immeasurable treasures are to be lifted, and the very form of the myths and the higher intellectual abilities required to approach them ensure that the unqualified will stay away. There are no "sensations" here, no discoveries of the kind sought in modern popular journals.

What is at stake for the German is the regaining of his most ancient values of life, the expansion of his consciousness, the awakening of new energies. Even the slightest prospect of success would make it worth the effort to try. Science may well "practice renunciation"; the representative of strict research may cautiously discuss whether a researcher still remains within the limits of source-based proof or already beyond them—and in the latter case quickly call him back. But in our case, such reservations can no longer decide the issue. If indeed the old myths contain such wisdom as can show us the right way to truth and to heroic life, if even a few indications exist that our efforts in this direction could succeed, then there can be no more indecision, no doubt, no hesitation.

Nor does our undertaking require scholarly preliminaries or an extensive body of external knowledge, but only German consciousness, the necessary impartiality and freedom from any belief in authority, the good will for inwardness, and the capacity for intuitive grasp of teachings never expounded at length but always conveyed only in a few key words.

Thus we arrive at a comprehensive, grand knowledge of the world and of life, satisfying mind and heart alike—a truth which allows no pedantic interpretations or dogmatic fixation, because it strives entirely toward inward realization and has nothing in common with mere knowledge of the intellect. The ancient Germanic wisdoms encompass all fields of knowledge. But there are no crutches here. The researcher and learner must apply himself earnestly, think hard, master and work over his thoughts. He must possess or acquire the ability to sink into himself, and will often enough lose sight of his goal and look around for outside help. Yet he always has only himself. He must learn—and will learn—to draw all strength from within himself.

For this is what all the myths tell him again and again in ever new ways: they point always to the great and sole reservoir of strength, the divine essence of the human self.

"True is what the runes say, which are of holy origin."

This we recognize, and we must know the runes.

What was the cause of the extraordinary success, the widest spread of modern theosophical literature, and other work for the new theosophical associations? Not the

foreign character of the doctrines, which attracted the curious, but the outstanding intellectual content of the teachings, which were new only to us but in reality ancient?

What gives any literary work, which serves not just a momentary purpose, its lasting value? What guarantees the permanence of a new direction in art and science? The truth-content it offers.

Therefore our myths must produce an extraordinary effect and become part of the permanent iron stock of the German consciousness if we take them into ourselves, make their wisdoms the foundation of our national and private life. For they contain a truth which is for us almost entirely new, but in reality ancient. Through it we learn to think in our own way and to shape thought into life, to make it into general values of life. We learn to grasp the surrounding nature inwardly and to understand its laws as they must be understood in order to attain universal consciousness and to use nature for our higher life goals without desecrating it.

We learn thus to shape our life from the ground up morally, to recognize the true meaning of life and of the propagation of the race, we will reform our healing arts, improve and deepen our study of the soul, newly create our social and economic conditions in accordance with the German spirit—that is, learn to act energetically in public life. We will know how to remove the German-hostile Roman-Jewish merchant law, which hinders the expression of every German peculiarity, and to introduce in its place a new Germanic law.

Arts and sciences will no longer be the domain of a special profession standing apart from the people, but will permeate the entire national consciousness. We will find a new style—we ourselves, in our whole German being, will be this style in art and in life.

That must first be proven, one will object. Very well: we will prove it through action, by making the Germanic primordial knowledge our own once again and shaping our life with it as members of the ancient, creative heroic race which has until now laid the foundation for every true culture and will continue to fulfill this task.

The Pictorial Script of the Ario-Germans

To the Reader

We Ario-Germanics — for me, the term German is not sufficient — have, according to tradition, possessed a script, a pictorial script, similar to that which the Egyptians had in their hieroglyphs; we have developed our own science, which nurtures this pictorial script — heraldry; we have a fully developed art, which still carries this pictorial script in colors and shapes with magnificent expression: heraldry — but the key, the deciphering key to this pictorial script, was lost more than a millennium ago. It has now succeeded for me, to find this key and to present it in this work. I offer here the first deciphering key to the Ario-Germanic hieroglyphs as a sacred gift to my ethnic comrades.

If one reads all the old genuine coats of arms, at the latest by the 15th century, with this deciphering key, one can and must recognize how long the tradition and the value of my teachings and solutions are already in approximate agreement, because my teachings and solutions correspond to natural laws. However, my further task is to bring the results obtained into harmony with the historical, diplomatic, and genealogical research, from which the most remarkable and significant insights are to be expected. As long as this cannot yet be achieved, my work cannot claim to be more than a preliminary stage, but those who have patience will see the entire society called into being for the most important common purpose, which is to follow the traces of the Aryan-Germanic hieroglyphic pictorial script, and to pursue the connections and chronological order of the development of the same, as well as the connections and relationships to other coats of arms, to draw the parallels and not to lose sight of the associations in the historical, genealogical, and other contexts. It is equally important to pay attention to the pictorial script in its peculiar formations outside of heraldry, as it presents itself in architecture and art symbolism. It will probably also be necessary, in the context of the Guido-List Society, to have an art-symbol volume based on the pictorial script produced as soon as possible.

What is currently available as the first volume was only accessible to me when the pictorial script could be shown in all occurring glyphs, that is, when the system of its emergence and formation had been clarified, so it happens, but what goes beyond that, is reserved for future tasks that still need to be solved, as already said. So I place my work full of trust into the hands of the heraldist, sphragist, numismatist, genealogist, historian, archaeologist, art critic, and not least the artist himself, to all those, I hand herewith a useful and usable manual, even if only for a very advanced phase, which today, as far as I can judge, is still covered in mystical darkness — a pioneer work with its signposts.

The subsequent pages of the introductory piece are connected with the request to use their teachings and solutions, but it was impossible for me to answer their most extensive inquiries satisfactorily, although I devoted several winter months of this year to writing this work. All inquiries and those coats of arms are answered in this book: they are depicted, read, and solved, and thus, the desired answer will be found for every questioner using the index at the end of the book for all the read and solved coats of arms.

In these examples of read and solved hieroglyphs in the coats of arms, the way of applying my deciphering key can be practically derived so that, with the help of this index, everyone will soon be able to independently carry out decipherments.

But this is only the first step. If I now claim that I myself am hardly able to comprehend and evaluate the entire tradition, the full extent of my findings, I mean that for this purpose the application of my deciphering key — alongside the illustrative examples in the book itself — must be supported by the reading and solution of coat of arms hieroglyphs with genealogical and historical research. This forms the basis from which the reading and solution of the resulting coat of arms hieroglyphs are to be considered, as only the genealogical-historical result can clarify whether the correct spiritual property is attributed, which I have at present only been able to shape as a hypothesis, until I have a new result in my hands through genealogical and historical research, while in other circumstances, place and family relationships may show themselves. The following case may be instructive:

On March 15, 1910, a written inquiry was made to me about the arms of the S (fig. 887 and 888) and B (fig. 889) families, where the relationship was uncertain, and I was therefore to solve and interpret the following coats of arms, as the description of B (889) indicates. My answer on March 24, 1910, was that I could probably read and interpret the coats of arms, and, exceptionally, provide the result in writing, because my book was already so far advanced that I could not include the solutions within it, though for the justification of my reading and solution, I had to refer to my book, since a written justification was not yet possible.

I then provided the following readings and solutions:

Fig. 887: Heraldically, upper red bar in silver; falsely: "Only through law comes salvation!" Right: Law and law-breaking.

Fig. 888: Heraldically, three times black and gold divided in red and silver; falsely: only red and silver, faith, law, and law-breaking.

Fig. 889: Heraldically: Shield, threefold (tripartite, fig. 890), three times divided black-gold (fig. 891), divided, red and silver in alternating layers; falsely: only red, silver, faith, law, law-breaking.

How do these arms fit together? Fig. 887 seems to be a consequence of a split of the right-side inheritance.

In fig. 888, the consequence seems to be that faith, law, and law-breaking refer to the ancestors, as this is based on the arms of the gentlemen (S. B. zu S — S — 750), which, as early as 1309–10, are already confirmed as school examples in the genealogical and artistic-symbolic sense, but which, until now, remained unresolved, just as with the aforementioned shield, which, as described above, contains three parts, red and silver in three divisions, while the other parts and colors are omitted.

The following letter dated April 1, 1910, from Scherzberg regarding the origin of the said family, which has so far been unknown, will prove my interpretation to be of the highest value:

Since there is a ...burg here, whose first name-bearing owners were dynasties, one can now say, on the basis of your interpretation, that this ...burg was the ancestral seat of the family. The ...burgs later came into possession of Slavic colonial land, maintained and defended the rule (……) always as imperial ministers, but, unlike other nobles, did not take the name of Slavenburg for themselves, although they ruled or built it nobly as a '……burg.' Here, something seems to be in favor of the hypothesis, as the '……burg' is said to be related to the bishop of ……; both castles were later bishop's fiefs.

The result of this last-mentioned coat of arms reading and solution leads me at this point to a remark regarding the fundamental structure of the armorial system, namely the threefold division of coats of arms according to the three estates, into Ingo-ones, Armanen (Armana) or Semans, and Isito-ones. These Isito-ones were only preserved in the towns they founded, whereas the Ingo-ones, as soon as they emigrated to foreign countries and continents — almost always in the course of major emigrations — quickly disappeared. For this reason, the vast majority of coats of arms are Ingo-ones, whereas Isito-one coats of arms are in the minority.

But the noblest coats of arms are the Armanen arms, which, in the higher sense, always lie at the root. But they are not the property of the high nobility alone, but rather, by origin and due to their descent, of a not inconsiderable part of the patriciate of the cities, where, due to their origins, every class consciousness has long since been forgotten. This has several reasons, the investigation of which in their individual manifestations will be a task for the historians and genealogists of the future. The high nobility naturally emerges from the Armanen class, but not every Arman belongs to those Armanen who have raised themselves to high ranks and ennobled their families. Many of these, in the following centuries, fell from such heights and did not sink merely into the bourgeois strata, but even lost their freedom and became serfs. It is well known that descendants of the Wadenbergers in Traungau today still bear the status of tenants, and as such, have been considered serfs since the Middle Ages. Many similar cases could be cited, but space does not allow for it here (cf. Savy de la Fontaine, among others, in this book). Numerous families are thus found today only in their coats of arms. In the turbulent days of the migration following the conversion to Christianity, in which numerous noble Armanen families perished — let us remember, for example, the burning of the Edda, when many sought to escape destruction, e.g., the custodians of the Armanen literature, who, as we are told, fled to Iceland, where the Edda survives to this day — at that time, many a coat of arms was saved, even if no one knows the event to which it refers; it is only mentioned and shown, not explained. The meeting of Cur-Mainz and Stadt-Mainz in this book, as well as the meetings of Cur-Cologne and Stadt-Cologne and similar examples of the "black double arms" are well known, and everywhere, where a coat of arms appears without an evident explanation, it must be regarded as an ancient coat of arms — equivalent to those from the earliest times. The elevation of the bishop's city to the status of a bishopric, in almost all cases, follows the procedures of the transition from the halgal-dom as the basic condition of the founding.

If, after centuries of friction, these contradictions have been ironed out and Christianity — at least in terms of external forms — has also appropriated the Armanic armorial custom, the core remains the same, only that the former halgal-dom, for the most part, has been replaced by the now traditionally maintained search for noble, especially traditional lineages, originating from long lines of beauty, cultivated with understanding and, through ancient upbringing, fortunate and therefore mentally and physically beautiful people; partly from the high dynastic nobility, the lower sword nobility, or the patrician merchant families. The distinction acquired by these and never

attainable by the upstart is what is called "aristocratic allure" outside these circles, without being able to make it one's own, for one cannot become a formal figure simply by imitation.

And today, once again, such a threat of conquest is looming, in which our old nobility is threatened and is beginning to be pushed aside; both the high dynastic nobility, the lower sword-nobility, as well as the patrician merchant nobility, and this danger of conquest lies in the rising plutocracy, which now offers the bourgeoisie the opportunity to display “aristocratic airs” and thus to feign the “inner dignity” for themselves, which is in reality only present in the noble soul, as the result of centuries-long hereditary breeding. If these efforts remain unsuccessful, then they are left with only the most pathetic forms of imitation. Therefore, nobility — equally dynastic, sword-nobility or patriciate, who all descend from one stock and share a hereditary, indestructible peculiarity — should further preserve this nobility among themselves and not expose it to any dilution, and they themselves should remain all the more peculiar.

Such aristocrats, in whom Armanic blood is still alive, should therefore be careful not to “democratize” themselves and descend to the people, as they do not belong there; they should be careful — and this is now addressed to the more distant Armanen as well — never to give up the indelible Armanen honor, but rather to hold it ever more firmly, and after thorough consideration, to give the true Armanen of their blood the right Armanic office, so that in their own circles of priests the Armanen consciousness, which lies dormant in them, may again be rekindled as a flame of enthusiasm, so that the nobility may once again become what, according to their many-thousand-year-old coat of arms, they were and are destined to be: namely, the “leaders,” the Armanic leaders of the people once again, who are called to leadership, and who protected themselves against the phantom of tyranny and, as soon as plutocracy allowed it, penetrated into its ranks, in order to wrench themselves and the people from the slave state. The time of the Armanen twilight is over; the Armanen arms speak once again, let my words not be disregarded!

Even from the point of view of the racial researcher, the results of the armorial readings and solutions are highly significant, as they prove that spiritual traits are passed on just as much as physical characteristics through long lines of descent. I have read and deciphered coats of arms that can be traced back to the 14th century, and even earlier, and often found multiple agreements with the character traits of contemporary bearers of the same name. To give an example: the reading and deciphering of the Bismarck coat of arms gave a — as stated in writing by a scion of the family — a true and conscious picture of the character of the entire family, and confirms the thesis of the spiritual heredity. The life of the “reborn” individual is thus always to be understood as the latest, the most current link in an ancient chain of tradition, and the racial researcher is rightly grateful for this, especially since he is often able, by means of the armorial hieroglyph, to identify those bearers who have not lost the true spirit of the race and who must therefore be regarded as the representatives of the nobility. It is already evident that the nobility of all older nations, and especially in Germany, is a spiritual aristocracy, and that it is not necessary to mutilate multi-thousand-year-old family names in corrupted spellings. Such regrettable whims do not justify their existence in light of my findings, for history, genealogy, topography, etc., still speak much more clearly. At most, it is only a misapplication of the term to attribute to the real Armanen families a title which, while not altogether inaccurate, does not fully correspond to their genuine Armanen origin, nor to their ancient armorial traditions, nor to their enduring noble consciousness, even if they live among crumbling ruins. I have read the arms of such people, even with the foreign countries in mind, which are far removed from our periodization as Isito-ones —

as in India, a closed caste which calls itself with pride "Arya," i.e., noble, and which, in the language of armorial research, expresses the same Aryan-Germanic kinship, as I have repeatedly emphasized. Even the nobility, although externally "baptized," kept the ancient traditions, even if only through the armorial script, and, last but not least, armorial research, anthropology, and the study of the armorial hieroglyph have shown, especially for application in genealogy and anthropology, that the older script, as it is presented in this book, has developed from the same roots as the hieroglyphic script, and is to be used for comparative explanations in both fields, so that in the future, the origins of our race and the messages from the earliest times can be formed from the glyphs themselves.

Of course, the anthropologist, like the racial researcher, will often enough encounter contradictions that arise on the basis of comparing the hieroglyphic and anthropological research results. But this is due to causes other than, for example, any supposed misleading by the hieroglyphics. Not everyone who is designated hieroglyphically — whether through the primeval pictorial script or through an Armanen coat of arms — as Ario-Germanic, as an Arman, is also racially so; for mixtures of blood with lower races produced mixed races and can have bred an Aryan lineage down to the lowest level of an inferior race, even though the family understood how to maintain itself within the Armanic sphere of power. It happened — despite all marriage laws both in antiquity and in the present — often enough that births occurred, both consciously through misalliances with women of inferior race, as well as unconsciously through marriages of highly racial mothers with favorites of lower race, by which the pure Aryan blood was clouded, actually falsified, and thus the contradiction between the results of racial research and the hieroglyphic record is pragmatically documented as a matter of actual inheritance. For more on this, see the writings of Jörg Lanz von Liebenfels in Ostara-Verlag[280], which are highly significant for these questions and their clarification.

Since the present book is the first that offers my discovery of the key to the Ario-Germanic pictorial script and is based on its predecessor, and since I endeavored to make it primarily useful to heraldry and the sciences and arts related to it, I therefore adapted the material, as far as possible, to the accepted system of heraldry and based my system's terminology on it, so that any heraldist will easily find their way in it. A structure based solely on my own system—without regard for conventional heraldic practice—would certainly have been more clear, but my intention was to create a transitional stage, to facilitate the easiest adoption of my solution system, and to pave the way for future new creations of coats of arms to once again become "speaking arms," and indeed in the sense of the Ario-Germanic pictorial script, which—as I have shown in many places—is capable of expansion.

I carried out [the word explanations] precisely on the basis of the Ario-Germanic original language and everywhere provided the necessary clarifications. This original language itself will be discussed in detail in Volume VI of the G.-S.-B., examining its origins and development; similarly, regarding the mysticism, I will provide the key in Volume VII, with which the series of research results should then be provisionally concluded. So whatever in this book concerning the original language and mysticism (doctrine of mysteries) might not be sufficiently explained for some, will be substantiated and set out in Volumes VI and VII. Otherwise, I am gladly willing — for

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[280] Ostara-Verlag, Rodaun near Vienna. Request brochures from the publisher. There have been 36 booklets published so far at 40 heller each. Especially important in the above context are the following booklets: Nos. 10, 13, 18, 21, 22, 23, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. To be continued.

members of the society bearing my name — to provide brief information in this field and explanations of coats of arms free of charge, as time permits.

But my findings have also proven fruitful — after the brief foundational series of articles in the "Illustrierte Zeitung" (Leipzig), titled "The Hieroglyphs of the Germans." Professor Hieronymus Bal (Bal Jerome) of Leutschau (Levoča) in Hungary has, with skill and deep understanding, deciphered the Hungarian state coat of arms using my method and is about to decipher other Hungarian coats of arms, a work he kindly dedicated to me (see the advertisement section of this volume). Likewise, Mr. C. Baumann in Zurich, inspired by my deciphering key, renewed the coat of arms of the Swiss town of Arbon on Lake Constance, and this redesign was officially approved and the city seal newly engraved accordingly.

Another great success of my research results is reported by Royal Building Officer Wilhelm Koehne in Berlin regarding the erection of the Bismarck stone at Schollene, about which more can be read in the reports of the board of the List Society. I also record with deep satisfaction the influence of my revelations of the Ario-Germanic philosophy on contemporary poetry, and through this, on the German people themselves. In June 1909, the consecration play "Die Maibraut," written and dedicated to me by Freiherr Ernst Ludwig von Wolzogen, was performed in Nerothal near Wiesbaden, about which Mr. Walther Schulte vom Brühl wrote in the "Wiesbadener Tagblatt," among other things: *"Certainly, Wolzogen's professional poetry contributed much, but even more powerful and suggestive was the idea, the material inspired by the Listian research, and the noble Germanic spring festival. Here, the soul of the people joyfully celebrated a reunion with something dear, related, which had vanished for centuries and now appeared in new, radiant beauty in the play. What jubilation when Ernst von Wolzogen introduced the original bearer of the cause, the master Guido von List, who had hurried from Vienna, to the enthusiastic audience. In that moment, forces awoke which will no longer fall permanently asleep—deep, Germanic Völk-forces. And to have awakened them from their Sleeping Beauty slumber, that is the main merit of Guido von List, in whose martial, bearded appearance the Armanendom seems to have risen again."*

But the influence of my research results was also felt in another direction, in that intellectual patrons emerged for me, and among these, above all, the Royal Government Counselor and member of the Royal Prussian Heraldic Office in Berlin, Dr. jur. Bernhard Koerner, deserves to be gratefully mentioned. He provided me with well over a hundred hand-drawn coats of arms, along with many books and printed writings, handwritten excerpts from legal records, copies of documents, and many other items in the kindest manner, so greatly expanding my source material that it was impossible for me to make use of everything, and so the rest must be reserved for future publication. In a similar way, the imperial and royal court official Mr. Wilhelm von Didl-Scharfenstein, Edler von Witsenberg, who is closely connected to the Viennese heraldic circle, as well as Privy Councilor Konrad M. von Unruh and Royal Building Officer Wilhelm Koehne, have all earned my warmest thanks for their support, which I hereby publicly express.

All of this, however beneficial it may be in itself, would hardly enable the publication and continuation of our Guido List Library, if not for the fact that, at the head of the society that bears my name, the well-known industrialist Mr. Friedrich Wannieck in Mödling serves as honorary president, and Mr. Friedrich O. Wannieck of Gut Seibersdorf as president. Both gentlemen, in the most noble and self-sacrificing manner, made the appearance of my works possible through insightful advice and supportive action, and especially through financial sacrifices, fully recognizing the highly idealistic

goal and the circumstances inherent in such an undertaking — that it can never produce any kind of business profit, but can only act as a seed for the distant future.

Under the honorable leadership of our honorary president Mr. Friedrich Wannieck and our president Mr. Friedrich O. Wannieck, supported by our sponsors and patrons and our diligent board members, this fifth volume of our library now also goes out into the Ario-Germanic world, from my wonderful Ostmark on the Danube, out from my dearly beloved Vienna, whose ancient coat of arms proclaims to it: "r u n o t h w i t r u z" — True wisdom is Armanendom!

Vienna, Ostara Hill, 01910.

VI/1, Webergasse 25.

The Author.

Ur-Glyphs,

Runes, Numbers, Sigils, and the Symbolic Animals.

Foundation | "Grant, Jupiter, that the Germans may recognize their own strengths, grant that with their zeal they may undertake higher things, and they will not be men, but gods, non erunt homines sed Dii."
Giordano Bruno

Before the Real was the Thinkable. — There_before. Being-there was Possibility. — Before the number was the unity. — Before language come the words which form language, before the polysyllabic word the monosyllabic word, before this the simple sound, and so before the written signs (runes, numbers, letters, sacred signs, glyphs, sigils, etc.), which make sounds, syllables, words, sentences and all further combinations of writing perceptible, come the "forms" which allow these written signs to appear. Whoever begins to write, first draws lines; from these lines become written signs, from these syllables, words, sentences, etc., according to the unalterable law of progression. This law of progression now arranges itself in the following ten stages: 1. Cause or force; 2. Will for the expression of force; 3. Ability (skill) as a result of the expression of force; 4. Realization of the purpose in action; 5. The aim toward which the force acts (the relationship between force and action, the power or law); 6. The order in which the force, having become action, operates according to law; 7. In the spiritual inner (psychic order); 8. In the physically visible outer (physical order); 9. Forming the properties (character); and 10. In the completion of the plan of the cause (1) or the preconceived idea.

And this law of progression, which underlies all existence without exception, is therefore also expressed in the emergence of written signs, both in the development of their composition from lines to their most intricate forms, and in their sequence (Futhark, alphabet, number series, etc.), whose lawful order is of fundamental significance especially in the symbolism of all these signs.

To make this clear, we must take a brief look at the secret doctrine of Armanism, at its theogony and cosmogony, because these themselves are explained by that law of progression and are expressed in the earliest, oldest, and therefore simplest written signs and symbols.

Before time and space arose, before creation became and entered into the reality of forms, the eternal Deity already was. This state of the Deity is, for us humans, inexpressible and inconceivable, but can nevertheless be intuited. This state of the Deity

is called the "unmanifested God," and is symbolized by an empty circle ○ under the name "gührmihnihtan" (A, (8). When in the Deity the will for revelation stirred, the "first causeless Cause" appears in the primordial circle as a point ⊙ (B, 1–8), whereby the first emanation of the Deity as "unity" beyond being and space on the divine plane is clearly signified. This symbolic sign is still used today as the astronomical sign of the sun. Now the first revelation of the Deity appears as the "first Logos" on the noumenal plane as the "first" in time, as the active (adeptic-masculine) principle (O, 1–8); its symbol is the circle with a vertical line ⊕ . The second revelation of the Deity (D, 1–8), ⊖ , as the passive (mediumistic-feminine) principle. The third revelation of the Deity, the "third Logos," appears on the elemental plane as the "individual" within being and space, symbolizing the unification of the active, masculine principle with the passive, feminine, and is symbolized by the circle that appears filled by a vertical line crossing the horizontal in the center ⊕ (EB, 1–8). With the third Logos, that mystical point of creation is reached, which is customarily called "Let there be!" and to which the well-known six days of creation and the one day of rest follow, which produce that division of the tenfold number into 3+6+1 = 10[281], to which we shall return immediately.

That highly mystical period of creation is followed by the "physical plane," in which the Deity multiplies itself in the All as the "manifold within time, space, and form," as the "many-oned, manifold unity" (references), as the "All-unity" or "All-oneness." Transferred to humanity, in which the Deity manifests itself most perfectly (reference), this also appears mythically-mystically as the "God-Son" in all religious systems, indicated in the many personifications of those "born of virgins" (references). These mythical-mystical personifications of the "God-Son" are associated with particularly eminent manifestations of "homo sapiens," with real "God-men" who strive to raise the lowest "beast-humanity" ethically, and are often even deified — such as Hermes Trismegistus, Wuotan, Krishna, Buddha, Christ, and many others. There have always been such God-men at all times, and we may with a clear conscience also count men like Goethe, Beethoven, Kant, Richard Wagner, Bismarck, etc., among these creative God-men, for it is a persistent error to assume that only once in all the life of humanity—which spans so many millions of years—a "God-man" as a son of God would appear. All humanity as the "many-oned, manifold oneness of selves" is precisely the "one God" on the human plane, and therefore this "many-oned, manifold oneness of selves" (oneness of being), humanity in its present and future, is the "God-Son" itself, for God, in his incarnation as humanity, has assigned to himself—that is, to us humans!—the task of completing the creation of the earth, in order to make it for him—thus for us, who are in him!—as livable, as beautiful, as pleasant, as joyful as possible. How far we still are from this lofty goal, each can imagine for himself and then—each according to his strength—work towards achieving this goal set and willed by God—thus by us, and therefore also by himself. It will be achieved, for God—thus we ourselves!—have so willed it! We have enough time for it, for each of us was his own ancestor and will be his own descendant, and as such, each will also have to (and will) take part in the development toward the highest, deifying perfection of humanity willed by God—thus by ourselves!—and will have his share in the general harvest of joy, and indeed in a perfectly equal measure—no more and no less—even here on earth and not in some nebulous beyond (references). And precisely in this realization lies the unsurpassed greatness of Armanism, which does not regard the attainment of the three-dimensional state of the physical plane within being,

[281] For the same reason, the so-called Ten Commandments of God (which precisely represent those 10 prime numbers) are divided onto two tablets, one of which has three and the other seven commandments — This division is esoteric; the text of the commandments themselves, however, is only exoteric.

space, and form as a fall of the spirit into the "prison of matter," but rather sees this incarnation of the Deity—and thus also in all humanity!—as the will of the Deity and this collective humanity, and therefore strives for a joyful enjoyment of life in body before spirit or spirit before body from a spiritual-bodily perspective, without giving preference to one over the other, but always striving to maintain the natural and lawful balance between the two. While the Ario-Indian rebelled against this divine—and thus his own—will and, by disregarding the bodily aspect, lived in a kind of ongoing self-denial, he neglected physical, temporal, and spatial well-being and lost his political independence, though not his spiritual independence. Whereas the later Egyptians, later Greeks, Romans, etc., lived only for the physical and forgot the spiritual, they completely sank into matter and disappeared forever from the ranks of nations, and among modern states, several can be observed which, for the same reasons, are heading toward their downfall.

Only the Ario-Germans still today—aside from occasional fluctuations in one direction or the other—thanks to the continuing Armanic tradition, happily maintain the balance between the spiritual and the physical, and have therefore not only preserved their political independence and spiritual autonomy to this day, but are also well on their way to shaking off foreign spiritual influences, regaining their full spiritual essence, and thereby restoring their faded physical distinctiveness to its former glory, and as a self-spiritualized complete being, to take up the leadership of the other races and peoples, to lead them—with themselves—to blessedness. This too is accomplished according to the primordial eternal law of progression, which is itself the natural primal law.[282]

So, according to the secret doctrine of Armanism, we have traced the development of the revelation of the Deity from the unmanifested God, through the three Logoi, through the divine, noumenal, phenomenal, and elemental levels, up to the physical plane. But in order to make this more understandable, it is advisable to make these levels clear, for which a glance at Table I suffices. The unmanifested Deity of the divine level (A, B 2) is the indivisible unity, beyond time and space (A, B, 4), but still appears in its essence, marked by the circle "Touch-me-not" ◯ (A, 8), as the "pure Spirit" (A, 5), which, through the will as the "causeless Cause," begins—through inhalation (condensation)—to become matter (B, 5). This inner act of will is denoted as the "fertilization of the World Egg" (B, 3, 8, 9), in that the circle with the point ⊙ is traversed by the "Egg Circle" 0 (B, 9). Armanism denotes this state of the Deity with the name "Allfather," who, however, is not yet Wuotan, although later Wuotan—(we shall see why)—also becomes Allfather. ⊕ becomes "Time" (C, 4), while the condensation of the Spirit to matter progresses, already reaching the first breaking of the "Aether" (C, 5) as the "first in time" (C, 3). Armanism calls this first stage of condensation of Spirit to matter in the Aether the "Ur," while Allfather—who still stood beyond time (A, B, 7) as the "First in the Ur"—now appears as Kar and as Wuotan (C, 7). Dar = the High, Highest, or First, and Wuotan = Breath—the one who condenses Spirit through inhalation (to aether—ether). The revealed Deity, the first Logos ⊖, becomes "space" (D, 4), and thus the "simple in space" (D, 3), since he is space itself, and at this stage reaches the second degree of condensation of the Aether (D 5), which in Armanic cosmogony is called "Ginnungagap" (D 6), while "Allfather" in his aspect as "Safrnhar" = the "Pale-Highest" and "Wili"—Spirit-light (il = spirit, li = light) or will (D 7) becomes manifest. The revealed Deity, the third Logos ⊕, is attained as the "individual" within time (E 4) and at the condensation degree (E 5), whose aggregate state of matter in Armanic cosmogony is called "Niflheim" (E 6), while Allfather becomes Christ and h (E 7). The name "Christ"

[282] Since "Ur" is time, the measuring instrument of time is also called a "Uhr" (clock), because time = Ur.

is usually interpreted as "the Third"—which he indeed is, but only in a secondary sense—but primarily designates the "Turner," i.e., the one who turns by rotation, which is also signified by the other name "We" (De, Ue), meaning the Turner. This will become clear when we examine the primal words of the first numerals from one to twelve. The condensation of Spirit to matter in B.-L.-8. Ve. 3, S. 9-12 was already described under the keyword "aggregate states of matter," which is referenced here in order to make what follows more easily understandable.

Those three degrees of density of the ether (ait-har — solar height) comprise the first three as the "Trinity," to which the seven are now joined. Correspondingly, the three aggregate states of matter are to be regarded as one "element," that of the "ether" (C, D, E, 5), just as the threefold beings (C. 2. D. E 7) Dar, Jafnhar, Thridi, and Wuotan, Wili, We are only the three aspects of the One, as the personified manifestations of power of the causeless Cause (God), namely as its power, its will, and its ability (skill), thus as the Allfather who reveals himself in these three aspects[283]. With this third aspect of the Deity, the Turner (the Third) or Changer, the condensation of the spirit to matter — still without form, thus unrepresentable — now enters the second aggregate state of matter, which the "ancient wise ones" (G.v.L. No. 3, pp. 7–8) designated as the second element, that of fire △, and which the Armanic cosmogony (E a, 5, 6, 7) presents as "Muspelheim," in which

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[283] Of very special and most intensely thought-provoking importance, however, is the fact that the ether—which corresponds to rotational force—appears in three degrees of density, each of which acts as a different divine force. The "anonymous friend of mankind," in his often-cited book "Your Duty to Happiness," also hints at this. The first force—he calls it condensation force—is what we know as positive magnetism, "gravity," C, 5, as we are accustomed to call it. The second force, the second degree of ether, is the repulsion force—negative magnetism, D, 5. The third degree of ether is the impulse force—electricity, E, 5. When the "ancient wise ones" described this threefold force of ether as the "Tri-force" and "impulse force," it becomes clear why, according to the law of Kala, they also called every force a "germ force," because—in the germ lies "the drive, expressing itself as force," concealed. This "germ force," acting as the "Tri-force" or "impulse force," appears in a mysterious account about the airships of the Atlanteans, which reports that their airships—which, by the way, could only rise to a low height above the ground—were moved by means of this "germ force." With this, a hint is given to all those researchers who base their studies on the writings of the "ancient wise ones" never to follow the literal meaning of their words, but to first decipher their messages by means of the solving and binding laws of Kala. Otherwise, such researchers—the poor, misguided alchemists of the post-Armanic age may serve here as warning examples of unfortunate literalism—could easily end up searching for the "germ force" in all conceivable seed grains and thus waste time, effort, and, worst of all, lose trust in those "ancient wise ones," who never demanded that their words be taken literally, but only that the meaning hidden within them be heeded. They were initiates, after all, and wrote as such only for those to whom their secret language—the language of mysteries!—and its laws—the Kala—were known. Incidentally, it should be mentioned that in this same language of mysteries, with the same laws of Kala, all ancient books are written, including the "Book of Revelation," the "Zohar," the Kabbalistic books, and so many, many others, and finally also the old genuine writings of the Rosicrucians. It may also be recalled here what I explained in the note about the attractive, repulsive, and impulse forces on page 22 in G.L.S. Or. 3. The language of mysteries and Kala will be systematically presented in G.L.S. Yr. 6.

"Surtur and Muspel's sons (the dragons and salamanders) rule." Surtur (s#ur-t'ur = from Ur, to Ur, i.e., the Eternal) is again only a new aspect of Allfather, namely the goal sought through power, will, and ability. This goal becomes action (E a 7) in the following four names: Wuotan, Hönir, Lodur, Fenrir's wolf; and in these, we see the fiery Wuotan acting as creator; in Hönir, we recognize the law according to which this active fiery power works; in Lodur, the order in which the power, having become action, operates according to law.

The fourth personification of the fiery aspect of Allfather is divided, for here again a turning occurs—from the element of fire to that of air or light. Therefore, the first personification is a seeming destroyer, namely the Fenrir-wolf. This Fenrir-wolf appears, depending on the context, as Sun-garmr (sun-wolf), Moon-garmr (moon-wolf), Managarmr (man-wolf, i.e., devourer of men), etc., but he is always the same terminator and transformer, initiating the transition to the next level. Only now, in the third element of air or light △, does Allfather-Wuotan appear again in Asgard as the king and father of the Aesir (and light-elves), and it is in this personification that Wuotan becomes closer to us, as described in the Edda (and by Richard Wagner, Wilhelm Jordan, Simrock, etc.). He now personifies the force working in the spiritual interior, in the soul, according to the psychic order, while Donar enacts the same force according to the physical order. That is why Wuotan is the god of the nobles (Ur-men), while Donar is the god of the peasants. In Loki is embodied the formation of the external character traits; that is why he, the "Instigator," the "Evil counselor" of the gods, always entangles them deeper in guilt, so that he must finally be bound, so that the spiritual is not stifled. He is the "Mephistopheles" of the gods and the model for the later devil. And again, we stand at the transition from the realm of the element of air to that of water ▽, and again the fourth stage of the air realm merges with the first of the water realm.[284] Loki is, as Utgard-Loki, the terminator of the air realm and the changer to the realm of the element of water. As Utgard-Loki, he prepares the end of the Aesir-realm and is therefore often confused with the Fenrir-wolf, whose mission he here repeats. But once again, Allfather-Wuotan arises as the ruler of the water realm (Vanir home) under the name "Mimir"[285] as lord of the Norns, and here his activity on the previous plane is repeated. As "Mimir" he acts as "water-spirit" inwardly, spiritually maintaining order; as "Hnikar" he brings the outer, physical into "high consideration," in order, as "Niord," to form the external characteristics (Niord introduced the external worship of the gods), to again, as the Midgard-serpent, become the terminator of the dominion of water and as the changer to the physical plane, descend into the three-dimensional world of time, space, and form (inverted △), and in it as the giant "Ymir," Orgelmir (primal giant), Thrudgelmir (turning giant), and Bergelmir (birthing giant), to inaugurate humanity, with which he has completed the plan of the original causeless Cause according to the law of progression or the natural primal law. Even here in the human world (which alone concerns us here, for even from the mineral and earth world, through the plant and animal world to the human world and within it, the same laws of progression rule), the development according to primal law continues. Thus arose the giants and dwarfs, among whom we are to recognize the original races; in the giants, the main races, in the dwarfs, the secondary races. The giant Ymir represents the first original race, which, like the second (Bergelmir,

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[284] One recalls the Aesir-Vanir war and the battles of the giants, which are to be placed at the boundaries between the realms of air and water and those of water and earth, as discussed in detail in G.L.S. Yr. 3, p. 12 and 13.

[285] That Wuotan seeks counsel from Mimir (thus from himself), at his own well, seemed incomprehensible to many exoterics and not a few mythologists. On this, see G.L.S. Yr. 1, p. 4–6, where, however, this unity of essence of the two aspects could not be further elaborated.

primal giant), was still androgynous, while only in the third race (Thrudgelmir) did sexual reproduction establish itself (O 8, D 8, E 8). This led to the error of believing that the oldest deities were female goddesses (mothers), whereas they were androgynous (not hermaphroditic), self-begetting deities. When the secret doctrine designates D8 ⊖ as "father-mother," it refers, of course, to the virgin birth-giving goddess (Mater), but not as woman, but as the androgynous, self-begetting, sexless deity. Only later exotericism, and even more the thoroughly anthropomorphizing church, turned the androgynous deity into a mother goddess and later into a deified human woman. All later and even today's matriarchal fantasies have their regrettable origin in this error. With the third race (Thrudgelmir, F 7), the distinction between male and female only began, and with the fourth race (Atlanteans, Bergelmir) the possibility first arose for our own, the fifth race, which Armanic cosmogony called "Midgard" (F 6), assigned between Niflheim and Svartálfaheim (the realm of the dwarfs), and this "Midgard" was also sometimes called "Mani-home" or "Mannheim" (home of men).

With that, the most important aspects of Armanic theogony and cosmogony have been given, as far as they are necessary for the foundation of symbolism, and of the writing system, especially the pictorial script (as secret, sacral mystery script or hieroglyphs) developing on this basis.

Number symbolism.

From what has already been said, especially from the ten—more precisely the twelve—stages of the law of progression, it will have become clear what significance the numbers have; but it would be a great error to assume that the numerical value of the figure is the determining factor, for that would lead one onto the wrong path—the very path upon which many a Kabbalist, unfortunately, wanders—seeing in the grandeur of the scarcely conceivable law of progression in theogony and cosmogony nothing more than an algebraic formula. The determining factor in the sequence of stages lies in the primal words, which underlie the number words, but which, as such, have until now not been recognized, because the numerical value was always regarded as the main thing; thus the number words were severed from their primal root and placed, like rootless flowers, into a separate existence. These primal words, however, are those which contain the determining essence of the concepts, and which, through their naturally lawful sequence, only secondarily became number words. From this standpoint, the mythical-mystical concepts that lie hidden behind the number words and the supposed numerical values can now first be made clear.

The "Zero" O (B 8–12) opens the round: Zero = ni-ul (n'ul): ni = being (Gothic: niwaiht = creature, important; ni aiw = nothing); ul = spirit, will; thus: "spiritual will-being." This corresponds to the concept of the first emanation of the deity beyond light and space, in the state of willing (beginning) toward the condensation of the spirit into matter (D, 1–12). The "One" (C 1–12) in the primal word is: ans or as; that is the Anse or Ase, the "First in the light," "Har" (the High, Highest) and "Wuotan" (breath). The word Anse is still today valid in the sense of "bearer" (beam, roof-beam bearer, etc.), for Wuotan the Anse (Ase) is the bearer of the entire Armanic theogony. Also, As as Af in card games is still today the term for "one." The Ansen or Alfen are the personified "seven powers" of the Triune All-Father and, as such, again himself. The "Two" (D 1–12) in the primal word is: to, thu, thuo, to do, twist (tu-ist). For example, in the shortened Feme-formula S S G G ("Strick, Stein, Gras, Grein,"), which was thus pronounced: thuo esse, thuo gege (2 S, 2 G), which gave the concealed meaning: "Su Esse present," i.e., "in

the dark,"[286] thus "present in the hidden," as much as "omnipresent." From this important example it is clear that in the time of the Feme, in which indeed the Kala was alive, even through numbers the primal words beyond the numerical value could be expressed. The primal word now indicated the twist as the counterpart of unity, namely as the *cun* in the sense of a harmonious sequence of effects of force as will, or as its hindrance, the twist (discord). In this twofold–dual meaning of the concept, the primal word to, thu (two) fully corresponds to the second stage of the law of progression, and thus became the number word "two." The "Three" rests on the primal word dri, thri, dra, thru[287] and corresponds to the concept of "turning," "wending," that which changes through turning, wending. This thri, etc., also underlies the words Thru-ide (Druthe, Druid) and dra-ugh (dragon), and consequently also the god-name Chridi (E 7), which is explained as the "turning, wending (Thri) god (di)"; likewise the giant-name Chrudgelmir (F 7), which designates the "ruler of the turning" (turn-ruler), which he also was, for the third race first began sexual reproduction, and for that reason the name of the next giant is Bergelmir, namely "birth-ruler." In this concept of turning, which also manifests in turning-force through the triad "cause (force), will, and ability," lies the reason why the primal word thri, etc., became the number word "three," without losing its other meanings. The "Four" rests on the primal word Fyr, which means fire. The fire meant here is the Urfyr, the primal fire, which, as the second state of aggregation of matter (Ea 5), follows the three degrees of the ether (ait-har), as already said. Hence the "Four" is found in so many branches of symbolism, e.g., in "leading" (Führung), in the square (Fyroge = god's eye or Fyrag = bursting forth fire, as in the burning bush), four-leaf clover, etc. But as one Armanen formula says: "The Three gives birth to the Four"[288] (Ea 3), this gives the phallic solution for the "dragon that breathes fire." We have seen above with "Three" that dra-ugh = dragon and dru-id = druid (Druthe). Dru or dra is, as we have seen, turning or wending; ugh (Hugh) = the High, like Har, a byname of All-Father Wuotan, and di = god. The dragon is thus the one who advances the progression forward; he transforms the triad of ether (ait-har) into the tetrad of the element of fire, hence he gives birth to or breathes fire (Fyr). The druid or Druthe is, according to the law of mysteries, to be regarded as an "initiated one" (knower, initiate, Armanen), as the visible representative of the invisible deity, and thus bears the name "turning-god" (Dru-ide, dra-ugh). The knowers or initiates of the third degree of mysteries were therefore called dragons, and they were the ones who "generated" and kept alive the sacred "eternal" fire. From this standpoint, the dragon myths[289] of all ancient religious systems are to be explained, and it would thus be an error to seek these mythical-mystical symbols naturalistically among the extinct saurians. Another Armanist principle states: "The Four (Fyr) is the same as the One," and this explains itself as follows: With the "Four," the fire-age (Muspilheim) touches the light- or air-age (Asgart), it stands as "turning-result" after the Three, as the fire generated by the dragon, and as such opens the new elemental age, being therefore in this the first manifestation, thus equal to One. Surtur is therefore equal to All-Father and to Wuotan both as fire-ase and as light- or air-ase.[290] Therefore the Fyr appears as "Four" in two number-figure forms (Ea 9, Eb 9), similar to the Two (D 9, Ea 9), since in this form it

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[286] "th" often changed, as is still the case in English, into "s" or "z. Zu (thuo). Esse = in the "dark," as in iron, in the smoke funnel."

[287] It makes no difference whether "th" or "d" is used, for the thorn or thorn-rune þ corresponds to both "d" and "th."

[288] About these and their Kala, more later.

[289] Taurus (bull, three) begot Draconem (dragon, three). And the dragon begot the bull. This proves that both mean the same (3), from which the "fyr" first arises. That is why the Styrian panther is half dragon, half bull, in order to show both "3"—namely, bull and dragon—united in the "panther."

[290] Just as the fiery Wuotan (Surtur) appears as the dragon, so the bright, sunlit Wuotan appears as the eagle, i.e., as the sun "ar." More about the "eagle" as a symbol later.

correspondingly had another meaning in symbolism, which differences, however—as with so much else—have long been forgotten, although they still appear meaningfully in old manuscripts. The "Fyr" as "Four" also became the number word, since in the sequence of stages of the law of progression it indeed occupied the fourth rank, although with two meanings, for the upright numeral Four 4 (Ea 9) symbolized the goal, while the lying form (Eb 9) represented the deed. The "Five" rests in the primal word fem. This fem (fam, fim, etc.) has several meanings, such as "woman," "saga" (fama), "court" (feme), etc., but this too matches the fifth stage of the law of progression, which regulates the relationship between force (1) and goal and deed (4), by determining the law according to which the force acts.[291] If 4 == 1, then 5 == 2, and since in "two" (tuo) the feminine principle is symbolized, the Five (feme) likewise appears as a feminine symbol; it is therefore also consecrated to Freya (Venus, Fenus), etc. The primal word on which the number word "Six" rests is: sehs, sex, and means sex as the sexual, as the order in which the force that has become deed now works according to law. And once again we see ourselves at the boundary between the realm of light and air and that of water, between Asenheim and Wanenheim, and again the seventh stage appears split into the destructive power of the sun, out of which the creative power of the next element, water, rises.[292] This scorching heat of the sun is symbolized in the Phaethon myth, as well as in Utgardloki; it is the world-conflagration, it is the other "Jo-ans" (Fire-Ase, Johannes), who comes to baptize with fire. But floods of water extinguish the world-conflagration: "The flood sinks beneath the soaring eagle, who calmly hunts fish by the rock" (Völuspa 57). The sun-eagle rises again over the waters and furthers the newly-begun begetting (fish = fi-isk = cause to arise). Also in the Bible, Genesis 1:2, it says: "…and the Spirit of God moved upon the waters." The number word "Seven" (7) rests in the primal word fa (fe, fi, fo, fu), from which the root-words developed: fi-ben, fi-bi-un, i-gi, fe-ben (the-ben), fe-ven, etc., all of which have reference to the sun, as the "power that has become deed over the goal," which now in the inner spirit creates as psychic order. The number word "Eight" (8) is rooted in the primal word ag, aht, to come forth, take heed, watch, etc. The ninth stage of the progression scale is—as we have repeatedly seen—the one on which the power that has become deed forms the character-traits, before in "Ten" the completion of what was willed by the cause is made ready for coming into life on the physical plane within time, space, and form, for birth. The number word "Nine" rests on the primal word niun, and breaks down into ni = being and un (huun) = the mighty one, the great one, thus meaning: "the being of the great (mighty)."[293] The number word "Ten" rests on the primal word cen = the enclosed, united (community, not "Zehner-" [tens] or "hundredfold"). The "Ten" is again a turner from the level of the water-realm to that of the earth; therefore Ten is the destroyer of the water-realm—the "Midgard Serpent"—in order to appear on the level of the earth as the blessing-bestowing, all-encircling sea, which as "law" = lâgu becomes the earth's benevolent, all-begetting deity, for "Ten" is also equal to "Seven," "Four," and "One." Therefore in mystical writings the Ten is also written with the sign of the first Logos Φ , from which later came the sign that developed from the fal-rune and the circle "touch-me-not" ○ , from which developed the sacred letter ma, which we still find in medieval scripts and which meant the mystical word "OM" (mononom, amen). Two more number words—although they only loosely fit into this series—are to be mentioned here, and these two number words are "Eleven" and

[291] This five, which determines the law, is also symbolized in the five vowels AEIOU; more about this later.
[292] The solar eagle of Asgard now gives way to the lindworm of Vanaheim; more about this later.
[293] The exoteric interpretation of the word "niun" is related to "new, the 'new,'" which is based on the misinterpreted law of progression, according to which the ninth stage "forms the properties, the character," which thus appears as "new."

"Twelve"; they rest on the primal concepts ein-lif and zwei-lif. The first rests on ans = Ase and lif = life; the other rests on thuo-lif; thus the first says: "god-life," the latter says: "do life," therefore: "live!" = "lion."[294]

It will have been noticed that with every fourth stage a double stage of turning occurs, and that the first concept of the next stage arises from the last of the preceding stage, appearing to the latter as death or ender, but to the former as begetter. These are the so-called quaternates (A–F, 20). The "Great Quaternate" encompasses ether and fire, while the first quaternate contains only fire alone. The second quaternate comprises the light-air world, the third quaternate the water world in itself. In all these quaternates the first concept is always to be regarded as One, the second as Two, the third as Three, and the fourth as Four. Thus it follows that 1 = 4 = 7 = 10, 2 = 5 = 8 = 11, 3 = 6 = 9 = 12, Four = 1 = 7 = 10, Five = 2 = 8 = 11, Six = 3 = 9 = 12, Seven = 1 = 4 = 10, Eight = 2 = 5 = 11, Nine = 3 = 6 = 12, and Ten = 1 = 4 = 7. The fourth quaternate has not yet been completed. Bergelmir, the birth-ruler, still reigns; the Lion (12 = live!) has not yet become the destroyer, although prophets of doom, in ascetic intentionality, have misinterpreted the life-symbol of the Lion as "the lion that prowls about roaring, seeking whom it may devour." We will later come to speak of some similar deliberate distortions of our ancient Armanic symbols, which can easily be recognized as such. The conclusion of this fourth quaternate must therefore be formed by the — feared! — number Thirteen[295], and for this reason it is regarded as an unlucky number, since it will stand at the "turn" in order to begin a new birth-era, likewise as "Thirteen," but then as a lucky number. The "Thirteen" will therefore be equal to "Four," and thus equal to One and equal to Seven, which is also confirmed by its sum (13 = 1 + 3 = 4; 4 = 1 + 3 = 10; 10 = 1 + 0 = 1) according to Kabbalistic addition. The same result is yielded by comparing the primal number-words, for the Ase is the Fyr, the sun, and the All. Likewise the serpent is the dragon, the eagle (phoenix), the lindworm, and the lion in symbolic — not naturalistic! — meaning, the latter of which is never at issue in esoteric symbology, which is here again emphasized.

If we now look again at columns 8 and 9 on Table I, the origin of the first

sacred signs and numerals

can be easily recognized, as well as the necessity of their lawful, organic formation—upon which, as the principal cause in judging all symbolic signs, particular attention must be given, so that the eye of the future pictorial-writing symbologist is sharpened already upon the fundamental lines.

From the circle "Touch-me-not" or the "cord of the angels,"[296] the "ring of eternity" (Fig. 1), came the Zero O. Through further development (B, C, D, E8, Figs. 2–4), arose the "Ruoth-cross" ○, ⊙, ⊖, ⊕, "Rad-cross" or "Sun-cross" (Ea 8, Fig. 5), which in particular, as the "Rose-cross," became one of the most important secret

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[294] For more details on number symbolism, see my forthcoming work at Th. Schröter's successor: "The Religion of the Ario-Germans."

[295] Another explanation for "thirteen" as an unlucky number can be found in "The Religion of the Ario-Germans"

[296] sal ange: "fal" = rope (cord, web), "ange" = angel, Norn, etc., thus: angel's rope, Norn's rope, Norn's web; "lalzange" by itself led to "snake," and that is why the circle "Touch-me-not" was also depicted by a snake biting its own tail.

symbols of the higher grades of the Armanenschaft. bThis “Rad-cross” or “Rose-cross” was also appropriated by the Roman priest-church, for we see it in every church twelve times, each with a light-holder, marking the place where the church building inside had been anointed and consecrated with chrism. We also find in old images flagstaffs, candlesticks, and (earlier) bishop’s staffs ending in this “Rose-cross” at the knob—proof of how carefully the old Church appropriated all Armanic insignia, etc., in order to show thereby that it now and henceforth intended to replace the Armanenschaft. Following the rotation corresponding to the axial rotation of the Earth from right (west) to left (east), the Ruoth-, Rad-, or Rose-cross (Eb 8) was turned so that the formerly upright cross now appeared lying within the circle (Fig. 6, ⊗). In this form it was the “Light-” or “Air-cross,” also called “Sun-cross” and “Gund-cross” or “Bur-cross.” After the Church claimed the Rose-cross for itself, the “Bur-cross” became the proper cross of Wuotanism, and as such was referred to as the “other cross.” In order, however, to Christianize this cross as well, and to blur the Church’s very inconvenient designation of it as the “other” cross, it was designated as the cross of “Saint Andrew” (Andrew’s cross), who supposedly suffered martyrdom on a cross of such form. But the designation as the “other” cross was Kala, for it actually meant that it was the “Turning-cross” (uande Wende), marking the transition between the elements of fire and light (air) (Eb 8). The transition from the element of light (air) to that of water was symbolized by the “Eight-wheel,” “Wan-wheel,” “Eight-illusion” or “Eight-cross”✳ (Ee 8), which is today forgotten, though it still plays a role in heraldry (Fig. 7). The name “Eight-wheel” rests on ag-rod = “to come forth rightly” (or “circle”); the name “Wan-wheel”: uan = to sense, forefeel, prophesy—thus: “to foresee the right,” prophecy-cross; the name “Eight-illusion”: ag-wan = “coming forth of prophecy.” The name, and thus the sign itself, was thus intended to signify that whoever knows the origin of this sign—an initiate, an Armane—can also recognize and explain the development of events, and therefore understands prophecy. With this, the transition from the element of water to that of earth was established, and thereby the physical, three-dimensional plane of light, space, and form was reached. The crosses now appear without the circle that had until now surrounded them, and again take on their special names. The upright cross + (Fig. 8) is the “Increase-cross”; the lying one (Fig. 9) is the “Multiplication-cross” or “saltire,” also the “Multiplication (Increase) cross” X. Both passed into use as the “plus sign” and as the multiplication sign in our arithmetic (Fig. 8). If here the “Increase-cross” became the addition sign, this is explained by the fact that it in itself denotes not multiplication, but only a sequence (C, D, E 8–10), which begins only with the Four as deed (Ea 8–10) with $2 \times 2 = 4$, where multiplication, the “increase,”[297] sets in. The divisibility of the unit (F 8) was symbolized by the broken vertical stroke, the sign of the active (Fig. 10), from which later the colon |: developed into our division sign. The sign of the passive, the horizontal stroke (Fig. 11), became the minus sign –, and this doubled (Fig. 12) became the equals sign =. Thus the origin, becoming, and transformation of the principal signs in our arithmetic systems is also demonstrated.

But at the same time as these sacred signs, the first

[297] The “turning” of the crosses was clearly symbolized as the “mill.” The product of the mill, which “ground,” was “flour;” but the process of “grinding” was “milling.” These concepts were figuratively applied to the sexual multiplication of humanity in a transferred sense, and from this the hidden meaning of the following words and terms is explained: spouse (Gemahl), wife (Gemahlin), marriage (Vermählung), etc. This also makes the many mill legends and myths understandable in their hidden sense, such as the Edda’s “Grotti Song,” in which the mill grinds “salt,” i.e., salt = salvation, and “gold”—sunlight.

also came into being, to which heightened magical powers were ascribed, since they sought more to grasp and to veil the inner, esoteric essence than the previously presented signs.

The first of these primal glyphs (C, D, E 13) is the Tihsal (Fig. 13, "yoke-beam")[298] meaning "command of salvation" or "(I) command salvation!" This glyph signifies the turning-force of the triune ether, in that from a common center three lines radiate, one of which points downward—toward the earthly world. To indicate the already repeatedly mentioned leftward rotation toward the east, one attached at each outer end of the three lines of the Tihsal a wing-line (Fig. 14), or one placed around the common center three half-arcs turned to the left (Fig. 15), which glyph was called Trifos, "three-foot" (thri = turning, wending; fos = creation, begetting). This glyph is also called Tilfos (til = spirit, will; fos = creation, begetting). These names are easy to interpret: they symbolize both the turning-force and the spiritual will of the deity as the cause of the emergence of creation. For this reason, this glyph is also the sigil of Wuotan. Heraldry still calls this glyph the "yoke-beam" (Deichsel) today. Another glyph for the triad is the Triag ▽ (Fig. 16, triangle), or the "Speidel" (S article, pei = life, al = solar fire; thus: the living solar fire), which with its one point directed earthward indicates the descent of the spirit (thri = turning, ag = coming forth). But when the wing-lines of the Trifos unite to form a triangle, in which then the Tihsal appears enclosed (V, Fig. 17), it is the glyph of the Dra-ugh = dragon or "the turning eye," from which later developed the well-known glyph of the "Eye of God." More on this later, in connection with the ascending glyphs, column 14. With this, the primal glyphs of the "ether" are exhausted, and the series of the primal glyphs of fire (Ea 13) begins. —

The second primordial glyph is the "Fyrfos," i.e., "fire-begetting" 卐, Fig. 18, the most highly sacred secret sign of Armanism, which is referred to as the "hooked cross" and "swastika." The name "Swastika" is derived from Sanskrit (svasti — good fortune) and from the name of the Lithuanian fire god "Sweistifs," but it is originally Aryan and comes from the primordial words "thu" and "ask"—to arise! to become! (literally: to grow!)[299] Thus, it is of the same origin and meaning as the god-name Tuisco (G.C.B. II. 3, 5). As Sanskrit and the Lithuanian language go, both "Swastika" and "Sweistifs" are derived from "thuask," since "th" very often turns into "s"; hence thuaſk — suaſk — swast — swastik. — The sign itself arose when the vertical line of the active, adept (O 8) crossed the horizontal of the passive, the mediumistic (D 3), i.e., when time and space merged in order to reach the third degree of condensation of the ether (electricity) (E 8). Now, since this crossing also implied rotation, winged lines pointing to the left were attached to the outer ends of the arms of this cross, or four half left-arcs (CP, Fig. 19, Ea 13) were drawn around a common center. Since the glyph "Thuaft" or "Swastika" as the sign of Tuisco is thus justified by name, and also justifies its other name "Fyrfos" as it symbolizes the glyph of the element of fire (Ea 7), its connection to dragons, salamanders, and other fire-beings follows as a matter of necessity. From this highly sacred glyph of

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[298] From this comes the expression "Teugel" or "Deugel" for devil; all pre-Christian sacred signs, insofar as they were not adopted by the Church, sank down to the level of demonic magic symbols, to unholy signs, and their names appear as personifications of fiends, demons, and devils.

[299] Moses I. 1. 19. "And there was evening and morning, the 'fourth' day." 22. "And God blessed them (the animals) and said: 'Be fruitful (grow) and multiply...'" 28. And God blessed them (the humans) and said: "Be fruitful (grow) and multiply..."

creation—the "Fyrfos"—just as the "draugh" (dragon's eye) from the "Trifos," by extending the left-winged lines to the next knee, a square standing on its point ☐ (turned 45 degrees, divided into four quadrants), Fig. 20, developed, which is divided by two crossed diagonals into four triangles (Ea 13) and clearly represents "three gives birth to four." This was the "fyr-draugh" = fire dragon's eye. If the cross was not drawn inside, then the square standing on its point ☐ (turned 45 degrees), Fig. 21, was referred to as ruota, rute, rhombus (Sanskrit: uruta) = "that which generates the right." Modern heraldry has forgotten the—at any rate, secret—designation: fire dragon's eye, and today calls this heraldic figure a "faceted rhombus," whereas the rhombus (routa) is still referred to as such.

Just as the dragon (3) gives birth to fire, so fire (4) gives birth to the sun as light (7), which as "ar" rises from the primordial fire.[300] Now, since "Aar" coincides with "Aer" (gust, luminous air), the linguistic connection between light and air is also proven, which will be shown even more clearly in volume 6 of the B.-&.-B.

For a deeper understanding of the hidden meaning of these glyphs, it is important even here to consider in detail the ten, or rather the twice five, types of fire mentioned in the mythologies, although they rarely appear as sharply distinguished as the reality would require. The "Ur-fyr" is the first stage of "fire as god"; it is both the purely divine, "cold fire that does not burn"—which we find in the various radiations (radium, polonium, cathodes, Od, etc.)—as well as the noumenal fire of the creative will, which brought forth the sun and the all. This fire, both divine and noumenal, appears symbolized as the "dragon" △, "fire dragon's eye," "ruota" (rhombus), and in the "fyrfos" 卐. The second stage is phenomenal fire, which manifests itself to humanity most perceptibly in the sun, which is why the sun has been, is, and will remain the most noble symbol of divinity in all religions. This second stage of fire is represented by the eagle (ar — sun = Wuotan as king of the Aesir), while its sigil is still the common sun symbol, the circle with a point ⊙ in the center (B 8).[301] The third stage is the elemental fire of lightning, symbolized by the goat of victory (Bod, Bermen), by the "bundle of rods" (Zeus), and the "thunderbolt" (Donar), and later also by the "Fyrfos," which for this reason is also exoterically referred to as "Donar's hammer." The fourth stage is the material or physical fire of the flame, whose symbol is the fire drill, Fig. 22, 卐, and whose glyph is the whisk, Eb 13, later also appearing as stylized flames in heraldry, Fig. 675–681. The fifth stage is the demonic, underworld (volcanic) fire, whose glyph is the whisk with right-facing wings 卐, Eb 14, but also the Dhönir (fanist — generation/birth = rebirth). To these five kinds of fire in the macrocosm correspond five kinds of fire in the microcosm, namely:

1. As divine and noumenal fire, the "divine spark" in man, the divine spirit in the human soul.
2. The phenomenal fire of inspiration for great, noble deeds (creations in words, tones, colors; inventions and other acts that liberate humanity). In the course of this book, the symbols belonging here will be discussed in detail.
3. The elemental fire in human psychic love.

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[300] That is why, during the funeral pyre, an "eagle" (Aar = sun) was released to ascend, in order to clearly show that the deceased was now being deified, becoming like the sun, i.e., rising from the flames (al) to the light (ar).

[301] The symbols of light, such as the "Kilie," the "Armalein," etc., will be mentioned and explained later.

4. The physical fire of human, bodily love, which is kindled by the "turning of the dance" and in the bridal embrace merges the two hearts. The symbol of human love's fire is the "good heart" (Ruothart—the right attitude),[302] one of those simulacra mentioned by Tacitus, who reports that the Germans did not make images but rather likenesses (symbols, simulacra) of their gods and in these honored the celestial ones.

5. The demonic fire of rebellion, which with volcanic force bursts its chains when external suppression tries to stifle the germination of new ideas. Its glyph is the ascending whisk, Sig. 32, 卐, Eb 14, which, for example, in the Peasants' War was called the "plow-wheel," and its bearers were called "noble leaders." This "whisk" or "fire drill," which developed from the "Ruoth cross" ⊕ (Ea 8) and from the "Fyrfos" 卍 (Ea 13), symbolizes the "rotating tool" by means of which the fire priests or druids produced holy fire. — This multi-leveled fire cult was always sharply separated in symbolism and glyphs, as well as in mysteries and cultural customs, from solar and light worship. After "the death of the old wise Armanen," as Johann von Tritheim (G.C.B. II. 8, p. 5 ff.) so cautiously put it—when all Armanic concepts faded, people no longer distinguished fire service from light and sun worship and from exoteric ceremonies, and threw everything together as "fire cultus." But the language, the sacred signs, and the glyphs again distinguish these primal separate concepts and assign them their own special cultic circles.

But just as the sun once rose from the primordial fire, "Mafurlogi" (water fire, heraldically: "fire sea," fig. 677), so in another sense it also rises from the water, after the world fire was extinguished by the world flood (Mafurlogi), after the Midgard serpent had transformed into the world sea, after the Vanir war was fought, and after Aesir and Vanir made peace; that is, after neither the Aesir (light and air realm) nor the Vanir (water realm) remained the sole victors, but together ruled the earth. This peace and alliance between Aesir and Vanir, established by the judgment of the gods, is symbolized by a new glyph, the "Achtroth" or "Achtrecht", fig. 23, E c 13, and this "Achtroth"—or judge's staff—was and is, in a figurative sense, the sacred sign of the highest justice and, as such, one of the ancient cultic signs, though more on this later. In heraldry, it appears in the blazoning: "eightfold, supported by a square"; fig. 203. —

Thus, the physical plane within time, space, and form is reached, within which we here only have to concern ourselves with humanity as such, for which the following glyphs and symbols have a narrower meaning, while in the broader sense they apply to the whole universe, according to the "All-One-Self" application. Again, all the glyphs we have encountered so far are so-called "descending glyphs" (Column 13); i.e., they symbolize the descent of divinity or spirit from the divine plane through the noumenal, phenomenal, and elemental to the physical plane, on which they become effective, and then as "ascending glyphs" represent the ascent of divinity or spirit from the physical plane through the elemental, phsyico-physical, and noumenal back to the divine plane. In other words: the so-called "descending glyphs" symbolize the condensation of spirit into

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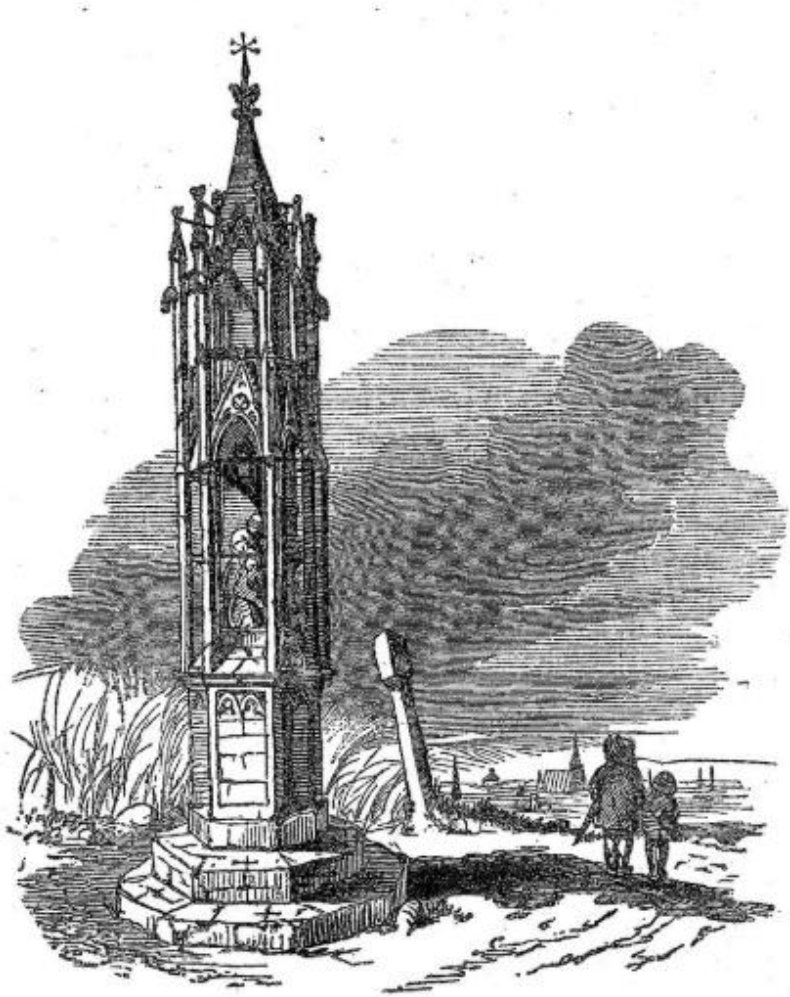
[302] At the ruins of the hermitage at 'Ruothart' (Ruothart) on the wooded castle hill near Kronberg in the Taunus, Ernst Bötticher found in the summer of 1886 under thorny shrubbery, two large, heart-shaped slabs of red quartz, 130 cm high (if the tip is complete), 25 cm wide, and 15 cm thick at the thickest point. One was worked, the other roughly hewn, with leafed, arched edge running to the heart tip, doubtless shaped by human hand. This 'heart stone,' writes Ernst Bötticher—related to the Rothharts stone (Rothhartszeichen) of his homeland. The 'Ruothhart'—Rothhart, 'Similacrum' of the eremite 'Artha,' 'Bertha,' the 'Heart One,' 'our dear lady,' which the Rothhart cult, after the 'herzigen' ('heart ones'), later turned into a Marian and Crucis cult and established a chapel and a hermitage in which around 1550 an actual 'heart altar' was found. From this 'Ruothhart cult' emerged in Christian times the 'Sacred Heart of Jesus' and 'Immaculate Heart of Mary' cults

matter on the steps of the five elements (states of aggregation), while the ascending glyphs in reverse order symbolize the dissolution of matter into spirit. The descending glyphs show sinistroversally (from left to right) through left-handed curves, the ascending ones show dextroversally (from right to left) through right-handed curves. On the physical plane, on which both types of curves are encountered, the glyphs appear with left and right curves, thus forming a special group, to which the highest magical power is attributed and which was therefore especially regarded as initiatory symbols of the highest degrees and as such required special interpretation. Only the initiate was permitted to use them, while the profane had to content themselves with the simpler, exclusively sacred signs.

The first of these

Double Glyphs

and undoubtedly also the oldest, fig. 24, ✳ , formed from the union of the descending glyph, "Tihsal" Y (yoke, C, D, E, 13), with the ascending counter-glyph "Gabal" or "Gebal" (Gospel, C, D, E, 14), from which "Hagal" (F, 13–14) emerged (cf. G.S.B. Yr. 1, page 11 ff., "Hagal Rune"). The three mystical names: Tihsal ("I give salvation"), Gabal ("I enclose the All"), and Hagal ("I enclose the All"), namely the part of the sun or All-encompassing, give without further explanation the high significance of this glyph, which presumably means that the divine spirit, in the great trinity resting in the ether, descends to earth through the four further elements, to finally become manifest as "All-One-Self." This glyph was meant to guide the highest initiates to self-realization, for it was the companion's rune, for it said: "Carry the All (All) in you and you will master the All." In an exoteric sense, it was also called the "Haags" or "spatial cross" and thus also has boundary significance. An interesting example of this "name of esoteric boundary or ancient esoteric meaning" is provided by the "Hagal" as a boundary stone at the city limits of Vienna, first offered in the 14th century, as the "Spinner at the Cross," which until now was considered "Hagal" or "Jagale" by the locals. This Hagal appears as the "Armanic sign" and is still honored as "the great secret sign of the master builder of St. Stephen's," which—like the double glyph Hagal—was not a monogram of Christ. Such high sacred signs were only used as an abbreviated way of writing for Christ. It was created, as was falsely stated, from the intertwining of the first two letters of the Greek word Christos X (Ch) and P (R) into the sign ☧ (fig. 25). After the 4th to 6th century, this sign became increasingly complicated until it disappeared in the 13th century as the "Chrismon." Nevertheless, this Christ monogram is still found today in its original form in liturgical writings and works of art, although even there no one had previously recognized its origin as the "Hagal" that had been adopted by the Church.



Spinnerin am Kreuz.

Heraldry knows the “Hagal” only as “sixfold supported,” fig. 204, as “sixfold with an arch supported,” fig. 670, and as “sixfold supported with a square,” fig. 671, from which it follows that the Hagal in heraldic usage is usually depicted with wing lines like the Trifos and Fyrfos.

The second of these double glyphs arose from the opposed Trifos, with the right and left wing lines drawn out to meet one another, forming a Deichsel (Tihsal Y) around a square standing on its point, fig. 26, (cube), encircling it (F 13, 14). The meaning of this glyph is again the rotation (3), which as “fyr” (as in “raute,” or rhombus) gives birth to four, and this four, as sex (Sechs), leads to the sun—seven. Thus, from the rhombus comes six, and from the intertwining of the wing lines arises seven, while nine

(in new lines) and, by reversing, a small circle. Fig. 26 is called the "ten" glyph, i.e., one. In its simplest form, the name of this glyph, known in heraldry as the "Mühle" (mill), "Knöchel" (knuckle) or "Deichselflechs" (Deichsel-six), is also spoken as Tihsaleh (Deichselflechs), and it said: "I grant salvation through the sixth order" (i.e., sexual reproduction). Since the "Deichselflechs" or the mill always stands on a point (falling), this points to the fate descending from the higher planes, as one also expects from the "dice" or "knucklebone game." The name "Deichselflechs" is still preserved in the gambler's call (or curse), "Deurelflechs" or "Deurelfix." The peculiar form of this glyph may make one believe that it imitates the perspective view of a die (cube), but as shown, it actually originated as the figure from the Deichsel with right and left wing lines drawn out until they meet the opposing lines.

The third of these glyphs is the "Trihaupt" (three-head, of the Tripas or "Trispass", fig. 27), which arises from two opposing Trifos and, in its meaning, matches the following fourth glyph, so reference is made to it. In heraldry, this figure appears in numerous variations, to which we will return in detail later, which are instantly recognized by any heraldist by the blazon formula "in trispass gestellt" ("set in trispass"). The fourth of these glyphs is the "Seal of Salomon" ✡, fig. 28, which, however, should not be associated with the biblical Solomon, for here, according to the esoteric meaning, it refers to the Armanic "Salman," i.e., the bringer of salvation, thus to the "Armanen"[303] themselves. It is formed from the descending ▽ and ascending △ triangles (Triag) and thus symbolizes the descent and ascent of the divine spirit, or the condensation of spirit into matter and the dissolution of matter into spirit, through all stages of the aggregate states of materialized spirit. That is why it is the "Seal of Salman (the Armanen)," because it reveals the mystery of creation in all its phases and thus became a symbol of the highest secrecy. Since in this glyph, the number six, i.e., "sex" (the "sixth," that is, the order in which the force that has become action effectively operates), comes prominently to the fore, this glyph was, in the exoteric sense, called the "Sextstern" (six-star, sixfold

[303] The biblical King Solomon, who in legend is regarded as a magician in the sense of Dr. Johann Faust, is only mentioned here in passing. But since the Kabbalah is not originally a Jewish property—because the Sepher Yetzirah appears in the 8th century and the Sepher Zohar only in the 12th century in Hebrew literature, and for other reasons—the Kabbalah is to be regarded as the Armanism preserved in the synagogue, since the "old wise men," before their "death" transferred it to the synagogue. In this way, Armanic wisdom and its glyphs entered the possession of Judaism, and to this day are regarded as its property. Johann Reuchlin had already recognized this and had saved the Kabbalistic books for this reason from destruction by the Archbishop of Cologne. He rejected Catholicism as well as Protestantism, but after Reuchlin's death, Erasmus of Rotterdam campaigned for the preservation of these writings, while Luther in Worms took a very different position—more on this in brief; see more on the origins in G.L.S. Yr. 7 "Armanism and Kabbalah." However, it is significant that Josephus calls Solomon a magician, and that the Sepher Yetzirah is supposed to have originated in the period after the destruction of the second Temple—and not the earlier one—proof of the original connection between Armanism and Jewish philology, which, despite every attempt at independent creation, has always borrowed from older sources, even if it does not always wish to admit it. The reason for the biblical prohibition of images is found in the close connection with the Arcania of the Armanen glyphs, which were not to be made public. This is especially important with regard to the emergence of the dogmatic monotheism, which, based on the Arcania, after the advent of the Reformation, declared that only the so-called "initiated" are allowed to interpret the biblical scriptures, while the rest must adhere to "You shall" and "You shall not" instead of free will, and to the so-called "God's will" instead of the Armanic "self." Thus, priestly power in literature and at the beginnings of dogma became possible, because the revelations of the ancient Armanen remained unknown to the world for a long time, and their suspicious after-effects have continued to this day virtually unchanged.

repetition or sexual rebirth—rebirth through sexual procreation) or "hexagram,"[304] by which name it still appears in heraldry today. In this glyph, too, we encounter the One (ans—Ase) in the entire figure; the Two (thuo, tuist) in the two triangles; the Three (tri—turning) in the triplicity; the Six in the six corners, six triangles, and the six-star, which as the center point leads to Seven (seven—sun). But also the Four (fyr) is found in this glyph, for the original glyphs of the four elements (Ea, a, b, c, F 5) are united into sixness. The "five" (fumf) is found in the union of Two (thuo, tuist) with Three (tri, triag, Trisfo). Here, too, the play with numbers goes further and further—number symbolism runs wild, and thus sometimes the esoteric image is overrun by the exoteric, so that the esoteric image, intuited with a flash of recognition, wants to be intuitively recognized, but is veiled by a deluge of number symbolism. To avoid the danger of showing the intuitive unfolding of esoteric images, it should be said here that this number-play symbolism, although very ancient, is highly damaging, because a "universal glyph," a so-called "universal sigil," into which all numbers and all the content of number words can be read, is not what such number sigils are. This is a warning against the tendency toward the judge's element of the glyph, of the sigil's meaning. Be especially cautious of such fantasies: here, "have measure in all things!"

The fifth of these glyphs (F, 13, 14), the main glyph, the holy sigil of Armanism, is the "Speaking Head," which modern heraldry refers to as the "Maltese Cross," "Johanniter Cross," fig. 29. The "Speaking Head" is formed when one combines the descending Fyrfos (swastika) (Ea, a, 13) and the ascending Fyrfos (Ea, a, 14) into one figure (F 13, 14), creating this peculiar cross (Maltese cross), which is not a surface image, but a linear image, just like all the glyphs and sigils shown thus far. To make the drawing of such linear figures clearer from a greater distance—this will be discussed in more detail later—one colored (tinted) the outer surfaces differently from the inner surfaces, which together formed glyphs. Later, when the meaning of such glyphs was already forgotten, the mistaken belief arose—usually attributed to the view of the

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[304] It is of great importance to point out right away, in order to prevent later misinterpretations, that all glyphs, sigils, sacred signs, etc., in addition to their esoteric and still more exoteric meanings, can easily become objects for erroneous interpretations due to the abundance of meanings attached to them. For the present work, however, we are not concerned with this danger, but rather with the esoteric and exoteric. Another key word is the so-called phallicism, which we do not want to discuss here, without at least once referring to it. Because the cult of the various religions, from their originally spiritual heights, has always descended ever further to the materialistic, the "open" and public cult thus becomes a representation of the cult in the most external sense of all symbols and ceremonies. Thus, almost all glyphs, symbols, sacred signs, and also many so-called phallic symbols in symbolic depiction have experienced the greatest changes since their disclosure from the original cults—especially in the Orient and Southwest. Even the cross was not exempted from this, since it is described as a phallic symbol, and not incorrectly, for it had this meaning in the secret, lost cults of this period, and so also the "Sextstern" as a glyph of phallicism in accepted cults. It is regrettable that even in the most famous mythologies, symbolism is only very rarely interpreted correctly, because in phallic symbolism, such glyphs, dragon images, etc., are interpreted only according to the external appearance and context, so that a plausible solution to the interpretation of the corresponding cultic acts is never reached, if the esoteric, especially the exoteric, meanings are not considered. The explanations are mostly based only on the surface of the oldest cultic writings, while the roots of the true meaning lie much deeper and can only be found if the interpreter is familiar with both the mystery teachings and the relationships between the various peoples. It is not enough for such mythologists to interpret and compare the glyphs based solely on their external appearance or on familiar Völklore. Only through knowledge of the relationship between the mysteries and the symbols, their meaning can be correctly recognized; otherwise, the "solution" is only a superficial one, and the true meaning remains hidden. Only when these connections are recognized will the misunderstanding disappear, and the explanation will become clear and true.

"Kala"—that such a picture represented a "surface figure" outlined by lines, when in reality it was a "linear figure." For example, the inner surfaces between the Fyrfos arms were colored silver, the outer surfaces red, and fig. 536 resulted, a "silver Maltese cross in red," as modern heraldry blazons this figure. More on this at the appropriate place.

The name "Speaking Head"—which makes this glyph as the main, most sacred sigil of Armanism recognizable—actually makes any further explanation unnecessary, for this glyph is at the same time the "all-encompassing sigil," connected with the "Seal of Salmans," for this sign shows the condensation of the spirit through all five states of aggregation of matter down to earth and the rebirth (emergence) back to spirit within the circle "Touch Me Not." The "Speaking Head" would therefore be, in a sense, synonymous with the "Seal of Salmans," and yet there is a fundamental difference between the two. While the "Seal of Salmans," or "Trispass" is based on the "three," or the rotation of the "Dragon's Head," the "Speaking Head" is based on the "four"—on the "fyr" (fyr), so that all the fire glyphs derived from the ether as divine fire are united in it. Their connections have already been explained and pointed out above, that they must pass through five stages or five elements, and so the ether—mystically spoken—on all these planes is capable of producing magical power. Here again, it should be remembered that this mentioned power is not found in the sign itself, but only in the knowledge of the corresponding mystical, concealed mystery. Behind this "Speaking Head" is concealed the "lost name of God," namely, the only intuitively attainable knowledge of nature, which is not mediate, but must be recognized and grasped by one's own spiritual self, which, at the same time, must also be understood as the recognition of divinity, without being able to be conveyed through material explanations in language or images. Through the gradual ascension from initiation level to initiation level, the earnest seeker may succeed in lifting the veil of doubt, the twilight of understanding, into the light of spiritual clarity—truth and divinity, which even truth itself strives to raise, in order to find there the power and strength of the spirit in one's own self. The glyphs themselves were and are nothing other than the way-marks and signposts on this path to knowledge, on the way to spiritual power. Only ignorance and dullness could, in a superficial sense, seek these glyphs and sigils for magical purposes, as was the case in later, medieval "magic books" (Key of Solomon, Black Raven, etc.) of the Middle Ages. Even this glyph—like all others—had to suffer distortion, because, instead of the Speaking Head, magical statues with secret mechanisms were attached in metal, so that human speech seemed to emerge from it. What the Templar trial wanted—thanks to torture artists!—to have found several such heads, I believe was only the above glyph, which may have been attached to an artfully crafted human head, such as corresponded to the taste of the time. Still, let it be remembered here of the speaking head of Mimir, which Wuotan, after Mimir's slaying, fashioned to be indestructible in order to converse with it in the same words of wisdom. This, too, is just a poetic image from the Edda, behind which the "mouth of God" is concealed in a phallic manner, just as behind the glyph of the "Speaking Head." We will return to further forms and variations of this glyph later.

The sixth of these glyphs, the Octogram or the "Eight-Star", fig. 30, arises from the intertwining of the descending "Ruotha" or "Raute" (◇, E 13) with the ascending "Führung" (guidance or "Vierung"), fig. 37, □. Its meaning corresponds to that of the "Speaking Head," in its relation to the "Seal of Salmans," so reference is made here to these two glyphs and the already established statement.

With this, the series of double glyphs on the physical plane is exhausted. These double glyphs have, over the centuries, after the end of the Armanenschaft—"after the

death of the old wise men (Christians)"—experienced many transformations and variations, mostly with the intent to conceal their origin (as we saw with "Hagal" or the "Spinner at the Cross"), and later, after their adoption by the Church ("Christianization of the Great Secret Signs" in general); but they mostly remained recognizable only by their basic forms, while their mystical name became largely or almost entirely unrecognizable. The newer forms of the original, double, and ascending glyphs in all their transformations will be addressed over the course of this work.

The Ascending Glyphs.

Following the mystical meaning of these double glyphs, we rise from the physical level to the next higher elemental level, Column 14, and ascend into the element of water—according to "Mannheim." There we again find Fig. 31 , the "Achtzahl" (E 14) with right (West) facing wings, which represent the further expanded unfolding of substance (matter), or in other contexts, the consolidation of spirit, which is why further interpretation is not necessary here. The same applies to the further ascent into the elements of air and light—Asgard—, where the whirl, Fig. 32 , with right wing (E 14) appears. Likewise, with further elevation into the element of fire (E a 14)—"Muspelheim"—where the glyphs of the ur-rye, the right-winged Kyrosé, Fig. 33, 34, 35, appear. And these explain themselves completely. However, on this level there are still other glyphs, which, like in Column A 13, have opposites here, but show forms which are difficult to interpret. These are those of "Kyrosé" or "Krya" and the "sprung" ("slanting" or "bending").

From the descending "Drak-fyr-og" (dragon-fire-eye, E a 13), the right wing (E a 13), arises the "kyrosé", Fig. 36, (piece of the "sewerage"), which is not easy to interpret and, according to the drawing, is described as a square crossed by both diagonals. In modern heraldry—apart from "quartered per saltire," which does not belong here—this glyph has been lost. It would have to be named as a heraldic figure as follows: "Division, slanting quartered"; Fig. 36. It is probable that from this misunderstood figure arose the common figure of heraldry which, in von Quersfurth's critical dictionary, p. 22, appears as "little letter."

Likewise, from the descending glyph of the "Routha" (Rauta) came the "Fyrung," fig. 37, ☐ (the "Division," E a 13), which, just like the right-turning, does not stand on its point, but on an edge, and represents a square (E a 14). The old heraldists called this glyph a heraldic figure, still based on the age-old damning memory, "cube," as, for example, J. B. Köhler in Weigel's Armorial; modern heraldists refer to it as "middle partition." In the sense of the Kala, however, the designation "Fyrung" had the esoteric meaning of "guidance," "leading," and from this comes the predominance of "Division," namely that which is called "quartered" or "quartered" in heraldry, a quartered shield, in heraldry as well as in the symbolism of architecture, which is always to be interpreted in the sense of "guidance." If one realizes that the "Speaking Head" originated from the descending and ascending fire glyphs, whereby the "Urfru" as God's fire, this position among the elemental as the all-encompassing one was recognized, when one considers that the "Fryog" as Fyrung was addressed and thus was called the "high creative principle," while "Fryog" was also called the "soul of God," it is easy to find an explanation why, with the decay of the expressions "Division" = guidance (Fyrung) and

"Viered" (Fryog, Fyr-draugh[305]), especially the former as "Tabula quadrata" (as "Capis" and "writing board" in Freemasonry), retained its outstanding mystical significance up to the present. In the times of the persecutions of heretics around the 6th century, it was necessary to conceal the "Great Secret" by disguising it as the "high secret light." All the poor (one recalls Trithemius's disguise: "The death of all the wise" meant, the widow (the people of the Germans) was left with her children; therefore, the guardians and keepers of the high secret light of esoteric knowledge called themselves "the children of the widow." These "children of the widow," as the masters of the building lodge, the masters of heraldry, and the stonemasons and other secret wise men called themselves, when the "Kalander" undertook to revive ancient traditions in concealed form anew, but to hand them down in their original meaning only to the wise, the initiates. Thus, the Fyrung = Division or guidance, from the old Fryog as Viered, and all other inner names, arose, all of which will be explained in the course of this book, as will the symbolic meaning of the cube. A special indication is given in the last part of the "Kalander," which is also found outside this circle, and where the glyphs, which are to be interpreted as the solution of the highest mystery, are again placed at the conclusion as "the most mysterious and best-kept secret signs."

Thus, the old knowledgeable master of the building lodge elevated above the quartering (fyrung, guidance), the fundamental square of the building plan, the tower, as we can observe in all old German—falsely called Romanesque—church constructions. The shaft of the tower, on a square base, formed a preferred part of the church hall, and its vault rested on four arches, which diagonally—corresponding to the glyph "Fyrdraugh"—formed the fyrung division. Around this main tower, the side rooms were grouped, arranged in the masses and expansions according to the symbolism, which is developed in the same way as the glyphs and is set up according to a similar processional order. And so it is that every building "speaks" as the "speaking head," whereas new and recent buildings are often mute. Yet, arms, coats of arms, even new and modern coats of arms such as door panels, portals, living room furniture, and similar images, are like fish in water. But back to our glyphs.

From the level of the element of fire—"Muspelheim"—we rise further into the tripartite level of ether, into the levels "Niflheim" E, "Ginnungagap" D, and "Ilu" O, which together form the trinity of the highest creation glyph. Also on this level, the descending glyphs (C, E, 13) in an inverted position, and the ascending glyphs (E, D, O, 14), in particular, have significant meaning concerning their mystical interpretation and further development. Nevertheless, individual series of the ascending glyphs are to be regarded here as particularly interesting.

The most significant of the ascending primal glyphs of the ether is probably the ascending Draugh △, fig. 41[306], which also appears in Christian symbology as the "Eye of God," fig. 42, △ 43 a and b, and in its Christian form, instead of the encircled "Gabal" (gable), either contains the name "Jehovah" in Hebrew letters or a human eye. In this case, its form is also transformed from that of an equilateral triangle into one whose upper tip forms a right angle. The other especially named ascending glyph is the "Gabal" E, D, O, 14, the turned "Tihfal" (C, D, E, 13), from which the double glyph "Hagal" was

[305] fyr = God's fire; dra = to turn, to create movement, to bring forth, to beget, through turning; ugh = high; thus: the high divine fire of creation, of coming-into-being.
[306] Heraldry has preserved the ancient name "Spifel" ('s = article, "puk" = spirit, "al" = sun fire; thus: the spirit of the sun fire, and thus from God) for the "Draugh".

actually derived, as already mentioned above, fig. 38, △. Modern heraldry knows this glyph as the "Gable" and in the "gable cut," fig. 613, 614, etc.

With this, the primal forms of the descending primal glyphs, the double glyphs or sigils, and the ascending glyphs are covered. As already stated, a large number of other sign variants emerged from these in countless variations, which have been preserved as rock signs both in heraldry and in the ornaments of architecture, and to which we will return in detail later.

Now we must turn to another group of primal glyphs, the

Celestial and Planetary Signs,

which, like those primal glyphs, are bound to the theo- and cosmogonical development and their division into levels, and represent manifold relationships to the primal glyphs. However, since it would be beyond the scope of the task set in this book to address the nature of those greatest star spirits or the seven great planetary spirits—or world administrators—which, in the planets and their glyphs, are personified before us, we will only deal here with the glyphs of the planetary signs, insofar as they relate to pictorial writing or hieroglyphs. Everything else will be reserved for an opportunity that may perhaps arise later[307].

There we first encounter the beautiful, mystical sign of **Uranos** ♅ (with a dot in the middle) (Column 15). It appears as three signs combined, namely: 1. from a "Tihfal," actually the tyr-rune ↑ , 2. from the sign of the sun (as mentioned above, because the sign of the first emanation of divinity represents indivisible unity), that is, the circle with the point in the middle, and 3. from the sign of the moon. These three signs in one point far to the trinity with Ether, as all as one—as in Muspelheim (in the element of fire) as "Urkyr" (fire as god) appear, corresponding in the Ario-Germanic mythology to Surtur-Wuotan.

As the **second planetary sign** follows **Neptune** ♆ , shaped as a triangle; it corresponds to the horn in Ario-Germanic mythology.

As the **third**, the sign of **Saturn** ♄ appears, formed from the plough and the sickle. Saturn corresponds to Surtur of the Ario-Germans. Mirth, and is the magical square of 3x3 fields, assigned the numbers 3, 9, 15.

The **fourth planetary sign** is that of **Jupiter** ♃ , which originates from the number 4 and is associated with the magic square of 4x4 fields, with the numbers 4, 16, 34, and 136. Since this sign appears as the conclusion of the first quaternity and at the same time as the beginning of the second quaternity, Jupiter proves itself to be of double nature and, as such, corresponds to the Fenris wolf as the ender of the element of fire

[307] Of course, the planets here are not meant in the astronomical sense, but in the esoteric sense of the divine powers (master builders) as their symbols, in which sense they were recognized and are recognized both by the "Armanen" and by all initiates. More on this topic in my "Religion of the Ario-Germans," Zurich, page 19 ff.

(Muspelheim), just as Wuotan corresponds to the sun god in the ascending realm of light and air (Asgard, Olympus). Its glyph, therefore, just like the three preceding ones—those of Uranos, Neptune, and Saturn[308]—belongs to the element of fire, just as the signs of Mars, the Sun, and Venus belong to the elements of light and air.

The **fifth planetary sign** is that of **Mars** ♂, formed from the sun sign and the tyr-rune. This planetary sign is assigned the magical square of 5x5 fields, with the numbers 5, 25, 65, and 325. Mars corresponds to Donar in Ario-Germanic mythology in esoteric relationship; in an exoteric sense, to Tyr or Erich..

The **sixth sign** is that of the **Sun** ☉, which the magic square of 6x6 fields with the numbers 6, 36, 111, and 666 belongs. This sign corresponds to the glyph of the first emanation of divinity, the circle with the point in the center, the glyph for the fertilized world egg, fig. 2. The sign of the Sun does not appear as the sixth in the series without reason—according to the law of progression: "the order in which actualized force operates in accordance with law"—that is why the "six" is so prominent in its mystical numbers. In it, the generative force is at its most effective, and thus, esoterically, in Ario-Germanic myth, it corresponds to the name "Loki" (lo = fire, blaze, ki = to be able; thus "the able fire," meaning the creative blaze). Just as the sign of the Sun as the sixth corresponds to the law of progression, so does "Uranos," the "Triune," to the first progression stage, "the cause or the force"; the second sign, "Neptune," to "the will to the manifestation of force"; the third sign of Saturn to “the horn”—which is why the sign of Saturn is the first with a magic square, since there is no such with only 2x2 fields, as only 3x3 is possible. The fourth sign, that of Jupiter, corresponds to the fourth stage of progression, “the realization of the purpose in action”; in the first quaternity it symbolizes the purpose, in the second, the action. The fifth sign, that of Mars, likewise fits into the fifth stage of progression, as “the law by which the force acts”; it symbolizes the relationship between force and action, “power” or “magic.” As Donar or Tyr, Mars is the begetter and thus the spouse of Venus (Venus, Fene, Fanin (Fanny), Freya, etc.).

The **seventh planetary sign** is that of Venus ♀; it is formed from the solar cross and the appended multiplication cross. Venus is assigned the magical square of 7×7 fields and the numbers 7, 49, 175, and 1252. In its power, it acts according to the law of progression—"the psychic order"—and therefore appears as the great world mother, the "Kore" or Mary, as she is otherwise symbolically encountered in the zodiac sign of the "Virgin", and, in a mythic-erotic sense, as the goddess of love, the wife of Mars, Donar, Tyr, etc., as has already been repeatedly mentioned and shown from this side: that in all earlier stages of psychic development, the feminine principle is assigned to the upper, masculine one. Corresponding to the planetary sign of Venus, the so-called "combination cross" or the "alchemical key" (fig. 44) is found as a hieroglyph, which is often found on all Egyptian stone and royal monuments. But as with Jupiter at the boundary where elements always interact, so also with Venus, which stands for light and air elements (Asgard, Olympus) and the element of water (feminine, maternal), and as this is reflected

[308] It should be noted here that all water gods and water giants—Neptune as well as Mimir and others—originate from original fire names, since, as already shown above with the “Speaking Head,” all elements root in the element of fire, have emerged from it, and are again dissolved into it before matter in the ether is finally sublimated into pure spirit. Only later, when the esoteric meaning of the names Uranos, Neptune (Poseidon), and Saturn was no longer understood, did “mythic poetry” create the well-known mythological personifications from them.

in the cross-square, so, too, in the later, more Ario-Germanic mythology, both Ugtartcide (as inner daemonium), and Atirmu-Muotan (in their Theos-demonium) are assigned. Venus is, therefore, the "foam-born," for after her radiant light emerged from the darkness of Ugtartcide, she rose gleaming over the waters. The eighth planetary sign is that of Mercury, formed from the solar cross, the crescent (or moon horns), and the multiplication cross; it is assigned the magical square of 8×8 fields and the numbers 8, 64, 260, and 2080. The effectiveness of its power corresponds to the law of progression according to the "psychic order," for it is the god of borders and, in an erotic sense, the god of materialism, of boundaries, of property, of commerce, and of thieves. The ninth zodiac sign is that of the Moon, which is assigned the magical square of 9×9 fields and the numbers 9, 81, 369, and 3321. According to the law of progression, its symbolized power forms "the qualities (the character)". Even from an astronomical, meteorological, and geological standpoint, the moon, after the sun, is the celestial body that most influences our earth. Therefore, its phases are used as special glyphs for expression and appear in two rows, one of which begins with the new moon—the Theonium (its good influence), the other with the full moon—the Daemonium (its evil influence). Each of these rows consists of nine phases, of which only four are usually counted as quarters, and the phases of Theonium as shown by the waxing crescent through full moon symbols, and those of Daemonium as shown by the full moon through waning crescent symbols.This mystical phase ring, which was mystically referred to as the nine-day lunar week, stands in Ario-Germanic symbology, however, behind the significance of the solar circle — to which we will return in detail when discussing the celestial signs — and is only considered of secondary importance. In Hebrew symbology, on the other hand, it holds first place, and each phase ring (or phase chain) shows nine phases, since not only the lunar quarters but even the lunar eighths are taken into account and counted[309]. In heraldry, as well as in architectural and artistic symbolism, and no less in the opinion and practice of the people, these lunar cycles and lunar phases appear in special forms, which we will discuss in particular in the course of this work. The tenth planetary sign, which concludes the third quaternary and thus the level of water (Vanaheim) in order to enter the level of the element of the solid or earth (Manaheim, Midgard), is that of "Earth," formed from the multiplication cross above the solar circle. According to the law of progression, the planetary sign of the earth symbolizes the tenth stage and thus "the completion of the plane of cause (first stage) or the preconceived idea of creation." In this completion, the planetary sign of the earth, as it enters the physical plane and thus the fourth quaternary (about whose number symbolism we have already spoken above), signifies being equal to the One in solitude on this plane.

In perfect agreement with this are the twelve "celestial signs," the "signs of the zodiac" (zodiacal circle), the "solar houses" or the "gods' castles." The apparent numerical difference between the ten planetary signs and the twelve celestial signs is easily explained by the two double positions 4 and 7 between the quaternaries I-II and II-III, which are assigned to the planetary signs of Jupiter and Venus, but are disregarded among the celestial signs, so that in place of the double four for Jupiter come Taurus and Gemini, and in place of the double seven for Venus come Leo and Virgo. However, in the course of the sun during a year, as in the course of the moon within a month, counter-currents become apparent, which seem to fight against each other and here also comprise

[309] The regularity of the phase chains in Hebrew symbology has been demonstrated and convincingly substantiated by B. Marr in his very interesting two-volume work "Old Hebrew Language, Meter and Lunar Theosophy", Dr. Karl Scheithauer, 1902, in ancient Hebrew (biblical) poetry. But from this, too, the influence that Aryanism has exerted on the Semitic world, language, literature, cult, etc., since ancient times becomes ever clearer, more evident, and undeniable.

the Theonium of the sun—just as that of the moon—and here the Daemonium of the sun—just as that of the moon. Just as new moon and full moon stand opposed there, so here the "winter solstice" or "Jul" and the "summer solstice" or "Hul." With the winter solstice, Yule—our "Christmas"—begins that phase ring of the sun, which we call its "Theonium"; everything is ascending toward the good. But with the summer solstice, the "Hul," begins the other phase ring, which is called its "Daemonium," in which everything descends toward the evil. Now, since the Theonium begins with the seventh stage of the Daemonium, and on the other hand, the Daemonium begins with the seventh stage of the Theonium, this results in the mythological law which reads: The savior god of one half of the year becomes the misfortune god of the other at the very same place. Yet, it is important to note that the concepts of "good and evil" are only exoteric terms and, as esoteric, transform into the concepts of "becoming and passing away." And in the concept of becoming, the celestial signs from I–12 find their meaning in the sense of the descending glyphs of the condensation of spirit into matter, whereas in the concept of passing away, the celestial signs 7–12 and 1–6 find their meaning in the sense of the ascending glyphs of the rarefaction of matter into spirit. In these constant transitions and transformations lies the great mystery of eternal life. In these phase rings also lies the deep secret of the Barme (G.C.B. Zur. 1, Tr. 2, p. 16, Tr. 3, Tr. 4, p. 27) concealed and grounded, and thus this phase chain and its opposing influences and breakthroughs underlie all mystical and mythic representations, whether in word or image, in custom or belief, and by means of this eternally ascending and descending law of progression, the scattered Eddic songs—especially those of the "Völuspá"—can be reordered, even their gaps supplemented. But these very same—ascending and descending, promoting and hindering, good and evil—influences, are also apparent in the development of pictorial script up to heraldry, up to architectural and artistic symbolism, and beyond this into our modern art in word and image, in custom and belief, whereby, despite all this, one must not pessimistically think of an endless barren cycle, but optimistically of a finite, life-filled spiral course, as we have recognized above in the descending primal glyphs of condensation, in the double glyphs and the ascending glyphs of rarefaction, which lead back to the pure spirit of divinity.

In this sense, both the ten planetary signs and the twelve celestial signs are to be regarded, in two aspects each as components—namely, from the standpoint of the Theonium as well as that of the Daemonium—as good or evil, to which a third aspect is added: the apolar divine equilibrium above the two polar opposites. The glyph for this "Three" is again the ascending equilateral triangle—"Trias" △—which encloses the respective sign when it stands in the apolar aspect. If we therefore—following the example with the planetary sign—recall the law of progression established at the very beginning and what was said regarding the original words of the number words and their meaning, then the celestial signs are already brought very close to their interpretation, especially when we consider them as components in both the theonic and daemonic aspects at the same time, and bring them into harmony with their parallels in the twelve month names of Wuotan as well as in the twelve month gods of the Edda. As already explained, the Theonium of the sun begins with the Hul; the Daemonium with the Hul; the Theonium signifies the descent of the deity to the earth, the Daemonium its ascent from the earth or its departure from it; esoterically speaking, the condensation of spirit into matter (Theonium) and the rarefaction of matter into spirit (Daemonium). Hence, at Christmas the birth of the sun god, at the summer solstice his death, to which both events the twelvefold sequences follow as consequences, whose opposing phase chains cross in the two equinoxes, only to reach the catastrophic contrast in the two solstices: for when the young sun god is born, the old or winter sun god dies, and when the latter is born, the young summer sun god dies. These are the hostile brothers of the saga. With this, we

have reached the fourfold division of the year into the four seasons—analogous to the four phases of the moon—which, for their part, are also each divided into a Theonium and a Daemonium, depending on whether they are considered from Jul onward, or from the summer solstice, Hul. And here, in the ascending phase chain, / (bar), which crosses the descending phase chain \ (balk), we again encounter the well-known Maltese cross X, now appearing in a new aspect with its meaningful symbolism.

Let us now turn to the individual celestial signs, their various parallels, and their meaning.

Hartung (January, the Waterman or the Urn ♒ Wuotan's month name is "Alfator" (All-Father)[310] and it breaks down into: "al"—sun fire, "fa"—to beget, create; "tor"—to come forth, introduce; thus: "The begetting sun fire comes forth." Now, since the celestial sign designates the Waterman, and in the Waterman we recognize "Mimir" (Mime, Mimir's well), this points to the rising up of the sun out of the darkness of Utgartlofi, in which it was imprisoned, and from which it freed "Mime" (Table I, Eb, Ee, 5, 6, 7, 8). The sun sign for this phase is the "eight-spoked wheel", which thus signifies the sun fire (al) or, respectively, sunlight (ar) emerging from the darkness, that very sunlight which, after its obscuration, reappears—thus not being created for the first time, for the sun fire (al) that is created for the first time is symbolized by the "rose cross", Fig. 5, ⊕, and the sunlight (ar) which arose from the sun fire (al) is symbolized by the "banded cross", Fig. 6, &) (Table I, E, Ea, Eb, Ec. 8). The name "Alfator" (All-Father) corresponds to the gods' castle "Alfheim" (Albheim), which breaks down into: "al" = sun fire; "af" = on, in; "heim" = home; thus: *"The sun fire (light) on or in the home"*, and no longer outside or below it. The month god is "Freyr" (fro the "Lord" = ar—sunlight. That which developed out of "al" and, after the obscuration in Utgartlofi, was freed again and remained victorious, now takes over the rulership ("arship"); this is now, according to the law of progression, the first stage, the "original cause or power."

Hornung (February), the Sign of the Fishes ♓ . Wuotan's month name is "Herian" (Lord of Hosts, Mountain God, the Commander), which in Kala is broken down as: "ar" (her) = sunlight, "ri" = to emerge slowly (to trickle), "an" = beginning; thus: "Sunlight growth beginning." The celestial sign is that of the Fishes. The word "Fisch" is broken down as: "fa" (fi) = to beget, to make, and "ask" (isch) = to grow (to awake); thus: "begetting-growth." The number "two" is "thuen," so the two fishes mean that in Hornung the sun causes growth to be begotten (it "does" it). The gods' castle "Walaskialf"[311] (Wolbschelf) is clearly broken down as: "wal" = the dead, "ask" = to

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[310] The modern High German name forms following the Eddic names in parentheses are known as the usual translations, but they are correctly clarified by the solutions of the Kala; therefore, no significance is attached to them here. They are listed here (in parentheses) solely for the sake of completeness. For their meaning in the exoteric sense, see my "Religion of the Ario-Germans".

[311] In the solar castle "Walaskialf" one ultimately recognizes Valhalla itself, in which "Hall of the Dead" Wuotan—as the "Leader of the Dead," a name that connects with "Wali" (light of the dead)—guides the disembodied souls of the dead. Wali, "the strongest Ase" after Donar—the "thirteenth"—thus loses his own solar house, for he was only accommodated here by later mythologists along with Walaskialf, when the twelve solar months of the year displaced the thirteen lunar months. He is the thirteenth and thus had to die, and this is the exoteric basis for the belief that when thirteen are gathered, the thirteenth must die within a year, since "Wal" claims him as a sacrifice. The esoteric basis for the idea that thirteen is an unlucky number has already been discussed above on page 38 in connection with the quaternaries. But Wali appears a second time in a solar house, so to speak as a

grow, "alf" = help, that is: "The dead find help for resurrection." The month god is "Wali" ("wal" = the dead, "i" = light) = "light of the dead," thus the immortal soul. — Thus, Hornung proves to be the second stage of progression, "the will to the manifestation of power."

Spring Month (March), the Ram ♈. Wuotan's month name is Nikar (Victor), but according to the key of Kala it breaks down as "ni" = being, spirit, soul, and "kar" = enclosed; thus, it designates the spirit pressing for rebirth but still enclosed, as well as the seed still slumbering in the earth, the grain of seed. The celestial sign is the Ram, the "law-bringer" or, broken down in Kala: "wid" = law; "tar" = to beget, to arise; thus: "lawful begetting," "coming into being," which now returns. The gods' castle is "Sökkwabeckr" (Tumbling Brook) and in Kala this breaks down as: "segja" (sökwa) = to say, and "bedr" = cup; the month goddess is Saga ("sa" = to beget, "ga" = to give, thus the begetting-giver), which matches the myth, for in the tumbling brook Sökkwabeckr, Wuotan drinks joyfully every day with Lady Saga (Freyja) from golden cups (Edda, Grímnismál 7). The meaning of this myth and its relation to the third solar house becomes clear when one considers that Wuotan and Freyja divide the slain (the dead) between them, so that each receives half; Wuotan takes the disembodied souls, which he leads to Valhalla (hall of the dead), and Freyja the soulless bodies, which she keeps in Fólkvangr (field of the dead, cemetery). In the solar house Sökkwabeckr under the celestial sign of the Ram, both now unite the disembodied souls with the soulless bodies in rebirth. This is the third stage of progression, "the ability as the consequence of the manifestation of power."

Easter Month (April), the Bull ♉. Wuotan's month name is "Bnikudr" (Overcomer), which in Kala is broken down as: "uni"—the spirit; "kudr" (cowl, coat)—to clothe, to wrap, thus to envelop with the body. The celestial sign consists of the horned figure and is designated as the Bull. The gods' castle is called "Bladsheim" (Blanzheim), and Wuotan himself is the month's god. If "Bnikudr" is recognized as the "Enveloper" of souls, and the gods' castle "Bladsheim," which has nothing to do with "splendor" but rather with "Belade," that is, "inviting" or "luring" as the "enticing solar house," and if the name "Ostar" is recognized as the "hour of begetting," then one will also understand the celestial sign, which shows the solar circle with the horns and is designated as the Bull. Thorns or horns mean to beget; thus, Siegfried is horned as the "Horned Siegfried," because he symbolizes the "begetting sun." For exactly the same reason, "Jupiter Ammon" is horned, as is "Io"—the earth as cow—is horned. The name "Stier" (bull) is contracted from "sa"—to make and "tyr"—to beget, and is therefore the symbol of that month in which the generative power of the sun expresses itself most powerfully. For the same reason, the "Ostar festival" is celebrated in this month, and thus it is the "High Time in the Heavens" when the sun and the full moon meet in this solar house. This "High Time," however, does not refer to spatial height, for the sun will rise even higher in the coming months, but rather as "the time of highness" (har), and for this reason, the concept of "Hochzeit" (wedding) means not "deep time," but only "high time." Therefore, there is

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guest, namely in the solar house "Widi" (Wuotan's meadow) of the month Heblung. For Wal and not Widar is the avenger of Baldr, and thus it is said: Edda, Grímnismál 17:
"With shrubs greened and high grass Widar's sand Widi; There the son (Wali) mounts the saddle of the mare, ready to avenge his father."
Of this "Wali" the "Vala" sings and speaks in the "Völuspá" 37:
"Baldr's brother (Wali), born before day, The son of Wuotan (Hödur) slew in one night; He does not wash his hands, does not comb his head, Before Baldr's murderer is carried to the pyre."

only one "gods' wedding," that of the summer god with the earth or moon goddess, while all other unions of the gods with the earth goddess are merely marriages, but not weddings. According to the law of progression, here the first half of the fourth stage is reached, the realization of purpose.

May, the Twins ♊: Wuotan's month name is "Fiölnir" (the Many-Formed), which in Kala breaks down as: "Fiol"—much, "nir" (nara) = salvation, nourishment, testicle, kidney; thus: the much-salvation-begetter. The Twins are the first human pair, Askr and Embla (Umbla), namely oak and alder. The gods' castle is called "Thrymheim" (Brausheim), which in Kala is derived from "thrim"—to turn, and "heim" = home; thus, as the home of becoming or begetting, the place from which new, manifold life springs forth. The month's deity is "Skadi" (Schade), the earth goddess, whose name in Kala, "Askdi," is the goddess of begetting and becoming herself. This insight confirms the second half of the fourth stage of progression (see what was said above regarding the ten planetary and twelve celestial signs), namely, the realization of purpose in form.

Fallow Month (June), Cancer ♋. Wuotan's month name is "Oski" (the Wished-For), which is resolved in Kala as follows: "os" = Ase (one), mouth, and "ki" = to be able; thus, he is the "empowering one," the mighty one (sen or Ansen). The celestial sign is Cancer, ker-abe (turning downward), the retreat. Therefore, under this celestial sign the Daemonium begins, the bright summer sun-god is murdered, and the blind winter sun-god "dur" is born. The church, in its adaptation to Armanism, has John the Baptist ("jo"—fire, "ans"—Ase, thus fire or light-Ase), who "baptizes with water," die, and the other John, who "baptizes with fire," the Evangelist, is born. "Breidablik" (broad view, far sight) is the solar house in which Baldr reigns as the month god. Breidablik is resolved in Kala as: "bar" = birth, life, "reit" = rit—law, "ab" (ap) = round, to turn; "lik" = enclosure, boundary; thus: "*The law of life (lawful life) turns to its conclusion*;" and the name "Baldr" is resolved as: "bal" = sun, "da" = to, "ur" = origin; thus: *"The sun turns to the origin,"* i.e., it dies. This sun— as has been repeatedly stated— was taken in without thereby hindering the progression according to the law of progression, though influencing it. This influence is recognized by myth and legend in the "hostile brothers," which appear in so many forms. The progression-governed course of the year is also expressed in the month name "Brahet" or "Brachmonat," which in Kala breaks down as: "bar" = life, "ach" (ak, ag) = to come forth, since now, in the beginning ripening of the fruits, life begins to come forth. The derivation of "Brachmonat" from the fallow fields (from their "lying fallow") is mistaken, for in this month, no one has ever seen a field lying fallow. The modern calendar-makers, in their "wisdom,"[312] have therefore quite arbitrarily replaced the month name "Brachet" with "Sinding," intending thereby to indicate the mild, gentle air in this month. If the name were ancient, it would say in Kala: "lined" = to wane, to pass away, and "ing" = the descendant; thus, the descendant of the waning. From this explanation it is already evident that this choice of name is not a fortunate one. With this month, the fifth stage of progression is reached, namely "the law according to which power works, in the relation between power and action as might or magic."

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[312] With the unpleasant word "Seitweiser," there is also a misstep in the otherwise well-intentioned language purification, for it was assumed that the good German word "Kalender," which should more correctly be written "Kaländer," was derived from the Latin "Calendis," but this is false. "Kal" means to turn, to rotate, and "änder" = to change; thus, to change by turning. Even in prehistoric times, the Ario-Germans possessed disks with dial-like number series, on which an adjustable rotating pointer was mounted to indicate the date, and this device was already called "Kaländer" at a time when there was no Latin language yet.

Hay Month (Hay Moon, July), Leo, ♌. Wuotan's month name is "Omi," from "om," the sacred word[313] which has its mystical significance in all mysteries and is familiar to all people in the word "Amen." Wuotan is, in this month, the "holy-praised." The celestial sign is Leo, and this name, in Kala, conceals the concept: life. The solar house is called "Himmingbjörg" (Heaven's Castle) and conceals, linguistically, that the descendant (ing) of the home (himm) is sheltered (björg), namely as god in the realm of light. Since the month's god is called "Heimdallr" (Heimdold), and thus as "Dolde"—blossom, spike, or guardian, that is, as the "guardian of the home"—in place of the dead summer god Baldr—this confirms the linguistic meaning of the solar house, which, now that Baldr, the lord, is dead, needs a guardian. But Baldr dwells only—albeit as dead—hidden in the underworld, which corresponds to the sixth stage of progression, according to which "order acts according to law in the power that has become action."

Harvest (August), Virgo, ♍. Wuotan's month name is "Bislindi" (the Inconstant), which in Kala is resolved as: "bi" = life, "af" = on, toward, and "indi" = to alleviate, to wane; thus: "Life begins to wane." The month's sign is Virgo—the Virgin—whom we have already repeatedly identified as the androgynous, sexless, self-begetting and self-birthing force of nature, and this meaningfully shows that in all passing away lies new becoming, and in all becoming lies new passing away; both rest enclosed within the eternal becoming of nature, and thus only present the change of appearance of the eternal One to perception. The gods' castle is "Volkwang" (Fólksvangr, Field of the People, resting place), and the month's deity is Freyja; this is highly significant, for Freyja, whom we encountered in the third solar house "Sökkwabeckr" as "Lady Saga," receives as her share of the slain (the dead) the soulless bodies, which she preserves in "Völkszwang"—the "Fridhof" (wrongly "Friedhof" = cemetery). This corresponds to the first half of the seventh stage of the law of progression, in which the power that has become action now acts lawfully, ordering inwardly in a spiritual way; it is the psychic order, the spiritual becoming, which presses toward physical realization, and thus occupies a double stage between two realms of the elements (Table I. E. b, E ec, 9. Cf.), which it must break through.

Sheiding (Autumn Month, September), Libra, ♎. For this month, Wuotan's month name is "Vidrir" (Weather-Creator), which in Kala can be resolved as "Didr" (Latin Vitrum) = glass and "er" as a derivational suffix, thus "the glassmaker," i.e., the one going into the glass mountain, the land of the dead. According to another interpretation, the name in Kala breaks down as "wid" = knowledge, law, "wi"—(to trickle) — to emerge, and "er" as a derivational suffix; thus, "the emerging, originating

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[313] Om (Indian: AOM) is an abbreviation of the magical-mystical word "MONONOM" (meaning "the Name of the One-One") in Ario-Germanic mysticism. It holds the same sacred significance as the mystical-magical word "TETRAGRAMMATON" does in Kabbalah—the four-letter, unpronounceable name of God. As previously shown (see p. 36 on number symbolism), 1 = 10, and the number 10 was represented by a vertical stroke (|) or a similar symbol. To avoid confusion with the sign of the first Logos, the vertical stroke was marked at the bottom with a cross-stroke, creating the so-called "fal rune." This shape eventually became the symbol Ma or Om, which can still be found in Gothic script alphabets up to the 13th century as the uppercase letter M. This OM, AOM, or MONONOM is thus the magical-mystical equivalent of the TETRAGRAMMATON—a stand-in name for the unpronounceable name of God, or the lost Master Word, which is contained in the realization of the All, namely the ten Sephiroth. Thus, 1 = 10; the One is the All itself, in a state of All-Oneness.

knower of the law," which is also the one entering the glass mountain, for only the dying are able to recognize the divinity (truth, law). This matches the name of the solar castle "Glitnir," the "Shining" (Glass Castle), which in Kala breaks down as: "ge" — to go, "li" = light, "it" (id) = command, sun, "a" = essence, and "ir" (er) as a derivational suffix; thus: "The solar house of the departing god-sun-essence"—which passes away in order to be reborn in a transformed appearance. The celestial sign is Libra, which exoterically has been interpreted as the equality of day and night length, but esoterically refers to the equal weighting of spiritual (psychic) and bodily (physical) matters. "Give to the body (Caesar) what is the body's, and to the spirit (God) what is the spirit's." The name of the month's god is "Forseti" (the presider), which in Kala resolves as: "for" = for, "sat" = seat, "e" = er as a derivational suffix; thus: "the presider," that is, the one who is transferred from the physical (bodily) to the spiritual (psychic), the knower who has insight into all psychic movements, and for this reason Forseti is the best of all judges. This is also confirmed by the second half of the seventh stage of the law of progression, in which the power that has become action now acts in spiritual-internal lawful order.

Wine Month (Wine Harvest Month, October), Scorpio, ♏. Wuotan's month name is "Spidrir" (the Devourer), which in Kala is resolved as "spid" (suid) = to sink, to wane, and "rir" (ricir) = the one who comes forth, thus "the emergent waning" or simply "the one who disappears." The celestial sign is Scorpio—the death-thorn, as opposed to the life-thorn, the bull's horn, in Easter Month—thus in ancient mystery images (e.g., Mithras depictions, where the scorpion stings the bull in the membrum virile) we find this opposition portrayed as the death-thorn versus the life-thorn. The gods' castle is "Noatun" (Nauheim), where "Niord" (Njord) serves as the month god. The name is resolved through Kala as "noa" (nau) = to grow dim, to sleep, "tun" = to do; it thus designates the solar house where the action is dimming, where Njord ("ni" = essence, "ord" = consequence, order, thus: the essence of order) rules. Therefore, it was Njord who introduced the external divine service, because the eighth stage of the law of progression necessitates order in the physical, visible exterior, in physical life, according to which the power that has become action works as might (magic). That is why now all fruits are ripe and gathered in.

Hebelung (Kaubris, November), Sagittarius, ♐. Wuotan's month name is "Spidur" (the Destroyer), which in Kala is resolved as: "spid" (suid) = waning, "ur" = origin; that is: "the one disappearing into the origin." The celestial sign is Sagittarius, whose arrow intensifies the effect of the scorpion's sting; thus, the sign appears as an arrowhead, which is combined with the multiplication cross. The solar castle is called "Midi" (Widar's wooded homeland), but its name in Kala is resolved as "wid" = knowledge, law, and "di" = command, thus: "divine law," while the month god is called "Widar" (the returning one), whose name is resolved in Kala as: "mid"—knowledge, law and "ar"—sunlight, thus as "the law of knowledge from sunlight," meaning the knowledge of the lawful return (rebirth) of the sun god. According to the law of progression, the ninth stage forms the qualities, the character, of that which appears in the tenth stage.

Hillingsmanot (Yule Month, December), Capricorn, ♑ Wuotan's month name is "Jalkr" (the Outlived), which in Kala is resolved as: "i-al" = in the sun-fire and "kar" = enclosed; thus, it refers to the sunlight "ar" enclosed as an embryo in the sun-fire "al," pressing for rebirth. The celestial sign is Capricorn, which appears as a goat with a fish tail—hence its names "Aequoris hircus" (water-stag) or "Macara" (crocodile). The

"Bock" (ram—Hermen—Armen—Arman) is interpreted in Kala as "the all-encompassing," namely God himself, and its horn was the symbol of the first ray of the sun in the new year; therefore, the sound from the ram's horn was the call of resurrection, which filled the spirits of darkness with terror. The saying "to drive someone into the ram's horn" (= to put someone in overwhelming fear and dread) has its origin in these representations. Only the Church, which turned all Ario-Germanic light symbols into symbols of darkness—into devils' shapes—turned the light symbol of the ram into a devil's mask, and so now we know what the ram formerly signified at Ario-Germanic festivals of light, before the fanatical Roman hierarchy degraded these into witches' sabbaths and made the ram at them into the model of a lascivious devil. But since the ram—as the victorious sun—rose from the waters (as we already mentioned above with regard to the Vanir's peace), it carries the fish tail to recall the treaties between the Aesir and the Vanir, the latter of whom were taken up into Asgard. The solar or gods' castle is called "Ndallir" (Ivory Halls), but its name is resolved in Kala as: "id" = command, "al" = sun-fire, "li" = light, and "ir" (er) as a derivational suffix, which thus properly means: "divine sun-fire light-bringer." The month's god is "Uller" (Wuller, Waller), whose name resolved through Kala means: "ul" = spirit, "er" as a derivational suffix, thus indicating the one who proceeds from the spirit, who, as the young or new sun god, is born in this solar castle. The tenth stage of the law of progression, however, is the completion of the plane of cause (on the first stage) or the realization of the preconceived idea.

In addition to these twelve celestial signs, there are other series of twelves used for symbolism, which are associated with the celestial signs, and in this regard, reference is made here to Table II, since in it the connections are presented more clearly. Alongside the division into ten (planets) and twelve (celestial signs, etc.), a division into four is also noteworthy, which is shown schematically in Table III. It must be noted, however, that although the four seasons are also included in this schema, the schematic division is not based on the four seasons, but—based on ancient traditions—on the four elements: "fire, air, water, and earth," and thus a shift in the order is noticeable, to which particular attention is called here. Compiling the other numbers and series of twelve in separate tables would go too far here, firstly because they follow the pattern of the divisions into four and twelve and can easily be derived, and secondly because, in the course of this book, we will repeatedly have to return to these various number relationships and number connections, and, moreover, they are to be given a thorough examination in G.L.S. Is. 7 "Kabbalah and Armanism."

Just as those glyphs or sacred signs emerged — and almost at the same time — so too did

the Runes

come into being, which we have already given detailed consideration in G.L.S Is. 1, but which we now have to consider from another angle. The interpretations of the runes given there — based on the Eddic "Hávamál" — stem from a comparatively late time, in which they had already long been in use. But today we want to delve still further back into primeval times, into that age in which the runes first arose, and we will also find in that immeasurably distant ancient time that the meaning is the same as we found in G.L.S Is. 1, but that the sequence was different from what is given in the "Futharkh."

If we consider the sixteen oldest runes, it becomes apparent that they divide themselves into three groups, namely according to the number of strokes from which the individual runes are composed, so that they separate into single-stroke, double-stroke, and triple-stroke runes. Here again, the law of progression emerges prominently in the foreground. The only single-stroke rune is the Is-rune "|" = is, ice, iron, is, I, the one, the existent and permanent—God! the One! the Only! This One, however, is the One in the macrocosm just as in the microcosm, the God in the self. And this One, both in the macrocosm and in the microcosm (self-hood), is again, according to the law of progression, the divine force, the cause without cause of all happening and becoming. Here, we only need to recall what was said about the "One," as well as what was explained on p. 41 about the divisibility of the "One," Sig. 10, | , to understand the emergence of the "is" rune. The vertical stroke "|" indicates the adeptic-positive-masculine principle of the deity (heraldically: "per pale," Sig. 193), while the horizontal stroke "—" as "tel" (Tellus = earth; part (part-stroke), fate, etc.) symbolized the mediumistic-passive-feminine principle of the deity and therefore, as a letter-rune, found no application; sig. 3 and 4. The "tel" rune, because it is not a letter-rune, is unpronounceable and where it appears as a rune, it denotes the "is" rune in passive application and is then also read as the "is" rune in a passive sense. Therefore, the horizontal line in heraldry is referred to as division, part-stroke, divided, Fig. 19.

Moreover, the Is-rune appears in two other positions, or in other words, the stroke of the Is-rune appears drawn in two other directions: from east upward (heraldically: bend sinister) /, which rune is then called "bar" (life, birth, bearer—bier—death, etc.), or from east downward (heraldically: bend dexter) \, which rune is then called "balk" (balg—to cover, illegitimate child, beam [balk], to conceal, to hide, etc.). However, the bar- and balk-rune, like the tel-rune, were not letter-runes and are therefore unpronounceable, but serve only as determinative signs. As is evident from Table III (Elements), the Is-rune belongs to the element of fire as an active-masculine-adept sign, the tel-rune to the element of earth as a passive-feminine-mediumistic sign, while the bar-rune (not to be confused with the bar-letter-rune ᛒ) belongs to the element of air and light, and the balk-rune to the element of water—as that which is wrapped in veils of cloud. The vertical position of a rune indicates its Theonium; the inverted rune indicates its Daemonium, while the turning from right to left is referred to as "uend." The Theonium of the Is-rune is the Is-rune itself, its Daemonium is the tel-rune, which could be called "a-is" (opposing-is rune), while the bar- and balk-runes acquire meaning as "uend-is"—turned or changed Is (uend-is-bar, uend-is-balk), which will be further substantiated in the Kalaic interpretation of the coats of arms.

The next rune group consists of the double-stroke runes, which arose from the Is-rune by its division. The constant, the "It" (I, self), radiated to the earth as "it did," and this doing (thuo = action, doing) characterizes the "ar-rune" (ᚳ , flipped horizontally) as the sun-light rune. The constant radiates back, symbolized in the "faun-rune" ᚠ as ability, upon which the "rod" +, in the union of the positive-masculine-adept divine or nature principle of the "Is" with the negative-feminine-mediumistic "Tel," is accomplished, and this signifies the cross (rod, ruoth), which we already know as the multiple-cross (plus sign). Since the "rod" (cross) was a "salvation rune," it was never used as a letter rune, although it became a letter rune in two forms. The first form is the stroke in the downward-pointing noth-rune ᚾ , the second form, the upward-pointing eh- or law-rune ᛏ . In high symbolism, these three runes stand side by side as the "three crosses," ᚾ + ᛏ , and symbolize the divine law of becoming, which we encountered in the mystical primal glyphs, double glyphs, and ascending glyphs (Table I 13, 14). This highly mystical, primeval Ario-Germanic salvation glyph was—like so much else—also Christianized and incorporated into the depiction of the "three crosses on Calvary" in Christian salvation symbolism. Even the name "calvari" proves this, for in Kala it breaks down as: "cal"—to turn, to rotate; "va (fa)"—to make, and "ri (rita)" = law, thus: "to turn-make the law," i.e., "in turned form, the old law of religion." We will discuss the cross and the crucifix, as well as the more than six-hundred-year struggle of the Germans against the depiction of a suffering and dying god, in detail elsewhere in this book. Another cross, which we have already referred to above as the "Maltese cross," as "saltire," as "banded cross," as "Saint Andrew's cross," and as the "ge (earth) rune" X, reappears among the runes, where it became the emblem of the Buren or peasants, who cultivate the earth.

That is why we still see it today shining on the gables of farmhouses, just as the "weather vane" sits atop the towers of knights' castles. More about this later in its proper place in this work. The "la- (lagu-) rune," ᛚ , symbolizes, similar to the "ar-" and "fa-" runes, an emanation of the One (Is-rune) as the great water, the sea (lagu, cf. lagoon, saga), which as an element was regarded as the mother of the earth, thus the primal law of nature as the foundational "layer" of all natural events. It represented, in the second stage of the law of progression, the "will" toward the manifestation of power. The triple-stroke runes, belonging to the third stage of the law of progression and corresponding to ability as a consequence of the manifestation of power, as well as to the law of the highly sacred triad, are seen first in the "fa-rune" ᚠ , the rune of creation, which forms the double emanation of the One in action. In the "*Ur*-rune" ᚢ , we see the "three" as that which rises from the primal source, hovers in the present, and descends again into the primal source, symbolizing existence. The "os-rune" (ᚠ rotated 180 degrees to the left) represents the emanation of the life-giving One through the "mouth" of the deity, the instrument of the divine will; in a higher sense, the power of speech. It is no coincidence that the os-rune is the inverted fa-rune, for the "fa-rune" signifies divine creation in the macrocosm radiating over everything, while the os-rune signifies its activity and creation in the microcosm in each individual "I," which finds itself through the power of speech—of conscience—and in turn pours itself out over the All. In the "thorn" or "ihorn" rune, ᚦ , is symbolized the thorn of life and death (see above, horn and scorpion, p. 75 and 84), which finds its explanation in the horned Siegfried as well as in the death-thorn of Brunhilde and Sleeping Beauty, in the scorpion, etc. In the "tyr-rune" ↑ , the fertilizing sunray, the same representation appears as that of "Ar" in the macrocosmic sense. The

"sig" (sal-, sol-, sun-, etc.) rune, ᛋ [314], is the active Three in "Ar," which grants victory; however, it is possible and even probable that in the oldest times it signified "Al," namely the heavenly fire—as lightning—because of its jagged shape, especially since lightning otherwise does not appear among the runes, while the sun is referred to by several runes, directly and indirectly. The very reference to victory as the conclusion of battle makes it more than likely that the "sig-rune" should be seen as the lightning sign, the ideal battle symbol. The "hagal-rune" ᚼ , has already been discussed above, fig. 24, in its origin and meaning. It was actually a rune of salvation, and its representative letter-rune was used in the form H, which is still shown today by the letter H. The two opposing runes, the "man" (moon-) rune ᛘ and the "yr" rune ᛦ symbolize the One (Is, self), who works in the arc, that is, in ascent and descent, in the Theonium as in the Daemonium, and here one may be reminded of what was said about the moon., as well as what is shown in Table III. The "man-rune" is also considered the "mann-rune," and thus as the rune of humanity, and is therefore connected with the myth of "Mannus" as the son of Tuisco. Furthermore, the secret doctrine teaches that mankind originated on the moon and was transferred from the moon as completed beings to the earth; this is why the Aryan secret doctrine calls the moon ancestors "Pitris"—the "Fathers"—and names Mannus as one of them. This is also the esoteric reason why no true intermediate form can be found between humans and the earth's animal world, because on the one hand, the earth was still too young in its development to have reached human-like creatures, while on the other hand, humans were already fully developed when transplanted to earth, and had behind them a much older process of development than the—relatively—still young earth, and thus their ancestors—the "Pitris," including Mannus—owed their development to extraterrestrial spheres. Only after its shrinkage and solidification did the earth capture the shrunken moon, which had been stripped from it, and force it to follow its orbit. So far the secret doctrine, but this is just by the way. — But if one combines the man-rune with the yr-rune, the "Wendhorn" rune (exaggerated ᚼ) appears, which symbolizes the "turning lunar horns" (the changing moon), thus encompassing its Theonium and Daemonium within itself and therefore came to be regarded as a magical sign (magic character). As a letter rune, it was only used as "mm" in later times. But even the highly sacred "Hagal," or the "spatial cross", which could only symbolize the Theonium, received, through turning, a form to symbolize its Daemonium; thus arose a rune, which is improperly called the "ge (earth-) rune" (sideways ᚼ), but actually means "Hagel," that is, destruction, and was later also used as a letter rune for G, a letter that also appears indicated in a third rune, which we will address later.

In addition to these three groups of runes—from which, in later times, the so-called "Free Classes" of the runes developed—there are also a number of "compound runes," that is, those which were formed from two runes joined together. From this series, over time, "builder's marks," bind runes, or hand signs developed. It would be a mistake to refer to these as "four-, five-, etc. stroke runes." To name only the most important of these "compound runes," let the following be mentioned: The "rit-rune" ᚱ , composed of the "is-" and the "sigi-" or "sal-rune." The "is-rune" signifies the One, who also rules in every individual, the "sigi-" or "sal-rune" indicates victory or salvation, in the All as in the self, and thus this rune says: "What I believe, I know, and I bring it to victory through my life; therefore, it is my right (rod); this right is inalienable, therefore I myself am inalienable, for my right (rod) is myself."—The third "ge (earth) rune," which bears the name "Bibor-Altar" (Gibraltar), of the "beaver and all-begetter," and was also used as the letter G, likewise appears as a compound of the is- and the sal-rune, and is thus explained.

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[314] The sig-rune ᛋ appears in the secret script in two forms: as "S" in the Theonium and as "Z" (sharp S) = N in the Daemonium; thus, the former as sal, sig, sil, etc., the latter as hal, zig, zil, etc.

It should also be remembered that it served as the secret glyph of the "fyrfos" in diminished form in secular life. The fyrfos, as a rune of salvation and secret glyph, was only permitted to be used in consecration rites by the initiated, and thus its diminished form was given to the lower Armanen grades in place of the highly sacred one. — The second "eh-rune" M ee arose from the two opposed, joined "laf-runes" ᛚ +1 , and thus says: "Two joined by the (life's primal) law," or: "do law," i.e., "act according to the law (eh)." — Likewise, the "othil-rune" ᛟ — nobility, noble — is formed from two laf-runes, signifying: "lawful action" (od or oth — spirit; hil — luck or benefit, thus: "spirit's benefit"). The "bar-rune" ᛒ is formed from two thorn-runes joined together, from the thorn of life and the thorn of death (Bar = birth, Bar = life, Bar = bier).

With this, the series of the primal sacred signs, the numerals of the primal, double, and ascending glyphs, as well as the runes, are concluded, and now we turn to the series of

Transitional Glyphs

which developed from the primal glyphs, in order to symbolize special new or deepened older insights. These transitional glyphs thus provide, starting from the earliest ages, the foundations of the gradually developing pictorial script, as we see it in heraldry, in architecture and art symbolism, flourishing to such a high degree, until, from the 15th century onwards, it gradually withered and almost died out—only now to be brought back to life, thanks to recently published research results in some important books, so that we may look forward to a joyful revival of Ario-Germanic art—to a significant art of the future.

If we consider Table I, column 8, we find in section E the "Rothkreuz" or "Rose Cross," Fig. 5, which, as the first of these transitional glyphs, is fulfilled when you add a four-armed cross to it, turning it into the so-called "tiel-rune"—entirely, with the negative crossbar or positive vertical stroke—i.e., only one half, so that only one "tiefe rune" or "cross with a lower bar," Anton user Fig. 46, 206, remains (Tau or hammar), standing for the "physical" (represented as the lower half of the divided sun disc), i.e., the "earthly, material half of the all or sun cross," meaning physical things, material gain and therefore physical begetting, which is why it is called "hamar" (hammer) in secret symbolism, which etymologically means "home-right" ("ham" = home, "al" = sunlight as law), thus home-right refers to legal relations for material gain, tangible things, physical procreation regulated by the "eh."

If, with a completely negative crossbar, the upper half of the positive vertical stroke remains, so that an inverted cross or Anton cross, Fig. 46, 207, ⊕ arises, this refers to the "spiritual half of the all or sun cross," i.e., to spiritual things, spiritual gain, and thus also to spiritual or physical procreation and is therefore also called "sal" = salvation.

This symbol is found on the heraldic orb (Reichsapfel), Fig. 880, and in the coat of arms of Klosterneuburg Abbey, Fig. 632, heraldically described as: "Silver field divided by a red inverted cross." However, if the positive vertical stroke—the "is-rune"—remains unbroken, but only the eastern or right negative side line (tel) appears without the western or left half (Fig. 47, 208) ⊕, then this is the sign of becoming or arising in the sense of "IE," the first stage of the word order or of the "life thorn," whose name has been lost, and for which I therefore propose the designation "Art". If only the left or western half of the negative horizontal remains with the entire positive vertical, Fig. 48,

209, (then this points to diminishing, passing away in the sense of Ash, the third stage of the word order of Ash or the death thorn. In alchemy, it was the sign of destruction, of vitriolization, and passed into the chemical symbols as such, among which it denotes vitriol (sulfuric acid, aqua regia). From this connection to alchemy, which derives from Armanism—the Rosicrucians—I introduce for this sign the old name "Ditri," which naturally suggests itself. Ditri (Latin Vitrum = glass) points to glazing, i.e., going into the glass mountain—the mountains of the dead—Valhalla, thus: "to die," "to depart," to become ash, from which glass as rebirth arises. (Cf. what was said above on p. 80 about "Didrir" (separation)) Therefore, the "glass or crystal ball" in the hand of the ancient Armanen and Druids was an important symbol and more than that: it was an instrument of inspiration, which the "knower" and "able one" used to transfer himself to higher, astral, mental, and noumenal planes and to work upon them. Sapienti sat.

Further developments of these four transitional glyphs are the Antonine cross or Tau cross with the serpent, Fig. 108 A, whose glyph simply clarifies what has been said in the word cross (kar-ak). The serpent, as we have already shown, is the "salvation of the angels" (fal-ange), and this glyph now does not simply say: "That which is enclosed emerges," but quite specifically: "The enclosed (or hidden) spiritual salvation emerges." In this example—which remains exemplary for all similar cases—we see how the simple esoteric symbol, through its apparent completion, was degraded to an exoteric symbol. For the simple, ancient, primordial back-cross without any addition points esoterically to the spiritual salvation, which is also hidden in the material and is offered to anyone who seeks it. The newer, although already used by Moses, composite symbol of the back-cross with the serpent already speaks exoterically, in the dogmatic sense, of eternal reward in heaven.[315] This proves the abandonment of esotericism already at a relatively early time, namely about 2400 years ago.

Further derivatives are the so-called “quarter” transitional glyphs, which are formed from a half positive and a half negative line of the Rothkreuz or Rosenkreuz [a cross inside a circle], Fig. 5. They are properly called "quarter glyphs," and are distinguished as follows:

Fig. 49, 210: "First quarter" — the emergence of life;

Fig. 50, 211: "Second quarter" — fading life, decay, dying;

Fig. 51, 212: "Third quarter" — approaching death, coming end;

Fig. 52, 213: "Fourth quarter" — fading death, beginning rebirth.

The next glyph of salvation is the light, or the sun cross, the basic cross ⊕, or the cross of the year, which has also (as already mentioned on p. 39 ff.) been called the “Andrew’s cross.” Even this cross is found in various transitional glyphs, some of which

[315] Through this dogma, the consciousness of eternity of the One-Self was destroyed, and in its place the duality of the self was torn into an earthly-bodily and a heavenly-spiritual (or a hellish-demonic) life, whereby very soon the earthly-bodily life (materialism) gained the upper hand and gave rise to atheism. A better understanding will very soon restore the consciousness of eternity of the self, which will come to recognize that every self is an immortal spirit, which is only temporarily clothed with its human body, and during this "incarnation" must organize its life spiritually-bodily within humanity, always maintaining the balance between the material and the spiritual, in accordance with the master’s saying: "Render unto the body (Caesar) what is the body’s, and unto the spirit (God) what is the spirit’s."

must first be explained. In English it is called the "lying" cross with the beautiful name "Saltire," and is completely correctly designated as the "cross of salvation," for it is entirely in the sense of the "sun cross." In its full figure it is heraldically referred to as "per saltire," "saltire-wise," or "divided in saltire" (Fig. 6). If from the saltire only the rising, upward-left diagonal remains, Fig. 53, 195, ⦸ , heraldically "left ascending," it is called "bar" (birth, life, and bier [death]), but standing alone it only has the meaning of birth (emergence of a thing) or rising, increasing life. The downward-leading, right-descending diagonal (heraldically: right descending) alone, Fig. 54, 196, ⊘ , is called "balk" (to cover, hide, conceal, passing away, descending life, death; heraldically: "right descending").

According to the Armanic method, not heraldic, the upward-leading diagonal is the father's thread, as a sign of legitimate birth, and the downward-leading is the sign of the real, legitimate descent. In heraldry, however, this rule was already reversed long ago and is now irregularly applied, as is shown by many examples, especially in old heraldry, where the direction was often arbitrarily chosen as esoteric symbolism faded—and no particular attention was paid to whether the diagonal went from right to left or left to right. A pair of shields depicted here sometimes have the diagonal as "right descending," sometimes as "left descending," sometimes even divided with both directions. Even well-known heraldists, such as J. Siebmacher, Jos. v. H. and Otto Titan v. Hefner, do not adhere to the orientation common today (from the upper right to the lower left: "right descending," from the upper left to the lower right: "left descending"), but sometimes call the same diagonal differently in different passages, or have the same name for opposing directions. This is why, today, the bastard thread (half = balg) — for the designation of a bastard — is drawn as "left descending," instead of "right descending" across the shield, and, in relation to the designation of the second-born (bar = life, birth), the thread is drawn "right descending" instead of "left descending" across the shield.

After this unavoidable digression to clarify the concepts for dissolving the "saltire," returning to the subject, it first becomes clear that, here too, the division into quarters (fýrtel) is decisive, recalling what was said above regarding the moon, and Table III. Fig. 55, 214, [circle with a diagonal rising right] shows the "first quarter," the first quarter (fýrtel); Fig. 56, 215, [circle with a diagonal descending left] the "nynon" (Hymon, Inmin, moon name, from which the moon names, the Ingo and Ingsoorten derive), the full moon; Fig. 57, 216, [circle with a diagonal descending right] shows as the last quarter the Bock (Pyrobol), which we already met on p. 45, as the fire-yielding ram. Fig. 58, 217, [circle with a vertical diameter line] shows the new moon as "Irl." These four phases of the saltire also appear in heraldry, where they are blazoned as follows: Fig. 55, 214, old: "balk half bar" = bearer of emerging life; new: slanted and half counter-slanted; and Fig. 56, 215, old: "half bar half" = supportive life perishes; new: half left and counter-slanted. Fig. 57, 216, old: "half balk bar"—perishing life, near extinction and perishing; new: half right and counter-slanted. Fig. 58, 217, old: "bar half balk"—birth (emergence) half concealed (posthumous, not entitled to inherit); new: left and half counter-slanted. Other transitional glyphs, some of which are themselves based on salvation runes and letter runes, are: (circular or crescent shapes) >) Fig. 59 and 63, 218, the "horn" (source, emergence; cf. p. 75, horned Siegfried, etc.); new: "left tip or left side tip". Fig. 60 and 64, 219, ⋁ "sem", the oldest moon sign (full moon, man, Kalic: mahnen); new: "inverted tip". — Fig. 61 and 65, 220, < (the "sickle")—the sign of healing, concealing, dying (moon); new: "right tip". Fig. 62, 66, and 221, A, N, the "Eibe" = the yew bow, the re-tensioning bow of the new moon. Eibe—Yew—Uff—Owl = Ul = Spirit; thus, the spiritual bow, i.e., return to rebirth; new: "ascending tip". From these latter salvation runes, the following salvation and letter runes developed, which are

first worth mentioning here, since without what is said here, their discussion on p. 84 ff. would have remained incomprehensible: Fig. 67, ᛉ rotated to the left 45 degrees, the "Fyruedal" (fire-fan); Fig. 68, ᛉ , the man or moon rune; Fig. 69, ᛉ rotated to the right 45 degrees, the "bok"; Fig. 70, ᛦ , the "yr-rune." These runes pair again to form their own compound runes: Fig. 71 (from Fig. 67 and 69), to the rune "Wan" (delusion, wandering) (sideways hagal rune), the word sign "rings," the descendant of the errant (wandering) moon-son Mannus, thus the actual rune of humanity. Therefore, the following rune, Fig. 72 <>, is, in later writings, used for the syllable "ing," as in "Karolinger," "Jungling," "Kühling" etc., because it is formed from the horn and the sickle (Fig. 63 and 65). Fig. 73 ᛯ , composed from Fig. 65 the man and Fig. 70 the "yr-rune," gives the "Wendhorn," the salvation rune "Dr-Mons" (Hyrmons, Inmins, Ingos the moon-son Mannus's firstborn) and thus the rune, Fig. 74 ᛜ , the sign for the "Ingsoonen" (see G.-L.-S. No. 1, p. 31 ff., No. 2, p. 4 ff., No. 4, p. 14) was later used, just like rune Fig. 72, to designate the diminutive syllable "ing." It is noteworthy that the runes Fig. 67 from Fig. 63, Fig. 69 from Fig. 65 by insertion of the "tel stroke" designate the passive, negative, feminine principle, and the runes Fig. 68 from Fig. 64, Fig. 70 from Fig. 66 by insertion of the "is-rune" bring out the active, positive, masculine principle, whereby the compound runes "Wan" are marked as passive and "Dend-born" as active, and thus as opposites, as components, i.e., as what we have repeatedly called here the Theonium (adeptic, positive, masculine) and the Daemonium (mediumistic, passive, negative, feminine). All these transitional runes correspond both to the solar and lunar quarters, flowing into each other without strict separation, yet the right feeling will always easily find the opposites as well as the commonality of sun and moon in these transitional glyphs derived from the basic cross.

Of particular importance, however, is that here the names of the three sons of Mannus, who according to Tacitus are called Ingo, Semin, and Istfo (Istwaeon) and are presented as the mythical ancestors of the three tribes—which we, however, have recognized as estates—are here actually found as the personification of those three estates. Ingo is the moon son and is reflected in Ingo-Freyr as both sun and moon god; he is the firstborn, the settled one, the archetype of the peasant estate. The second-born is Hirmon, Irmin, who appears as "Urman" or "Seman" (Saman, Semnone) as the Sun-man; he represents the Armanen class or priestly estate, the knowing ones. The third-born is Sring, the wanderer, who also appears as "Istfo" (Istwaeon) and forms the prototype of the Istfo-ones of the warrior or nomadic estate. These three estates also have their symbols in pictorial script as well as in meaningful heraldry, to which we will return in detail.

The next sign of salvation is the "eight-spoked wheel," "eight-cross," also called "Achtuord," Fig. 7, incorrectly "Achtwort" (p. 47), which, like those previously discussed, also dissolves into many transitional glyphs. This eight-spoked wheel appears in heraldry as "eightfold radiated," for example, in the coat of arms of the Counts of Brodhaufen (Bruchhaufen). Dissolved, it appears divided into its eight angles, which are heraldically referred to as radiants or points, also half-wedges. However, since these radiants, points, or half-wedges no longer belong to the glyphs as such, but to the symbolism of pictorial script in heraldry, in which they are subdivided into many special forms, we will discuss these further when addressing heraldry in detail.

The following four glyphs still belong to the primal glyphs, but have been classified here for the sake of simplicity, to make the classification more uniform. These are the glyph of fire, Fig. 75, △; that of light or air, Fig. 76, ◬; that of water, Fig. 77, ▽; and that of earth, Fig. 78, (◬ upside down). Many transitional glyphs are also derived

from these, which show great antiquity and have almost unchanged passed into the pictorial script of heraldry, still playing an important role there today, though their origin and meaning—especially their connection to heraldry—have hitherto not been recognized. Fig. 79, 80, 82, 83 are Egyptian-Greek fire symbols. Fig. 88 is the fire sign from a pre-Phoenician pictorial script. Fig. 84 is a fire symbol "Agnis" from a Greek vase painting. Fig. 81 and 85 are fire glyphs from Germanic burial urns, especially Fig. 85, from an urn found near Ödenburg in Hungary, is particularly instructive, as it shows very naturalistically how the form of the ancient fire glyph formed a "fire altar," which was constructed from decorated woods, stacking the wood over a "fire base," Fig. 86, to make an altar, Fig. 87. The triangular air holes, often appearing in greater numbers, are called "Agnis fire eyes" (cf. p. 42, Triad Fig. 16, and smoke, Fig. 17). All this, however, is only exoteric ceremonial symbolism of the god, or rather of sacrificial and mortuary rites, and only the superficial veiling of the esoteric glyphs and their meaning. The Pythagorean glyph of the "Tetragrammaton"[316] (Tetractys) provides the key to understanding here. — Fig. 89 shows the Pythagorean triangle—the primal fire glyph—as Tetractys, in which number symbolism is revealed in its unique philosophy.

A regular figure (an equilateral triangle or a square) is divided in such a way that the subdivisions have the same form as the figure itself, there are 16 in total, and 4 of the subdivisions border each side of the figure. From this it follows that 16 is the square of 4—see Fig. 90—or the Tetractys. The triangle series is made up of odd numbers, the square series of even numbers. The ten numbers of the law of progression are all contained in the upright triangle subdivisions (syr-glyphs). The Tetractys is thus represented by the numbers 1, 2, 3, 4 = 10, and this is the small Tetractys; the large Tetractys, which is composed of 8 rows (instead of just 4), contains 28 syr-glyphs. In the smaller Tetractys, 9 or 3x3 triangles (6 syr-glyphs and 3 spaces between them) are contained together. In the next largest, there are 16 or 4x4 triangles (10 syr-glyphs, 6 spaces between), and in the large Tetractys, 49 or 7x7 triangles (28 syr-glyphs, 21 spaces between), and in every case the series run from the apex to the base: for the small one 1, 3, 5; for the next 1, 3, 5, 7; and for the large Tetractys 1, 3, 5, 7, 9, 11, 13, that is, in a series of odd numbers, while the syr-glyphs in these three Tetractys (6, 10, 28) always proceed in arithmetic order (1, 2, 3, 4, 5, 6, 7, 8). These symbols were thus used as even and odd, to carry symbolic meaning and to illustrate the doctrine of emanation, for: "Every multiplicity must necessarily proceed from the One," and this One is the Spirit, is God. All emanations and subdivisions must therefore, by absolute geometry (perfect form) and absolute mathematics (perfect numbers and movements), be of the same essence as

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[316] The literal meaning of “Tetragrammaton” is: “The four-letter unpronounceable name of God,” i.e., the sum total of the combined power of the “four elements.” That is why the names of God among all ancient peoples are consistently four-lettered, which proves how ancient these primal-philosophical representations are. Here is by no means a complete list of four-letter names of the deity: Abyssinia: Agzi. Adenites: Illi. Albania: Bogo. Angolans: Anub. Assyria: Adad. Bactria: Sila. Boeotia: Anis. North Slavs: Bueg, Boog. Brahmans: Dora. Lamboyer: Mirt. Carmanians: Suma. Chile: Hana. Congolese: Aneb. Cyrenaeans: Popa. Egyptians: Teoc, Amon. Elamites: Dara. English: Good. Kranzofen: Dien. Georgia: Mott. Greeks: Deos, Zeus. Gymnosophists: Tara. Hebrews: Jave, JHVH, Adon. Etruscans: Efar. Magyars: Bogi. Japan: Saca. Illyrians: Boog. California: Solu. Kabbalah: Agla, Alga. Canada: Biub. Indians: Tura. Vespers: Agad. Ireland: Dieh. Iceland: Gudi. Italy: dio. Romans: Deus. Magi: Abda, Orst. Maldivians: Orba. Mohammedans: Alle. Melinder: Abag. Mesopotamia: Ella. Mexico: Bosa. Mogora: Ali. Algeria: Abgd. Harfinger: Bila. Ormuzd: Mlai. Paraguay: Diur. Persia: Sypi. Peru: Zimi. Philippines: Mora. Phrygians: Zeut. Quitenians: Hoba. Sumatra: Pola. Saracens: Agdi. Scots: Goot. Chinese: Teli. Swedes and Germans: Odin (Wuotan). Spain: Dios. Syria: Alef. Tartars: Anot, Sofa. Germany: Gott. Thrace: Kalo. Tibet: Gena. Zatlanenser: Bora.

the One. This Armanic philosophy bridged the gap between spirit and matter through the concept of a single underlying law. It linked physics with metaphysics through the science of mathematics and the relationship between number and form, time and space, or the balance of movement. The Armane (the ancient wise one) knew the relationships between the movements (vibrations) that give rise to thought, those that create form, those that create color, and those that give rise to sight and sound, as well as the number of these in each individual case. The source of all these is the triad; the form of emanation is a sevenfold. Hence the symbolic forms 3x3 and 7x7, which, wherever they appear, are not arithmetic problems but symbols. The row-wise split or divided fields of coats of arms and other figures that developed from the Tetractys, we will get to know later.

Just like the Tetractys, the so-called magic squares (see p. 63 ff., planetary signs: Saturn 3x3, Jupiter 4x4, Fig. 90, Mars 5x5, Sun 6x6, Venus 7x7, Mercury 8x8, Moon 9x9) are not only deeply mystical symbols, but, just as indicated above, mathematical number formulas which will reveal yet undreamed-of insights in the future. It cannot be discussed further here, but anyone interested in these extremely important methods of calculation should consult Dr. Hermann Scheffler and Dr. Med. Ferd. Maak in order to give up certain prejudices that still exist today and to realize with astonishment what heights of development mathematics had already reached among the Armanen—the "old wise ones."[317] Here too, the magic squares are purely esoteric, much like the Tetractys, but the magic square also appears exoterically as a divine and sacrificial implement in ceremonial symbolism and, through this, entered the symbolism of heraldry. As "mosaic pavement" (mosaic floor), the magic squares appear in the mysteries of antiquity, in the lodge, and in Freemasonry. In Wuotanism, the altar plate made of "nine kinds of wood" serves as the base for the fire drill, the "rotating fire tool," the "quirl." This altar plate, Fig. 91, was composed of nine types of wood from forest (Walt-, Waltungs-) trees, fitted together like a "mosaic pavement," with the middle plate made of alder wood (Mother, Embla or Umbla), while the fire drill was made of ash wood (ask — Father). The names of the nine fire mothers are arranged precisely according to the law of progression,[318] whereby the oak—sacred to Wuotan—is considered the first stage (cause) and the fir the tenth stage (completion of the plan). These nine forest-trees are also found on Table II, among the Twelves. Since the "sacred fire" emerges from the altar plate, it was called "Pag" or "Schak," from which our modern word "Schach" (chess) developed, and this explains why "Schach" in heraldry (usually the magic square of Mercury-Hermes-Wuotan 8x8) appears so frequently alongside the term "geschacht," which has nothing to do with the chess game as such, nor with the heraldic chess figures. Since the "nine" (see p. 19, law of progression, and p. 36, number symbolism) is, esoterically, the mother of ten, it is easy to understand the exoteric element of the myth of Heimdall's nine mothers, for Heimdall is a personification of the

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[317] The Magic Figures. General Solution and Expansion of a Problem from Antiquity, by Dr. Hermann Scheffler, Leipzig, B. G. Teubner, 1882. — Communications on the Art of Chess and Scientific Chess Research. Dr. med. Ferdinand Maak, Hamburg 6, Marktstraße 25 (self-published). Dr. F. Maak applies the system of the magic square to the magic cube—thus no longer operating in the plane but in space—and arrives at very interesting conclusions, which are likely to solve many riddles, even if for now they pertain only to chess.

[318] These nine forest-trees ("Waltungsbäume," forest-trees), which were to provide the "nine kinds of wood" for the altar plate, were: 1. Alder (yrla—wandering, searching life), 2. Oak (eok—lawful movement), 3. Pine (forak—fire excitation), 4. Birch (biark—enclosed life), 5. Yew (ybe, ube, uff—knowledge), 6. Spruce (fikte—act of generation), 7. Beech (boke—bearer, begetter), 8. Fir (tanne—to give birth). The altar plate made from nine kinds of wood, Fig. 91, corresponds to the magic square of Saturn, 3x3. These magic squares will be addressed in detail in G.L.S. Vol. 7 "Armanism and Kabbalah."

divine fire, fourth stage, flame, p. 25, whose sign of salvation is the "red rooster," which even today still stands as the "Detri's rooster" atop church spires. More about this in heraldry.

From the primal glyph of light and air △, Fig. 76, which is still found unchanged on the already referenced pre-Phoenician pictorial script tablet, Fig. 92, many transitional glyphs also originated, which, however, have merged into various heraldic images (points, cones, etc.) and therefore will only be discussed in heraldry itself.

Similarly, the primal glyph of water, as shown in Fig. 77 ▽, has merged into many similar figures (spindles, spools, etc.), especially since the oldest times, and in the already mentioned pre-Phoenician pictorial script, Fig. 94, water appears depicted as "sea" in wave patterns, as is also the case in Egyptian hieroglyphs and in early Germanic heraldry. Only in the hypothesis signs inherited from Ario-Germanic alchemy does ▽, Fig. 77, still stand for aqua.

The same that applies to the primal glyph of light and air also applies to the primal glyph of earth (△ upside down) (tellus, terra), Fig. 78. The transitional glyphs have disappeared into various "heraldic images" and "ordinary figures," and in their original form are harder to recognize, since they were almost completely displaced by symbolic animals (more on these later).

Another series of primal glyphs are the

Magical Glyphs or Sigils

which occupy a very special place, as they, on the one hand, in esoteric writings, reveal numerical values in concealed meaning with hidden sense in place of numbers, and on the other hand, convey magical concepts to the initiated, since for them they represented scientific formulas, while for the profane they were regarded as "magic characters" with uncanny dread. To give just one explanatory example, let us recall here an archaistic trans-Himalayan inscription, Fig. 94, which consists of five glyphs—

triangle, vertical line, square, vertical line, pentagram with a point in the middle △ ☐ ☆—and reveals the number 3 4 5, which corresponds to the well-known Pythagorean number (x = pi). If we recall what was said on p. 32 about the number formula "thuo esse thuo gege," it becomes clear that numerical signs and number words in antiquity were used and understood in ways beyond just their counting value, which we must always keep in mind when evaluating magical signs.

Therefore, in the broadest sense, all primal glyphs and runes are considered magical signs; in the narrower sense, however, the is- and tel-runes | — X, and their developments [1, 2, — = (see Figs. 10, 11, 12), the "Tichfal" Y, Fig. 13, the "Dilfos," Figs. 14, 15, the "Triag," Fig. 16, the "Draugh," Fig. 17, the many "Fyrfose" 18a, 18b, 19, 33, 34, 35, etc. With the completion of the various fyr-glyphs and their sigils, with the transition to the fifth stage of the law of progression, on which "the law, by which power acts in the relationship between force and deed, as power or 'magic,' a separation appears between glyphs and signs, as from this stage on, the magical glyphs are separated from the others and appear as independent signs—called sigils, later "magic characters." The first of these signs is the "Semstern," "Drudenfuß," the "Elven cross" (incorrectly: "Alps cross") or the pentagram, Fig. 95, Kr. Without attempting a more in-depth consideration

of this important, ancient glyph here, let it suffice for our purposes that it signifies the number five, and with it the fifth stage of the law of progression—thus representing "power" or "magic." The five stages of power are the five elements: aether, fire, light (air), water, and earth, which were also briefly expressed, omitting the pentagram, through the five vowels AEIOU—in concealed form. Whoever used this sign, or those five vowels in this way (as, for example, Emperor Frederick IV in his numerous inscribed stones, e.g., at Karenburg, see later), wanted to profess himself as a "magus," as a knower who believed himself to have the power to master the five elements through their knowledge. The opposing aspect, as the "demonium" of the pentagram, is the inverted Drudenfuß, Fig. 96, ☆, which signified "black magic" and in this sense was known as the "left hand," while the upright pentagram, Fig. 95, signified "white magic" as the "right hand." In heraldry, the former is called the "rising five-pointed star," the latter the "falling five-pointed star," when they are fully formed as field figures—stars. Belonging to the "five" or "lem" in the magical sense is also the planetary sign of Mars, ♂, and the magic square 5x5, as well as the many secret signs of the five and their explanation, which will be discussed in their proper places.

The second magical glyph is the six-pointed star or hexagram, which we have already encountered above on p. 52 as the "Seal of Solomon," as the "Armanen sigil," Fig. 28(star of david), to which we refer here. The "Hagal" (Fig. 24), which also belongs to this group, underwent many further developments, which we will return to later. The sixth stage of the law of progression, which these glyphs occupy in magic, represents the order in which the power and force that have become action are governed by law, that is, "generation." The "demoniums" of these glyphs, in the sense of "black magic," that is, as inhibiting generation, are the "inverted six-pointed star" — heraldically: "star overturned" — and the "inverted Hagal" (the second ge-rune, p. 90), the "All-Destroyer" or "Hail," Fig. 98. From the similarity of the figure, despite different origins and fundamentally different meanings, as seen here with the second ge-rune and the Hail, — and we will encounter similar occurrences more often — it follows that in the creation and interpretation of such glyphs and the pictorial script derived from them, great attention must be paid to the — yet to be mentioned — explanatory signs and accompanying circumstances, in order to avoid erroneous conclusions.

The "magical head," one of the most secret sigils, Fig. 99, which appears constructed upon the "Fyr," p. 35, upon the "Auotha" (rhombus), Fig. 21, is, however, advanced to the sixth stage of progression by dividing the rhombus into two triangles, 2x3, and contains, like the "Seal of Solomon," Fig. 28, both the theonium and the demonium of the Three (cf. pp. 67 and 77), but in a different aspect. It thus brings the opposites of spirit and body to consciousness on a higher level, namely as the divine soul of the astral light in contrast to its material light-waves as its body. This opposition in the astral light, as its theonic and demonic aspects, is symbolized in the "magical head" by the double face on the double pyramid. The dark pyramid rises from a pure white base with a white head and face within the dark (black) triangle; the white pyramid, however, is inverted, as the reflection of the former in the dark waters, and shows the dark reflection of the white face. This is the astral light — est Deus invervus (heraldically: Fig. 653, 663, 684-688).

On the seventh degree of progression, on which the order—in fact, order that has become force—operates lawfully in the spiritual interior (as psychic order), we encounter the "seven-rayed star" or "heptagram," fig. 100 or 101, both of which symbolize the Theontium, while the same figures inverted, 102 and 103, denote the Daemonium. Because the sevenfoldness is enclosed in this sigil, it appears in the

"heptagram" in many aspects, namely as the seven "divine forces" (builder: seven divine [builder]; planets; the seven Greek vowels A E H I O Y Ω, which bear witness to the seven heavens; seven levels; etc.), which can always be determined from accompanying phenomena. For example, Johannes Trithemius of Sponheim presented the sigil of Chaos (Ginnungagap) in fig. 104 (deliberately rendered incorrectly, as will be explained), in his book "On Divine Magic" as the Daemonium with the seven demonic planetary spirits, enclosed in a double circle with the four elemental glyphs. In the "Seven-place"—the heptagon without the star points—enclosed, stands the magic word Byle to designate the formless substance (matter). The mere circumstance of the inscribed word proves the state of decay;—the age of high, truly divine magic was long gone; the "old wise men" had already been dead for nearly a thousand years.—Here, attention is called to the formula 7x7 and to what was said on the occasion of the mention of the Tetractys, p. 102, fig. 89, in order to clarify its meaning. But let it also be repeated here that these higher sigils do not appear in pictorial script nor in heraldry, where they appear only in the simplest forms and therefore only symbolize lower, exoteric interpretations, whereas the higher glyphs and sigils of the secret doctrine, the "Great High Secret," the "High Secret Eight," will be discussed in detail. Under the "seven-rayed star," i.e., under the influence of the symbolism of sevenfoldness, in pictorial script and heraldry stand all figures and images with seven parts, sevenfold or seven-colored forms, whose particular meaning is only determined by the specific significance of the number seven.

With the eighth degree of progression, on which the force that has become deed (as power, magic) acts in "physical order" in the outwardly visible exterior, the "octogram" or eight-pointed star, fig. 30, appears, arising from the interlinking of the "lozenge (Ruotha)," fig. 21, and the "Fyrung" (leadership, direction), fig. 37, as already shown. Also, the "eight-rod" or the "Achtrecht," fig. 23, as descending, and fig. 31 as ascending primordial glyph, belongs among the sigils as well as among the rune signs, several of which we will still get to know. From the eight-pointed star, fig. 30, another highly noteworthy sigil developed, the "Achtmal," fig. 105, in the following way: The main figure forms a "fyrdraugh" (p. 44, fig. 20), whose "fyrtele" (four-parts) exactly correspond to the names and forms of figures 49–52, namely those figures which arise from the "fyrtelung" (quartering) of the "Rose Cross," which should be referred to here for explanation. On this "fyrdraugh" is now placed a "Syrog" (p. 59, fig. 36), which in its overall meaning (p. 59, fig. 36) and in the individual interpretation of the "kyrtele," those of the light or cross of virtue, saltire, fig. 6 and fig. 55–56, corresponds, for here too what was said on p. 96 about the saltire and its fyrtele should be referenced for explanation. Thus, the "Achtmal," similar to the "speaking head," contains both the ascending and descending life in the macrocosm as in the microcosm, symbolizing both esoterically and exoterically, and mediates to the inner eye its recognition in all aspects. As we know from the number symbolism, the number word "aht" originated from "ag," and thus also has a connection to "Schah" and "geachtet" (esteemed), as we already saw above on p. 103 ff., which is why the magical square of Mercury (Hermes, Wuotan) 8x8 belongs precisely here and in this numerical connection was most often used in heraldry. But from the same root also sprang "Acht" in the sense of "to pay attention to something," and for that reason it became a rune-glyph, especially in its form "Achtrecht," fig. 23 and 31. Therefore, under the "eight-pointed star" fall all pictorial representations or coats of arms in which certain figures are repeated eight times, whereby the type of these figures determines the interpretation of the eight.

With the ninth degree of progression, on which power (magic) forms and casts properties, the "nine-pointed star" appears as a significant sigil, fig. 106, formed from three triangles as a meaningful sign of the "three times three," the most holy number nine

(see above, p. 36). Also regarding the number nine, all meaningful pictorial representations in pictorial script as well as in heraldry stand under the influence of the nine-pointed star, since only through the interpretation of the respective ninefold images does the number nine determine their symbolic meaning.

On the tenth level of the progression law, on which the primordial cause or the pre-existing idea enters into the completion of form, there appears the beautiful sigil of the Macrocosm, fig. 107. It is formed from the cross of light and virtue (the burg-cross), enclosed by three circles. In fig. 107, we present this sigil according to the well-known engraving by Rembrandt from the year 1652, "View of the Soul, the Being of the Macrocosm." In this sigil too, the sign of the previously mentioned decay (fig. 104) of the high divine magic appears, through the inscribed magical words; but these—without discussing them here—point clearly to the numerical ratio: $343 = 7^3 = 10$. It is only of interest that the INRI in the saltire does not mean, as might be assumed, "Jesus Nazarenus Rex Judaeorum," but the old Armanen formula: "Igne Natura Renovatur Integra." An important example of the Kala. Since the number ten symbolizes completion, what was said regarding the dominant sigils also applies here, namely that all images appearing in tenfold fashion symbolize the completion of what is indicated symbolically.

With this, of course, the number of sigils—and especially of later magic characters—is far from exhausted, but we have covered the number of those sigils which became significant for the development of pictorial script within and outside heraldry, and only these are dealt with in the present volume of the G.L.S. The others will be given due consideration as far as possible in G.L.S. vol. 7, "Armanism and Kabbalah."

The Symbolic Animals

If we once again look at Table I, column 8, we see at the top the circle "Touch me not" (p. 20), as the "Axe of the Angels" = fal ange = Scylange. And already on p. 32 ff. it was stated and justified that 0, 1, 4, 7, and 10—that is, snake (fig. 108), dragon (fig. 109), eagle (fig. 110), lindworm (fig. 111), and lion (fig. 112)—are, in a symbolic and not naturalistic sense, one and the same. From this insight, a new symbolic animal arose: the griffin (Greek: gryps, Latin: gryphus), fig. 113. It has the body of a lindworm, dragon's feet at the front, lion's feet at the back, an eagle's head and eagle's wings, and a snake's tail. It "comprehends" within itself all five elements. Later, more naturalistic representations altered many aspects of this original form—out of misunderstanding—without, however, affecting its essence, so that even in modern depictions, e.g., in the shield bearers of the Habsburgs, fig. 114, the old composition can still be recognized. Similarly, the ancient Hebrews formed their four elemental angels into a composite symbol (Table III: Seraph, Cherub, Tharsis, Ariel) and called this figure "Coreph," a name equivalent in meaning to "griffin." Through this composition, the griffin (with a snake's tail) proves to be the symbol of the five elements—or (without a snake's tail and with a simple lion's tail) the four elements—and is thus symbolically equivalent to the "Druden's foot" and the five vowels AEIOU, which were discussed above on pp. 107 and 109.

Just as here, from the symbolic animals—which, as we have shown above, were only "images" of similarly sounding concept-words—a new image was formed for the overall concept of the four or five primordial ideas, so too did other signs with different meanings develop from the simple signs of the glyphs, through various combinations or modifications. Even here, in these earliest beginnings, we can already

discern two main directions of the coming development at their roots: on the one hand, a tendency to elaborate simple signs, which are formed from lines or strokes; on the other hand, the second main direction, which uses symbolic animals, and later also plants and other objects, to indicate—through the double meaning of the name, namely through the false application of such a name-word—the concept represented symbolically. Thus, we saw the "Axe of the Angels," the "fal-ange," symbolized by the snake; the turning of fire—tri = draugh, by the fire-breathing dragon; the light of the air (ar, aer) by the "Aar" or eagle; water by the worm (uorm = orm = arm, as the encompassing one, hence still today: "Meeresarm" [sea arm], "Flussarm" [river arm]), which then became the lindworm (lined = lindern = to diminish), as the sea kept receding and thus—seemingly—gave birth to the earth (cf. "Gaelindi": Gael = sea, "lindi" = to diminish, the place name: Galicia). Finally, we see the material sun, which sustains life on earth, symbolically represented by the lion, and all these five, or rather four, are illustrated together in the all-encompassing griffin. Already in these five, actually six, examples—we will come across many more—the entire developmental system of these symbols from the animal kingdom and other realms can be recognized, but also the clear intention to designate these meaningful pictorial works by a manner of depiction that marks them as symbols, in order to clearly distinguish them from other, non-symbolic pictorial works, which served only illustrative purposes. For this reason, all symbolic animal images and symbolic depictions of other objects were especially adorned, that is, treated ornamentally, or as it is called today—misunderstood—"stylized." In all cultural epochs of the Aryans of antiquity, as well as the Ario-Germanics and the Germans up to the 15th century AD, even into the beginnings of the so-called Renaissance, symbolic pictorial works are therefore found stylized, while non-symbolic animal and other pictorial works appear depicted naturalistically.

Alongside the dragon, the "salamander," fig. 115, also appears as a symbolic fire-animal. It is imagined as lindworm-like, wingless, and fire-breathing, and of course described as living and weaving within the fire. Whereas the dragon symbolizes the flying, flickering fire, the worm-like salamander more represents the masses of embers winding beneath the flying, swirling flames, which seem to crawl about under the blazing fire like fire-breathing vermin. But this naturalistic interpretation of the difference between dragons and salamanders leads to another, second interpretation of the image. In esoteric understanding, the dragon is the symbol of divine power in primordial fire as an element. In exoteric terms, it is the personification of that divine power in primordial fire, and thus "Surtur" or the "fiery Wuotan" as lord of the element of fire. The salamanders, therefore, are "Muspel's sons," the fire spirits and fire demons. But it was already emphasized elsewhere that the priests of a god were always regarded as his visible representatives in mystical-ceremonial perception and thus adopted his names for themselves. As initiates, therefore, the highest or ninth degree of that fire priesthood was called the "Degree of the Dragon," and its next-level students and initiation candidates were called the "Salamanders" ("Sala" = law of salvation; "Mander" = men; thus: men of the law of salvation of the esoteric secret doctrine). The dragon thus also symbolized the high priest or chief "Salman," while the salamanders were his subordinate priesthood—the "Salmänner," "Salier," or "Heilsmänner." This refers to the "fire cult."

Just as in the fire cult of Surtur and fire-Wuotan, the priesthood called themselves, as initiates, "Salamanders" or "Salmanen," and referred to their sacred leader as the Dragon, in exactly the same way, the priesthood of the sun or of the sun-Wuotan near the Aar (ar) called themselves "Armanen." Now the dragon fight of Balder-Sigurd also becomes clear, for he brought the sun cult to victory over the dying fire cult—he slew the dragon, that is, the chief Salman (high priest) of the fire cult, i.e., the cult itself,

and established the sun cult in its place. This was a significant development in the history of culture—the transition to a higher religious system. Memories stemming from the fire cult created a new symbolic animal figure for us, likewise still as an original glyph, namely the "Fanisk" (Phoenix), fig. 116. The Fanisk symbolizes the sun, which annually regenerates itself from the ashes (of winter)—("fan" = third word stage) destruction; isk (asf) = origin; thus: newly arising from destruction—by the sun eagle, as Fanisk, burning itself, thus performing the baptism by fire of the fire cult upon itself, consecrating itself. The sun or light cult, therefore, was not able to completely banish the fire cult, but—as both religious and cultural history up to the present day confirm—it adopted a significant part of its legacy as the sun-Wuotan became the sole ruler in Asgard.

A very similar cultural struggle—the mythologists call it the "War of the Vanir"—took place when the element of water challenged the dominion of the sun, the light, and the air. But the Aesir and Vanir made treaties, and Mimir-Wuotan, that is, water and light, now together rule the elemental world, while primordial fire, as an apolar balance, has retreated into the esoteric background. From that point on, in the various cults of the Ario-Germanic peoples, a fluctuation can be observed regarding the predominance of light or water; while the Germans gave precedence to the cult of light, among the Celts—in Druidism—a predominance of the water cult can be observed, despite an otherwise identical basic outlook. The animal-symbolic original glyph for the element of water is the lindworm, fig. 111, to which the fish joins as the "world whale" (world death fish = destroyer) or as the two fishes ("tuo isk") of the zodiac, and the Midgard serpent as corresponding glyphs. If in ancient times the "Armanenschaft" (Armanen order) had almost completely displaced the "Salmanenschaft" (Salmanen order), so that the latter led only a shadowy, secret existence, shunned as an evil sorcery, still a priesthood of the water element was never able to establish itself independently against the Armanenschaft and always remained subordinate to the Armanenschaft as the higher power. Therefore, no equivalent name like "Salmanenschaft" arose for the priesthood of the water element, since it always remained attached to the Armanenschaft.

Even less could an independent priesthood of the Earth (Gea, Artha, Jördis, etc.) arise and acquire a distinctive, identifying name, since it was even more dependent on the Armanenschaft than the priesthood of the water element (Hnikar, Mimir, Iso, Isa, etc.), as the Earth (Artha) was considered a passive element, which was particularly under the positive influence of the other elements, especially that of light. Its animal-symbolic original glyph, for this reason, cannot be recognized as a meaningful designation of the Earth (Artha) itself, but only as a mark of life on Earth, which appears dependent on the sun, for which reason the Kalic word-symbol for it is the "lion" (lewe, lebe).[319]

Apart from these original glyphs, those of the animal circle (zodiac) must also be mentioned, namely the seven animals: fish, ram, bull, crab, lion, scorpion, and goat, to which, as anthropomorphic symbols, the water-bearer, the twins (Ask and Embla), the virgin, and the archer are added. As art objects, the urn—often appearing without the water-bearer—and the scales are also to be mentioned. All of these have already been discussed above.

As further animal-symbolic original glyphs, the eight-legged horse "Sleipnir" (Schleifner) of Wuotan should be mentioned, whose "eight feet," "eight of the mover," are meant, and whose mirror image is found in the original glyph of the "Achtrod."

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[319] It must never be forgotten that all these symbols always have in mind the influence of the sun on the earth and, thus, indirectly symbolize the sun itself.

Furthermore, “Pegasus” (Hippogriff), which in Kalic breaks down into: “peg” = to carry (paghe = horse; “paggelen” = to pull, etc.), “pagt” (pact or contract), the One, Great, Ase; “us” or “os” is the personification of the preceding concept; thus: “Pegasus” or “Pegajos” = the bearer or the horse of the One, thus of the god or world-spirit, and therefore also of the skald or poet. Also, the four stags of the Edda: Dain = delusion (fire); Durathror = blow (light); Dvalin = sleep (water); and Duneyr = rectitude (earth).[320]

In addition, animal-symbolic original glyphs are also used to designate the solstices (Hul and Jul) and the equinoxes (day and night equality), which differ from the earlier symbols. Thus, as a symbol of fire for the summer solstice or the Hul, the lion appears instead of the dragon; for the spring equinox (light, sun, air), the eagle, phoenix, the winged horse, or Sleipnir (Schleifner) appear. For the winter solstice or Jul (water), the winged man (angel), the lindworm, the hydra, the sea horse (hippocamp), the water serpent (Midgard serpent), and the man (unwinged) appear. For the autumn equinox (earth), instead of the lion, the bull, the cow, or the calf appear, the latter especially as the “golden calf,” which was thus a very ancient glyph and not first invented by the Jews in the desert. These original glyphs therefore also correspond to the four symbolic animals of the Evangelists (Table II: The Quaternities).

But there are still other animal symbols that belong here as original glyphs: for example, the two wolves Sunilgarmr and Mundilgarmr, which, however, were also depicted in the form of lindworms, as can be seen on the portal of the Umermünster from the 12th century, in which an allusion to the element of water (clouds) may be recognized, unless—as is correct esoterically and therefore more likely—the Vanir-struggles are meant. Also belonging in this context is the “Fenrir’s wolf,” the hound at the Hel-cliff, from which “Cerberus” developed, the wolves of Wuotan “Geri” (the greedy one) and “Freki” (greedy, the destroyer, slayer), and the two ravens of Wuotan, “Hugin” (the one who fences in, remembrance) and “Munin” (thought).

With this, the series of original glyphs in all their various subdivisions is exhausted, and thus the firm foundation has been established to systematically build up the pictorial script of the Ario-Germanic peoples based on the results of these arrangements. This pictorial script, for us, the epigones of an equally great as darkened prehistory of our magnificent Aryan people, is now no longer a mystery; it speaks like our alphabetic script, and—if correctly deciphered!—can significantly expand our historical knowledge in entirely unexpected ways. Since the pictorial script is primarily expressed in our coats of arms, heraldry is to be given special consideration, in such a way that I take the currently prevailing heraldic system as a guideline, to which the system of the development of the glyphs will be subordinated, so that this book will serve the heraldist as a handy reference work answering all questions about the meaning and interpretation of heraldic images. The symbolism of architecture and art is—due to lack of space—only treated in passing, but nevertheless the artist will also find his expectations not unfulfilled in this book. Perhaps later I will have the desired opportunity to provide a dedicated work on art symbolism within the framework of this series.

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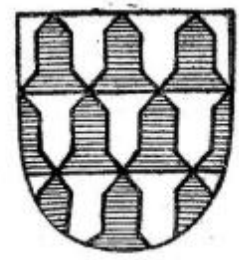
[320] The names, explained in Kalic: Dain = branch; the descendant; Durathror: d’ur atr or – the one who comes forth from the primordial, offspring; Dwalin: the twofold, water and light, Vanir and Aesir; Duneyr = the era of action, i.e., rectitude.

A E I O U
II.
Pictorial Writing in Heraldry.

"In God's name, amen. Since all things, as they occur in time, shift and pass away, because human memory is hindered by many events and cares, therefore the mind of man has devised that what happens among the ancestors should be preserved for recognition by descendants, either through writing or through true testimony. Thus, it remains in truth and eternal reliability."

— Introduction of an old document, communicated by Regierungsrat Dr. Bernhard Körner in the foreword to the second volume of his genealogical handbook of bourgeois families.



The Heraldic Fur Work

According to an old artistic tradition, every heraldic textbook begins with the "fur work" or "peltry," which is usually explained by its special status outside of color and metal, although the real reason lies in the well-known threefold division—coming into being, becoming, and passing away to becoming anew—which forms the basis of all Ario-Germanic institutions. Just as language, in the interpretation and application of the original words, is separated into three levels of order, and just as the runes are divided into three classes—the one-stroke, two-stroke, and three-stroke runes—so too is the fur work in heraldry divided into three specific groups: Kürsch (vair), ermine, and squirrel fur (Feh). This peculiarity is especially expressed in the fact that fur work is regarded neither as color nor as metal, which is why it can be placed both on color and on metal, or vice versa, without violating this otherwise strict artistic rule; for this reason, heraldists have called it "amphibious."

It is well known that heraldic art recognizes three types of fur work:

1. Kürsch or grey fur, also referred to as fehwammen;

2. Ermine; and

3. Feh, which is also called iron-hat feh.

Since pelts are particularly suitable for absorbing blows and strikes and for lessening their force, they were used to cover shields. This raises the question of why not more resistant pelts, such as those from wolves, bears, stags, or cattle, were chosen as shield coverings. Starting from such purely practical considerations, we would also like to understand why ermine was considered, and still is considered, a badge of princely dignity, even though, according to common symbolism, a lion's pelt would be much more appropriate for royal regalia than the fur of the shy, weasel-like ermine. The possible objection that ermine is notable for its elegance, while a lion's pelt is difficult to obtain, is not convincing, since it can be shown that extensive trade relations already existed in pre-Roman times, which could supply all the items needed for use and display.

Such and similar questions are answered by our mother tongue, which provides the desired clarification in its artistic expressions, and allows us to glimpse into a fairy-tale world of wonders, the existence of which the sober present can hardly imagine.

The heraldic keywords and technical expressions are all subject to the law of triple meaning, according to the orders of concepts:

1. Coming into being

2. Being or doing

3. Passing away to new becoming

The skaldic art of the "Kala" used this principle to conceal the secrets of the "High Secret Eight," by referring, both in speech and image, to a different order than what it appeared to suggest. One need only recall the example of the dog in G.-L.-B. Ar. I, p. 27, on this subject. The mysticism of the glyphs, as well as the secret symbols of the esoteric (High Secret Eight), was based on the Kala. The secret meaning hidden by the Kala was called the "veiled" meaning.

The very first keyword, Kürsch, seems at first to be untranslatable; yet, when broken down into the original words fur = skin and se = sun as the being, the animating one, it denotes the skin detached from the animal body, and in a broader sense, the detached enclosure, since the skin had enclosed the body. Through the Kala, therefore, Kürsch (fur-se) signifies the enclosed life and, as such, designates the broad mass of the people, the nourishing class. The term Grauwerk for Kürsch breaks down into the original words ge = to go, rau (ro) = rough, raw, and werk = to work, to grow, which again denotes the nourishing class and carries the meaning: "having arisen from the raw (the origin) and active."[321] The other term for Kürsch, Fehwamben or Fehwammen, splits into fe (fa) = to beget, fire, and wamba = bucket, nurse, embryo, "Ambet," "Furz," the enclosing or enclosed, and again means "enclosed procreation," so again, "the self-begetting people, the nourishing class." From this interpretation of meaning, it also becomes clear why Kürsch, Grauwerk, or Fehwammen in medieval clothing regulations was regarded as "common fur" and assigned to the peasant and bourgeois class, i.e., the "common man." Under this term, the general populace, the nourishing class, is to be understood, to whom those legal provisions paid their due. Kala made itself felt everywhere and in all sorts of forms, subjecting every expression of life to a quite

[321] An old legal formula reads: "Out of rough root produced," meaning from the primal root of the people, the peasant class. It designated everything that the people collectively produced during the time of the peasantry, excluding anything inherited, donated, etc.

uniquely symbolic law, which eventually became so refined that it solidified into misunderstood formulas and ceremonial practices.

Ermine, the noble, princely or royal fur, speaks as a glyph no less intelligibly. The trade names for ermine are armo in Old High German, hermelin in Middle High German, and in Latin mus ponticus or mus armenicus; the heraldic keywords in those same languages: armalein, hermin, and armenius. This is pure Kala, which, according to the High Secret Eight or esoteric teaching, resolves in the following components: ar or her = sun as a god-symbol (Aar, eagle), and min, men, or man = man. The name Armalein, which breaks down as ar = sun as a god-symbol, mal = sign or memory, and ein or in = inside, denotes "inner god-consciousness" or "inward remembrance of the deity." This points to the Armanenschaft or Semanenschaft, the learned class of the Germans, which as the intellectual flower of the people united the priesthood, scholarship, and rulership within itself and became the cradle of the high nobility. The so-called "natural ermine," referred to as Dehem, breaks down as ve (fe, fa) = to decide, to judge, and hem = home, homeland, so it means: "judge of the secret or native law," of the Feme, which likewise belonged to the sphere of activity of the Armanenschaft, thereby designating it as the ruling class.

The solution to the term Eisenhutfeh is no less surprising, as it confirms the view expressed by some heraldists that this has nothing to do with the concept of an iron hat or helmet (Morion). The term Eisenhutfeh resolves into is = ice as the standstill of life, fe = sun as the being, the animating one, hut = to conceal, to protect, and fe (fa) = to beget; thus, it means: "The life at a standstill conceals coming procreation." This points to the third estate, the warrior class, which is not to be understood as a military caste, but as the collective of the surplus-born, who had to leave in order to prevent overpopulation, in other words: those who had to pass away in order to arise anew elsewhere.

If the meaning of heraldic peltries as glyphs is already clearly recognizable in these results of word research, it becomes even more apparent when one attentively traces the origin of the heraldic-pictorial manner of depicting these peltries, which, pictorially veiled, illustrate the concepts veiled in words. Thus, Kürsch (grey fur, Fehwammen) is depicted in an apparently natural form as scale-shaped, ruffled sections, which are interpreted as the individual Fehwammen and are arranged either in a scale-like fashion (fig. 117) or in pales (fig. 118) in the field. Sometimes the individual patches also appear adorned with the tips of the animal's tail (fig. 119), but this already belongs to the period of decline. Later periods interpret these little tails as ermine tails and even replace them with heraldic ermine tails (Armanen sigil), a way of depiction in which this fur is referred to as Hermelinkürsch (fig. 120). Such combinations can no longer be considered glyphs, since they belong to the post-Armanic period of heraldry, when it had forgotten its old esotericism and worked only with exotericism. However, this does not mean that such combinations are unheraldic—this should be especially emphasized; they simply cannot be read glyphically, but can still be genuine, old Kürsch without those additions. They also have their glyphic significance; these non-glyphic additions can serve as special distinctions for a younger line or have been added to the old, traditional coat of arms for some other reason of a later date. But if one looks at the scale-shaped representation of Kürsch, it is easy to see that this U-shaped marking has little similarity with the natural pattern of the fur; rather, it corresponds to the form of the "ur" rune (fig. 121), the archetype of the letter U, an interpretation that was indeed given to the natural texture of the real fur in order to be able to use it glyphically. The "ur" rune, however, indicates that the Ing-fo-onen, the originating tribe that arose from the "Ur," means the primordial people and as such forms the foundation of the state. Accordingly, wherever Kürsch

(grey fur, Fehwammen) is shown in a coat of arms, it always denotes glyphically and heraldically an original tribe, a primordial lineage, or a primordial place and, as a glyph, supplements or confirms the veiled meaning that is included in the name Ing-fo-one.

If the hieroglyphic-heraldic depiction of Kürsch still more or less resembles the natural appearance of this fur, the heraldic ermine, by contrast, appears much more divergent from the natural. The pure white or silver field is covered with quite distinctive glyphs (figs. 122, 123, 124), which are called heraldic ermine tails in exoteric terms, but in esoteric terms mean the "Most Holy Armanen Sigil," the sign "Ar-mal-ein." This sacred sign shows as its head either three cloverleaf-arranged balls (fig. 122) or three cloverleaf-arranged lozenges (figs. 123 and 124), which seem to grow from three root-shaped points and indicate the double triad. The mythic-mystical world tree Yggdrasill grew from three roots, the rough roots, and this Germanic tree of mankind had three branches, namely the Ing-fo-onen, the Armanen, and the Jit-fo-onen. This was the "Ar-mal," the solar or deity sign, which the Armanen or Semanen inwardly concealed within themselves, using their higher knowledge and spiritual wisdom for the good of the whole people, but intended to protect it from profanation through the "High Secret Eight." Therefore, the Armanen sigil, under the veil of the word Ar-mal-ein (sun as god—remember—within), concealed the Armanen formula: "Remember the sun of the deity within you." For the same reason, exoterically, the ermine became the symbol of sovereignty for princes and kings. The Armalein glyph as heraldic ermine in the coats of arms and the natural ermine on the princely mantle each became, in its own way, the speaking symbol for the dignity of the Armanen, without the heraldic ermine having to imitate or represent the natural one. Both were independent glyphs and unrelated to each other. Thus, in coats of arms, the heraldic ermine appears, and the natural one on accessories, such as the mantling, princely mantles, coronation caps, etc. Confusions are rare, and, when they occur, are always noted; they arise from the post-Armanic period of heraldry, mentioned above regarding Hermelinkürsch. The Dehem (fig. 130) as natural ermine forms an apparent exception, as the figure called, exoterically, the ermine tail, esoterically corresponds to the fire rune (fig. 125). This also contains the concepts of judgment and home, and means: fire, as the primordial fire-god, as the decisive, thus the judging, in the homeland or according to native law. The heraldic ermine is always shown as black on white or silver (fig. 128), so that the glyphs with which the field is scattered appear black. For counter-ermine, the coloring is reversed (fig. 129), i.e., white on black. Occasionally, golden ermine or counter-golden ermine appears, when, instead of white or silver, gold is used. As a rule, however, the ermine glyph is depicted in black, which points to the concealing, veiling darkness of the High Secret Eight (esoteric), which encloses this sacred sign as a sigil. The white field refers to the foundational law as the spiritual basis of every development—not a human law, but the natural primordial law was meant, as well as the esoteric knowledge of the process of development (white = uith = spirit, law, knowledge, to know, i.e., to decide, to judge, etc.). Thus, white, as the sunlight that unites all seven colors, means "highest recognition," and black, which conceals all color, "deepest investigation" in esoteric consideration; the Theontium and Daemonium of color. The silver field (silver = zeolvar, zelvez, zeluez, zilver, etc., resolves as zil = the goal, i.e., the attained, the produced, ver, vir = fire; thus: fire-produced; esoterically: god-created) points to the god-created field of action of the Armanen order, i.e., the people. These are probably the most important, though not all, relationships and meanings that the ermine has as a symbol, hieroglyph, and sacred sign, whose various solutions always converge on one point: that the Armanen or Semanen class was the ruling estate of the Germanic people, which had taken the spiritual assets of the people into the "High Secret Eight," in order to preserve, nurture, and increase them.

The third heraldic fur, Eisenhutfeh, is no less interesting in its glyphic representation, which, both in color and in design, seems to be the most reluctant to be regarded as a fur in the naturalistic sense. As with Kürsch and ermine, the field is covered with the Eisenhutfeh glyph. The only difference is that, through a peculiar helmet-shaped interlocking of lines, the figures repeat and interlock, creating a kind of wallpaper pattern that seems to defy all interpretation. But if you isolate one of these figures, you can easily see that it consists of a lying “is” rune[322] and two opposing “figi” runes, namely a figi- and a zilgi-rune, which together create a glyph, colored blue, that is referred to as Eisenhut (iron hat/helmet) (Fig. 126). This combination figuratively means the same as the keyword Eisenhutfeh itself. The three runic signs, read simply, give the word "Is." They enclose blue color; blah means to watch, and wachen is “to be on guard.” Read glyphically, this yields Ishut, i.e., ice-hat or iron-hat. The whole was called Feh, from feh (fech, fach), which apparently referred to the panel-like division of the figures, but veiled “fechen”[323], i.e., to separate, to wander, but also to beget. Thus, in this glyph, the keyword itself is clearly legible and solvable, whose interpretation was already given above. The great variety in representation, however, has caused considerable confusion, and not everything called Eisenhutfeh actually is. The wavy or bell-shaped feh is created only with wavy instead of angular lines (Fig. 127) and is otherwise identical to the former. It is also irrelevant whether it appears in the usual arrangement as common Eisenhutfeh (Fig. 131), inverted bell feh (Fig. 132), or pale feh (Fig. 133). The wave feh (Fig. 134), however, is not Eisenhutfeh, because the “is” rune is missing and the “figi” rune alone forms the pattern; for this reason, it requires a completely different reading and solution, which we will discuss later. In addition, there are a great number of feh glyphs that are also arranged in a wallpaper-like pattern as with Eisenhutfeh, and, derived from fech = fach (compartment), are called feh. However, they have a different origin and can therefore no longer be regarded as fur.

For the sake of completeness, it should be noted that although sable is also used heraldically, it is never considered as a fur in the sense of Kürsch, ermine, or Eisenhutfeh, but merely serves to poetically designate the black color. For example, the two black fields in the Hohenzollern coat of arms are referred to as “formed of sable.” A curiosity is that Ulrich von Lichtenstein, during his journey of courtly love as Lady Venus (properly: Fene or Fenussin), carried a shield of ermine whose two bendlets were formed of sable. Such exceptions are considered non-heraldic occurrences that deserve notice only as curiosities.

The Other Feh Patterns (The Heraldic Wallpaper Patterns)

It has already been mentioned above that there are other Feh glyphs, which are arranged in a wallpaper-like manner similar to Eisenhutfeh and are derived and named from Feh as “Sedy” or “Fach,” and are no longer to be regarded as fur or peltry. The distinguishing feature of this type of coat of arms is that, in a wallpaper-like manner, the same glyph is repeated endlessly, running to the edges of the shield without termination,

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[322] It should be noted that here the “is” rune appears lying down, thus actually as the “tel” rune. But since the “tel” rune cannot be pronounced, it is considered the passive counterpart of the active “is” rune and is likewise pronounced as “Is,” but used in its passive sense. Thus, it designates the “underlying, perishing self”, which here refers to the “drifting sand,” the “Jit-fo-onen.”

[323] From this comes the figurative expression “fechten” for begging; e.g., a “fechtender Handwerksbursch” (a beggar-journeyman).

so as to form an endless surface of identical figures, of which the shield surface itself is to be regarded only as a section. It must always be remembered that not the outlined surfaces, but the lines which border those surfaces actually form the figures (square, lozenge, spike, spindle, etc.), and it is precisely these lines or strokes that must be read and, depending on the circumstances, counted and assessed, while the surfaces themselves are meaningless.

We now want to investigate the origin of this "Feh pattern" and derive its meaning from there. The heraldic Wolkenfeh (cloud-feh), fig. 134, consists only of touching, opposed figi-runes in horizontal rows. The figi-rune means: fal and fig = salvation and victory. The heraldic Sturzgegenfeh (inverted counter-feh), fig. 135, is formed solely from the same figi-rune and means the same as fig. 134. The heraldic Sinnenfeh, fig. 136; the heraldic Sturz-Schindelfeh, fig. 137; the heraldic Sturz-Spitzenfeh, fig. 138; the heraldic Wechsel-Spitzenfeh, fig. 139; the heraldic Sturz-Wolkenfeh, fig. 140; the heraldic Krückenfeh, fig. 141; and the heraldic Sturz-Wogen- or Wellenfeh, fig. 142, like figs. 131, 132, and 133, are formed from the figi- and is-rune and thus, in their meaning, correspond to Eisenhutfeh. All these heraldic figures also appear in various orientations and shifts, which, depending on the main direction of the row of figures (whether vertical, horizontal, diagonal right or diagonal left, as positive-active, negative-passive, pale or fesswise, see p. 86), appear accordingly influenced, while the coat of arms itself provides the basic meaning. However, when the figures appear individually and are counted in the shield—thus removing the character of the wallpaper pattern—different interpretations arise, to which we will return later with the (actual) heraldic charges.

But there are still other wallpaper patterns in heraldry and in pictorial script, which must be discussed and interpreted here. First, reference should be made to what was said above, p. 102, about the "Tetraktys." The Tetraktys, too, was expanded into a wallpaper pattern; the triangles that form the Tetraktys were extended over the shield and its edges, as already mentioned, forming a seemingly endless surface, of which the shield is only a section, and which, in symbolic heraldry, is referred to as "spickled" and counted by its rows. Thus, heraldic terms arose: three-rowed (fig. 143, 144), four-rowed (fig. 145), seven-rowed (fig. 146), nine-rowed spickled (fig. 147); then: spickled in two (or more) pale rows (fig. 148), ninefold spickled diagonally right (fig. 149), sixteenfold spickled diagonally left (fig. 150). The Spitzenfeh (fig. 151) appears in rows of spikes between—mostly colored—stripes. Now, as seen on p. 42, with the descending original glyphs, the triangle at the top is also called Triag (emergent life from rotation) or Speidel (living solar fire or life from solar fire), which original glyph, fig. 16, is alternately connected both in the Tetraktys and in the spickled heraldic charges with the ascending glyph, the Drangh (dragon's eye or rotation to the highest) or the "Spit-Fel" (spirit of the sun fire, i.e., "ugh" = the highest), figs. 42, 43a and 43b, p. 61, the triangle pointed upwards, always alternately connected. This connection recalls the "Sigil of Salman," fig. 28; the "Tripas" (trefoil), fig. 27; and the "Deichselfechs," fig. 26a and 26b, p. 50, with which Speidel and Spickel offer the same meaning—namely, the salvation of spiritual-physical life.

Of similar meaning is the "Deichselfechs Feh" (Fig. 152)—although it is not actually known in coats of arms, it is well known as a wallpaper pattern and should certainly be considered when designing new coats of arms. Likewise the "Draughfeh," Fig. 153 (also not known as a heraldic example), which would also offer a fine Feh motif for new coats of arms. The glyphic solution arises from the corresponding descending and ascending original glyphs (see pp. 41 ff. and 59 ff.).

Just as, here, the Feh pattern developed from the descending and ascending glyphs of the triangle, so too such patterns were formed from those of the square. For their interpretation, one should refer to what was said about the descending and ascending Fyr glyphs, especially the explanation of the double glyphs.

As we saw there, p. 44, among the four-sided figures, first the "Syrdraugh" (dragon's fire-eye), Fig. 20, and the "Routha" (lozenge), Fig. 21, which is also referred to as a cube, in the same way, in the heraldic Feh pattern, we first encounter the "Syrdraugh Feh," Fig. 154a, and the "Rautenfeh" or "gerautei," Fig. 155. Modern heraldry distinguishes between cube, Fig. 156, and lozenge, Fig. 157, whereby the former forms a square standing on its point, and the latter a rhomboid, whereas old symbolism knew no such distinction, as cube and lozenge were equivalent symbols. Later, the concept of the cube (from Wurf: uarph = to cast/throw, i.e., to yield produce, hence harbist = harvest, autumn) became the symbol of the voluntary offering (that which is cast before the Halgadom), from which, in the course of time, the involuntary tax developed. The cube in the shield thus marked the "collector" of a Halgadom. Incidentally, the name of the castle Werffenstein on the Danube thus identified it as the seat of the collector for the Nikuzhalgadom (today St. Nikola), whose voluntary offerings in Christian times transformed into an involuntary toll (tax) to the Waldhausen monastery[324], and later degenerated into robbery and highway robbery, so that Werffenstein sank to a robber castle and was ultimately destroyed as such. If the rhomboid lozenge became even more slender, this figure was called a "Wede," Fig. 158, from wecken, aufwecken (uek, uak = to call forth), i.e., "to prepare for emergence," possibly in the sense of sowing seed[325] as the preparatory act for the coming harvest (car-uarph-ida), that is, the harvest (harbist) contained in the cast (uarph) or sowing (car), as the gift of the goddess (ida) of the earth. The "Wekenfeh" is again found in four directions, similar to the other Feh patterns already mentioned, namely as positive-active-male (vertical), negative-passive-female (horizontal), bar-lifelike (diagonal left), and bar, pelt, or concealed (diagonal right), whose positions in the shield are determinative for the main interpretation of the "Wekenfeh pattern," which must therefore be carefully considered in those old coats of arms that can still be regarded as pictorial script. For reasons of brevity, these four directions will not be mentioned further, since they always follow the same law in old, pictorially-scripted coats of arms.

Accordingly, the following four main types result for the "Wedenfeh pattern" or for "wede fields" (or shields):

"Is-bar-Wekenfeh" (heraldic: diagonally left, divided and lozenged), Fig. 159[326];
"Isbarf-Wekenfeh" (heraldic: diagonally right, divided or lozenged), Fig. 160;
"Telbar-Wedenfeh" (diagonally left, divided or lozenged), Fig. 161;

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[324] Waldhansen = Walthusen; that is the seat of authority of the Nikuzhalgadom, where the Armanen, or rather the "Ritaer," resided and from where they directed the customs and religious services. Here too, a monastery succeeded the Armanenschaft.

[325] This refers to the Mansfeld coat of arms legend: An emperor granted the ancestor of Mansfeld as much land as he could sow with a bushel of grain. He sowed so sparsely that he covered an entire county with the seed. When the jealousy of the courtiers objected, the emperor said: "What the man has sown, that is the man's field." Hence the name and the six red "Wecke" (lozenges) in silver in the Mansfeld coat of arms.

[326] Heart shield in the Bavarian royal coat of arms.

"Telbalf-Wedenfeh" (diagonally right, divided or lozenged), Fig. 162.[327]

The squares of the ascending glyphs, the "Syrog," fire-eye or square, fig. 36 (heraldically: quartering, quartered per saltire), and the "Fyrung," guidance or direction, fig. 37, see p. 60, where the interpretation of these glyphs may also be looked up, which is to be applied to the Feh pattern developed from them, also form the basis for Feh patterns—namely the "Syrogfeh," fig. 163, and the "Syrungfeh," referred to as "Schach" (see above pp. 64 ff. and 103 ff., magical squares). With reference to what has already been said above about the number relations of the magical squares (3×3, 4×4, 5×5, 6×6, 7×7, 8×8, 9×9), it becomes easy to recognize the meaning of the different types of heraldic chess patterns. The "ninefold chess" (3×3), fig. 164, belongs to Saturn, that is, the primordial three, and thus means emerging creation. The "sixteenfold chess" (4×4), fig. 165, is peculiar to Jupiter, thus belongs to the primordial fire and indicates becoming. The "twenty-fivefold chess" (5×5), fig. 166, belonging to Mars, magic, the Feme (secret tribunal), explains itself, as do the others, from number symbolism and the law of progression, to which reference is hereby made. The "eighty-onefold chess" (9×9), fig. 167, is consecrated to the Moon.[328]

Chess is usually only two-colored; if it is three-colored, it is described, e.g., as "chequy of red, black, and gold" (not "gewürfelt" [dice-patterned], as is often mistakenly blazoned), fig. 168.

But just as the cube, fig. 156, developed into the lozenge, fig. 157, and the "Wecke," fig. 158, even into the spindle, so the "Fyrung" (chess) developed into the "Schindel," sig. 169, and the "Scheit," fig. 170. "Schindel" resolves in Kalic as: 's-chind-el = the child of god or sun, i.e., that which has come from the sun's fire or sunlight, which simply must be its "child." "Scheit" resolves in Falic as: 's ceit = kind, sort, thus: division, distinction. Here too, the direction is decisive for interpretation. As Feh patterns the following should be mentioned: in two rows, eight times "schindled" (heraldically: divided and seven times split), fig. 171; in three rows, five times "schindled," fig. 172; in four rows, sixteen times "schindled" (heraldically: divided three times, split fifteen times), fig. 173; in five rows, thirteen times "schindled" in the bar (heraldically: twelve times diagonally left and four times diagonally right divided), fig. 174.

In Kalic, these four "Schindel fields" would be resolved:

Fig. 171: "seven is one part," i.e., "Seven is only a part of the One" — Fig. 172: "Fyr is tuo tel"—the primordial fire ("Fyr" = fire, "is" = god, thus: the primordial fire) acts ("tue"), "tel" = to divide (what? says the color) — Fig. 173: is not solvable in Kalic and is thus not an old coat of arms — Fig. 174: "tuo-lif bar, fyr balk" = "Do (make), live (law = life, law), bar (life, birth, song, bier), fyr (god, fire), balk (to carry, hide, envelop)," i.e., "Live according to the law in which god is concealed"

Likewise, according to the old heraldry, the so-called "Scheite" are assigned the esoterically veiled meaning: — Fig. 175: "Is tuo tel" = The One (or I) does my part (heraldically: split, divided twice), but also: I (is) act to divide, or: I divide (I take part in something) — Fig. 176: "Is tri tel" = The One (or I) turn the "tel" = part, fate, etc.

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[327] f the "Wecke" is drawn even more slender, it is called a "spindle," but this already belongs to modern heraldry and no longer to the pictorial script.

[328] Heraldically, the 64-fold (8×8, ☿) chessboard pattern is most commonly used.

(heraldically: split and divided three times) — Fig. 177: "Is seven tel" = The One (I) act in the spiritual inner, i.e., I live in thought, I remember (heraldically: split, divided seven times) — Fig. 178: "Tuo is fem tel" = I act with might, or: I struggle mightily, also: I resist powerfully, raise a powerful objection (heraldically: split twice, divided five times) — Fig. 179: "Tri is niun tel" = I (the One) can form the qualities, i.e.: I can carry out what is willed (heraldically: split three times, divided nine times) — Fig. 180: "Fyr bar tuo lif balf" = "Live the life of fire concealed," i.e., hidden wrath (old heraldry: forty-eight times divided diagonally right; new heraldry: twelve times diagonally right and four times diagonally left divided).

In these examples, which can easily be supplemented according to the law of progression (one to twelve), it becomes clear that the "Schindelfeh" relates to esoteric-spiritual (spiritual) matters, while the "Scheitfeh" suggests exoteric-physical (material) things, as the concept of "Scheidung" (separation) already calls to mind a "decision," whether judicial or combative.

A variant of the "Schindel" and "Scheitfeh," or, as some believe, of "Schach" (chequy), is found in the "Mauerfeh" or "Tegelfeh," which seems to resemble a block wall but is composed of a number of elongated rectangles, which, as individual figures in pictorial script and pictorial language, are called "tegel," meaning stones or seals, and played a special role particularly in the Feme (secret court); "Fem-tegel" (five seals) meant "Feme-secret." In popular speech, the word "eintegeln" still means to intrude into someone's secret. As a full figure, filling the entire shield in a wallpaper-like pattern, the tegel or wall pattern rarely, if ever, occurs, but it does appear for filling individual parts of the field, where, as a wall, it suggests the concept of concealing a secret, and is influenced by the four directions just like other Feh patterns. Thus, we have: — Fig. 181: Tegel or Mauerfeh (heraldically: a wall, horizontally jointed or "stony"); in Kalic it means: "tel, tegelt" = part of a secret, a share in a secret — Fig. 182: Inverted tegel or Mauerfeh (heraldically: wall, vertically jointed or stony). Kalic: "is tegelt" = "I, secret," i.e., I am hidden (incognito) — Figs. 183 and 184: Bar wall or tegel pattern (heraldically: diagonally left, masonry). Kalic: "bar tegelt" = mysterious birth, mysterious life — Figs. 185 and 186: Balf wall or tegel pattern (heraldically: diagonally right, masonry). Kalic: "balk tegelt" = concealed secret.

Masonry appears in many combinations with other heraldic charges, in which cases it is to be interpreted and read according to the meaning given here, combined with the interpretation of the accompanying images.

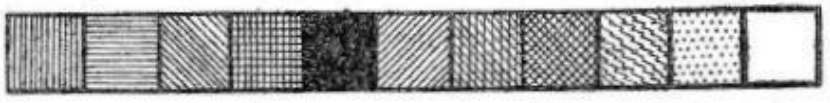
With this, the Feh patterns—as far as they are relevant in heraldry—are concluded, though they are by no means exhausted, considering their presence in ornamentation as wall, book, or other decorations, where they have found unexpectedly wide application as signs imparting blessings, for the ancients symbolized everything, everything spoke and conveyed a blessing-inspiring greeting to the observer. The wall decorations of the Alhambra, for example, offer in this respect an inexhaustible treasure of "speaking" ornamentation, as do the ceremonial vessels of the ancients and their other decorations. Only since the 15th century has ornamentation fallen silent and lost its character as pictorial writing, almost simultaneously with heraldry.

To give just a few examples of such—non-heraldic—Feh patterns, the following samples will suffice — Fig. 187 and 188: An ancient Egyptian hall ceiling, which depicts the Fyrfos alternately with fire-flowers in a wallpaper-like manner. Even the coloring already shows the basic rules of heraldic tincture, which we will discuss in

detail in the next section. The Fyrfos is formed from fire cords, and the blossoming of the fire-flowers symbolizes the birth of the sacred fire or the fire-god Agni — Fig. 189 shows the lozenge pattern, fig. 155, with inlaid Fyrfosen and fire-flowers or lotuses scattered above it, in a meaningful allusion to how sunlight (ar) is brought forth from water (uan) by the sun's fire (al) — Fig. 190 again shows the Fyrfos in crossing lines, in ascending (bar) and descending (balk) directions, symbolizing constant becoming and constant change — In fig. 191—an Indian motif—the six-pointed star (Salman's sigil) appears with the Tetraktys in a meaningful way and in almost correct heraldic tincture, an example of how Indians also used color to enhance the line figure. Here, too, the interpretation is very easy to determine, and after what has been said, no further explanation is needed — Fig. 192 shows the same six-pointed star (Sigil of Salman) without the Tetraktys, as "Salmanfeh," which would provide a beautiful motif for new coats of arms — Likewise, fig. 193 shows the "Achisternfeh," which develops from the eight-pointed star. This pattern is derived from Arabic motifs—which, however, fully correspond to the laws of Ario-Germanic symbolism—and ranges from the six-pointed star up to the sixteen-pointed star, as the lines that form a star point are always extended beyond that point to join with other lines, repeating the central star. The spaces created by the intersecting lines were then filled with other symbols in ornamental design, from which the seemingly limitless variety of forms in ancient ornamentation unfolded.

How much, however, Oriental, Moorish-Arabic, Indian, Japanese, and even Greco-Roman ornamentation can be traced back to a common origin with Ario-Germanic and Celtic, which is none other than Ario-Germanic esotericism or secret doctrine, will be demonstrated repeatedly in this book.

Color Symbolism and Heraldic Tincture



a b c d e f g h i k l

Red Blue Green Black Black Purple Brown Metallic Natural Gold Silver

Since, as already mentioned, we wish to follow heraldic systematics in the arrangement of the material here, it is appropriate, after the glyphs of the fur patterns, to discuss color and its symbolism—in heraldic terms, "tincture." As can be seen in Table I, column 17, the color scale—which, in the rainbow, already impresses itself upon human observation—also belongs to the realm of mythical-mystical-magical investigations, to which we will pay deeper attention in G.-E.-B. Ar. 7 "Armanism and Kabbalah," while here we can only address color symbolism as required by pictorial script in heraldry.

In old heraldry, there were only four basic colors: red, blue, green, and black, and two metals: gold and silver, which could also be represented by the colors yellow and white; in such cases, however, yellow or white count as those metals. Only pure, full colors were chosen; broken or mixed colors were not allowed. In the period of decline, other colors were added, such as: purple, brown, natural color, iron color, earth color, and shadow color. However, it should be noted that purple was only rarely used as a shield color, and typically only appeared with crowns, mantles, hats, coat linings, etc.

It has already been stated above that colors were used to fill the empty spaces created by glyphs and runes, so that the lines of the runes and glyphs would be more easily recognizable from a distance by being highlighted in striking, vivid colors. Therefore, only sharply contrasting, vivid color areas could touch each other. From this simple necessity arose the heraldic rule that color should never be placed on color, nor metal on metal, but always color on metal or metal on color.

Likewise, all colors and metals are of equal value, and none is to be regarded as higher or lower than the other, because even in the rainbow colors none appears before or after another, since all seven together make up bright sunlight, with none—no matter which—allowed to be missing; thus, the equality of the seven, which are equally united in the one, like sunlight. Since white unites all colors in itself, it is—esoterically! not heraldically!—the noblest color; white symbolizes sunlight, and therefore the "highest recognition" as Theomium. Black, which conceals and suppresses all color, is the Daemonium of color. As the counterpart to white, black says: "deepest investigation"; in lower exoteric symbolism, white means: law; black, on the other hand: sword; also darkness, concealment, secret. And yet, or rather precisely because of this, there was and is an esoterically founded color symbolism.

A remnant of that old color symbolism could still be seen in 15th-century heraldry in the practice of indicating colors in unpainted (not colored) coat-of-arms representations by means of planetary symbols, which were drawn small into the field to specify the color. Thus: ☉ gold, ☽ silver, ♂ red, ♃ blue, ♀ green, ♄ black, and ☿ purple. Later—even Siebmacher refers to this—colors in the fields were indicated by the initials of the colors or metals: g or G for gold (yellow), w or Weiß for silver, r or R for

red, bl or Bl. for blue, s or S for black, and a small linden leaf indicated green. Black was already then in copperplate and woodcut often given fully black or hatched. In the first third of the 17th century, the hatching still used today came into use, Fig. 135: vertical hatching (a) indicates red, horizontal (b) blue, diagonal right (c) green, crossed vertical and horizontal (d) black (which may also be shown solid black, e), diagonal left (f) indicates purple, vertical crossed with diagonal right (g) indicates brown, diagonal right crossed with diagonal left (h) indicates iron or steel color, and the unattractive diagonal right "zigzag" hatching (i) indicates the non-heraldic natural color. The other hatchings for "ash color," "flesh color," "blood color," "water color," "earth color," and "orange" are here omitted as just as unheraldic as unnecessary. Gold or yellow (k) is marked by dots scattered irregularly over the field, and silver or white by a blank field (l).

Since the old color symbolism, determined by the Kala (hidden meaning) of the color designation words, is to be discussed here, let a seasoned heraldist, O. v. Hechingen, have his say. From his solid treatise "The Colors of Our Coats of Arms," the following excerpt is offered here. He writes, among other things:

Originally, medieval shields, like the old Germanic ones, were not—as later—mere ornamental showpieces, but real weapons, battle shields. Their practical purpose was to make the bearer recognizable from afar to both friend and foe. For this, only strong, highly visible colors were suitable. The shield design, in order to be effective at a distance, had to use a color that contrasted as sharply as possible with the background, and likewise, where the shield was divided into sections by lines, these fields had to be made recognizable by bold color differences. Thus, two colors were required for each shield; more would have diminished the effect.

Accordingly, in the oldest heraldry, we already find the rule stated that only the following six pure, unmixed colors may be used in coats of arms: white (or silver), yellow (or gold), red (only vermilion red), blue (only medium-bright), green (only grass-green), and black. The medieval preference for the sacred number seven added a seventh color, the (rarely used) purple. Furthermore, it was and is permitted to depict human body parts in natural color, and in addition, the helmet above the shield may be colored iron-grey.

A second heraldic color rule very rightly requires that, without good reason, a coat of arms should not contain more than two colors, and that one of these must always be a "metal," i.e., silver (white) or gold (yellow). Whoever's shield lacked a "metal"—for example, showing black alongside red, or a blue eagle on green—had, in the medieval view, a "miscolored" coat of arms and "did not belong among proper people." A shield with only a single color was not considered a true coat of arms at all and could only be seen as the bearer's incognito. On the other hand, anyone who used more than two colors—for example, a shield divided horizontally into black, white, and red—betrayed, according to strict judgment, instability and excess, the opposite of the especially praised virtues of steadfastness and moderation in the Middle Ages. "The more colors a shield has, the less the coat of arms is respected." Where an old coat of arms does show more than two colors, as in the case of the burgraves of Nuremberg (a black lion in gold, surrounded by a border checkered red and silver), it is almost always the result of an original combination of two coats of arms into one.

It is also noteworthy that, at least in the 14th century, a field (shield background) of "metal"—for example, a black eagle on gold—was considered more noble than a golden eagle on black. The use of gold instead of yellow was for a long time reserved

only for those armigers who had received the accolade of knighthood. The German knights of the Teutonic Order were entirely forbidden to use gold and silver in place of yellow and white.

A third heraldic color rule finally determines that the "armed parts" of animals—their claws, tongues, tusks, etc.—and likewise subsidiary parts of other figures, such as the fruit of a tree, should show a different color than the main figure.

These rules were observed so strictly that only a single exception in the Middle Ages was recognized: the coat of arms of the Kingdom of Jerusalem, which displayed, in silver, a golden cross surrounded by four small golden crosses in the corners. This color violation was explained by the fact that such an extraordinary feat as the conquest of the Holy City by Godfrey of Bouillon required an extraordinary coat of arms. Similarly, the papal gold-silver (yellow-white) may be explained by the desire to have something unusual. Only with the decline of good heraldry in the 16th century did people begin to place color next to color (instead of next to "metal") in coats of arms and to tolerate "natural" heraldic colors like gray, brown, and violet—a leniency that took its bitter revenge through the unattractiveness of such arms, just as the simultaneous adoption of "natural," i.e., un-stylized, figures did. A glance at the arms of exoteric republics suffices to acknowledge this claim as true.

Within the framework set by the heraldic color laws, the choice of coat of arms colors was always unrestricted. However, it would be a serious mistake to assume that personal preference for certain colors or their symbolic meaning played a decisive role. This is completely contrary to the medieval mindset, for which the personal was always subordinate to the general. It would be even more incorrect to apply today's interpretations of individual colors to old coats of arms. Although color symbolism was known early on, it constantly changed over time and differed significantly from that of today. For example, red was not the color of love, but of bravery; green was not that of hope, but of love. Here are just a few pieces of evidence for this fact.

The French herald Clement Prinsault explained in 1416 (here and in what follows we primarily follow the excellent "History of Heraldry" by Gustav A. Seyler, Nuremberg: Bauer and Raspe, 1885) the meanings of the colors as follows:

Gold: nobility, majesty;
Silver: honor, purity;
Red: bravery;
Blue: goodness;
Green: love;
Black: mourning, wealth;
Purple: abundance, wisdom.

The German master Atswert, around 1440, interpreted gold as "Lady Nobility," red as "Lady Honor," black as "Lady Loyalty," blue as "Lady Steadfastness," green as "Lady Love," and white as "Lady Moderation." Barthol Clamorin in Meissen, around 1590, comes closer to modern understanding, stating: white means purity, yellow wisdom, red love, blue majesty, green hope, black gentleness.

As little agreement as there was about meaning, scholars never agreed on the ranking of the individual colors. The Italian Bartolus de Saxoferrato (1359) considered gold to be the noblest color, then red and blue (these are also the colors in his own coat of

arms, which Emperor Charles IV granted him). The Englishman Johannes de Bado Aureo, also a herald, placed the colors in the following order of value: white, blue, yellow, red, green, black; while the honest German armorial poet Peter Suchenwirth at the same time considered black and white the best colors. The Frenchman Casfancus (†1542) again declared black to be the lowest color, but with a bow to the imperial arms, conceded that a black eagle in a coat of arms was more noble than any other color, for black had greater power and effect than the other colors.

From this, it can be seen that any attempt to apply color symbolism to old coats of arms is bound to fail. Nevertheless, one may say that in the creation of more recent coats of arms, color interpretation played a certain role of its time. But even here it will be difficult to prove this in each individual case.

Let us therefore set aside color symbolism and look for other reasons that led to the adoption of certain coat of arms colors. For the old lower nobility, who emerged from the knightly ministerials, in many cases the colors of their feudal lords were decisive when, in the 13th century, they adopted coats of arms and designed their own shields. Thus, for example, all the ministerials of the prince-bishopric of Strasbourg chose silver and red, just as the Schulenburg and Knesebeck, as castellans of the Brandenburg castle of Salzwedel, took their eagle's wing from the margravial coat of arms. The colors of city coats of arms also usually follow those of their lord; the imperial cities follow the emperor. If a family split into two lines, the younger either changed the colors or the design of the previous arms. The silver and red of the Polish eagle arms is a deliberate reversal of the Brandenburg colors. The red and silver bars of the Hessian-Thuringian lion in a blue field were certainly borrowed from another coat of arms, perhaps the Hungarian, since St. Elisabeth of Thuringia was a Hungarian princess. Emperor Otto IV created the Brunswick coat of arms—golden leopards on red—by reversing the colors of the English one; Duke Otto the Child derived the blue Lüneburg lion in gold from the Danish royal arms.

Another reason for the choice of colors was the family name. Thus, one occasionally finds green—which is generally rare in coats of arms due to its limited visibility at a distance—used as a "canting" (speaking) color in the shields of families like Wiesenbroich, Groeneveldt, and Wiesener. A golden "Ed" in red appears in the arms of the Golded family; a white or red castle as the arms of Weißenburg and Rotenburg. I even suspect that the coat of arms of the Swabian Counts of Hohenberg—a branch of the Hohenzollerns—which has so far defied interpretation, actually alludes to the name of the family's ancestral seat, Rotenburg (now Rottenburg am Neckar), even though it simply displays a shield divided horizontally: silver above, red below. This interpretation does not contradict the concise symbolism of the oldest coats of arms. Conversely, there are cases where, instead of the above, the coat of arms color gives the lord his name, as proven by the Counts of Rechberg-Rothenlöwen and Ungnad-Weissenwolf. The arms of the city of Strasbourg in Alsace, on the other hand, contains "speaking" colors: a red diagonal bar on silver. According to the legend of the arms, the silver refers to the old Celtic name of the city, Argentoratum, which was mistakenly connected to the Latin argentum, silver; the red bar is the "street" from which the city gets its German name, supposedly reddened with the blood shed by Attila on his march through the city. If this interpretation of the bar is a fable, the significance of the silver shield color is certainly not.

One further point deserves special attention: various peoples and regions display preferences for certain coat of arms colors, the reasons for which cannot be

determined. When Gustav Freytag, in his "Pictures from the German Past," occasionally calls blue the old favorite color of the Germans—without offering any proof for this—the German coats of arms at least do not support his claim. A very experienced heraldist, R. von Rettberg, has calculated that, during the heyday of German heraldic art, for every one green shield there are 11 black, 15 blue, 23 yellow, 24 red, and 39 white. The same authority rightly pointed out that, in general, German arms favor pairings of the three colors black, white, and red—the same as those in the modern German flag. The French and English, on the other hand, tend more toward red, yellow, and blue. Within Germany, Rhenish arms—generally closer to the French—predominantly display red-yellow and blue-yellow, Franconian arms are more red-white. The German-speaking Swiss, especially in the east (Rhaetia), show a remarkable preference for black-white. Of the 22 cantons, 6 use these colors. In a collection of 478 Swiss family coats of arms that I happen to have, the color pairing red-white occurs 163 times. This pairing is the most frequent in German heraldry overall: black-white 119, blue-white 56, black-yellow 55, red-yellow 49, green-white 10, green-yellow 1. Thus, among these, white appears 348 times, red 212 times, black 174 times, yellow 130 times, blue 81 times, green 10 times. The preference for black and white is especially striking here; in any case, they are distinctly more frequent than in other German regions.

Under these circumstances, I may well point out that the Hohenzollerns—whose family arms, as is well known, are a shield quartered in white and black—descend from a family known in Swabian history as the Burkhartinger, who already held various county titles in what is now Switzerland in the 9th century and are first mentioned in records with Margrave Eunfrid of Rhaetia (807–825), precisely in the region where the colors white and black are particularly prevalent! Whatever the reason for this preference may be, the serious white and black suit the very strict regional character of Rhaetia (Graubünden) perfectly.

So much for O. v. Hechingen, whose interesting study clearly demonstrates the mutability of color symbolism from the Middle Ages to the present. However, the color symbolism of the Armanic period—that is, the pre-Christian era, which is our focus—is something quite different, even though traces of it can still be seen shimmering through in the uncertain fluctuations of the post-Armanic ages. For colors, just as with number words (see p. 31 ff.), the root word must be used to determine their true meaning. This will now be briefly done:

Red: ruoth = justice; rod = council, wheel, cross, to decay; that's why the judge, and later the executioner, wore a red mantle or coat, and at the "blood court" the pronouncer of the sentence carried a red staff. Red is the color of fire, of the primal fire, Surtur-Wuotan and Donar (Asathor).

Blue: blaa, blah, plab, plaw, blauw, etc. = to watch (blahus, blashus = watch-house), to fertilize, to give birth, to beget; bloh = to enclose, "bloh-od" = sacrifice, blood, Pluto-Hades. According to Table I, Column 17, blue is the color of Wuotan of the Aesir, as god of light and air, thus the color of the sky, as well as the color of the encloser, the destroyer, of the Fenris wolf and of Pluto-Hades. Blue thus says: watch, but also: enclose, sacrifice, fertilize!

Green: gryn = to cry out (frejan = to cry), abomination, to burn; grined = scab, primal ground, burnt out. (Lohengarin = Lohengrin = the setting sun; "lohe" = blaze, "grin" = to burn); gereon = return, therefore: hope; gerun, gerafe = seeking council, seeking change, judgment; thus, green, though not in the strictest sense, is also dedicated

to Saturn, "who causes change," i.e., who brings forth new beginnings after decline. Traveling Völk therefore wore the "green garb," hoping for a turn in their fortune in a new homeland, which they had to leave because of misfortune (abomination). The green color "cried out" their misfortune. This is also an explanation of why "green" is so rarely used as a shield color: no one wanted to constantly proclaim their misfortune on their coat of arms. As soon as an Ist-fo-one became an Ingfoone, he shed the green garb and the green from his shield. Incidentally, it should also be remembered that the personification of destruction (as the devil) is called the "Green One."

Black: suart = sword, fu = sun, art = descent, thus: the sun sword; but also: suart = decline, dark ("fu" = under, "art" = earth, thus: the underworld, the dark, the hidden). Black is—not a color, as the Armanen well knew—but merely represents the dark, the lightless, the colorless, but through the "Kala" of the word it became the symbol of the expected light that breaks the darkness. That is why the eagle (ar) is black, and the sword (fuart) is indicated by black (fuart) in Falish, because the deeds to be hoped for from the sword still lie hidden in the darkness of the future. In higher symbolism, therefore, black is not the color of mourning, but of violet (as the Christian-Roman liturgy still applies today), although this color is not used in heraldry.

Yellow: ge-el (al) = to ferment = fire, thus: fire color; gel = lustful, thus: "Gellin" = Geilin = harlot, which is why prostitutes, "common" or "free women," had to wear the "Gellaken," i.e., the "yellow cloth" as a "speaking mark." Yellow is thus also the (astrological) color of Venus (her esoteric color is indigo), and according to the above and the laws of Kala, expresses "to desire" = longing.

White: wit, wyd, uit from "ait" (u-ait) = sun, hence: to shine, and wisjen, wisdom, and therefore: law, i.e., the certain (what is known), but also truth = arheit = essence of the sun. White is therefore the color of divinity, especially the female deity (Frouwa, Freva, Maria "Wise Woman," "Arkona," etc.), of innocence, of knowledge, of the wise, which is why the clothing of the wise (Armanen, skalds, bards, druids, priests, etc.) was white. White is also—not a color, as the Armanen also well knew—because it is the potency, the sum of all colors, it is the symbol of light itself, and as such, the symbol of all divine knowledge, of wisdom.

Gold: is derived from gelt ("ge" = to ferment, "ol" = spirit, "od" or "ed" = good), thus: spiritual fermentation for good or possession, and has always been consecrated to the sun, as its solidified, one might say frozen, rays. Thus the word gold is related to Geld ("money") and "gelten" ("to be worth"), and so its true symbolic meaning is dignity, value, majesty. But gold also appears with the old Aryan term "or," which today survives only in French ("or"), and "or" (ar) = sunlight; "ur" = being, the primal; "aurum" = the begetter, but also the begotten, the descendant (or-aks). Aside from its value as a measure of worth in all times, its further explanation as a symbol in heraldry is hardly necessary.

Silver: zelver, zilver, zeolvor: "zil" = begetting, the goal (what is achieved), "vor" = to lead, so in Kalic: goal-leading. With reference to white, which is clearly represented by silver, the meaning of silver is: that which leads to the goal of wisdom, but also like white: law, knowledge, etc.

These meanings of the colors, based on the root words and their use in the sense of the Kala, are—as with the Kala itself—ancient, and formed a part of the "High Secret Eight" or the secret doctrine of Armanendom. And since they are firmly rooted in

the language itself, this color symbolism founded upon them is also the only possible and correct one, and all later variations of it are nothing more than later degenerations that arose after the death of the old wise men.

The Heraldic Images as Line Figures

From the explanations about the "Feh" or fieldwork, it should have become clear that there are four main lines in pictorial script, or put differently, that there are four main directions along which lines are drawn across the field of the shield. These lines always present the is-rune in the sense of direction. — Fig. 193 (heraldically: Divided in red-gold): The is-rune, thus representing the "I-ness" as a positive-active-masculine-adept principle, in a sense signifying the "Adept," the strong assertion of the self in the sense of mastery. With the colors, this coat of arms says: "I, rightful descendant" or "I adhere to law." — Fig. 194 (heraldically: Divided blue, silver): The is-rune as tel-rune, thus the "self-ness" as passive-negative-mediumistic-feminine principle, in a sense as the "Medium," the gentle, enduring expression of self in the sense of dependency. With the colors, this coat of arms says: "My part is vigilance and knowledge." — Fig. 195 (heraldically: Per bend sinister divided black-gold): The is-rune rising in the "bar" position, thus the self in the ascending state of life (bar), which becomes the voluntarily followed law (the "oath"). With the colors, this coat of arms says: "Is bar fuart or" = "I live by the sword and for my descendants." — Fig. 196 (heraldically: Per bend divided green and silver): The is-rune sinking in the "balk" position, thus the self in the descending state of life (fortune, possessions, position, power, etc.), as "balf," which becomes the compulsion of fate (the "need"). With the colors, this coat of arms says: "Is balk gryen wyd" = "I sink, yet truth will triumph (returns)," or also: "is balf gerun zilver" = "I am hidden (concealed, veiled) or I sink, follow counsel which leads to the goal," or: "Is balk gryen wyd" = "I sink in horror and cry out for law."

From these four different is-runes, further connections arise, of which we will first consider those associated with the positive is-rune—namely, the tel-, bar-, and balf-runes—and recall what was said about the three crosses (see p. 87), as well as (Table I, column 8) how the first Logos is symbolized by the vertical in the circle (the is-rune), the second Logos by the horizontal in the circle (the tel-rune), and the third Logos by the is-rune combined with the tel-rune—thus, the vertical and horizontal crossed in the circle. The mystical ideas symbolized in these glyphs and runes carried over into heraldry, which—though veiled—still presented the great secret of the High Hidden Eight to those who knew.

Thus, in Fig. 197, we see the well-known Hohenzollern shield, heraldically described as "quartered in black and silver"; but by Kala it says: Is tel fuart wit = "I divide (or possess, command, dispose of) the solar nature (Armanen dignity) and wisdom (Armanen knowledge) in highest understanding and deepest fathoming." However, this Hohenzollern coat of arms also "veils" the Rose Cross (Fig. 5), since the border of the shield is always regarded as the circle "Touch Me Not" (to which we will return later)—thus, for the one who knows, this coat of arms rises above ordinary coats of arms to the level of an Armanen sigil, and this is made absolutely certain by the further highly significant circumstance that the deeply mystical Rose Cross is elevated by the colorless tincture in black and white (silver). Alongside the classical simplicity—the mark of old noble arms—it is distinguished by the fact that it unites within itself the two opposites or poles of color—between which the colors oscillate—white as the symbol of divinity and perfection (since the white sunbeam consists of the seven colors, all included within

itself), while black, which also darkens and silences all seven colors, is no less a symbol of divinity and perfection, namely, in the interplay of the powers of light and darkness as the Theonium and the Daemonium. This coat of arms, as an Armanen sigil that holds the balance between adeptness and mediumship, between light and darkness, says therefore: "Keep measure in all things." It also illustrates the ancient Armanen-hood of the Hohenzollerns in ancient times and thus the true Fem-word of the lineage, which still today serves as its motto: "To each his own" (suum cuique). Therefore, this Hohenzollern coat of arms is not only the sign but the sigil of the highest human and Armanen insight and spiritual power, and demands its recognition from viewers for its illustrious bearer; to this is also tied the Kala of the family name, for (G.-L.-B. Ar. 4, p. 27): In the oldest documents we read the name Hohenzollern in the form "Solra" or "Solra," which can be broken down into the root words: nfo (fa), ol (al), and ra; fa = to beget; ol = sun-fire, ol = spirit; fa-al = begetting sun-fire; fa-ol = begetting or creating spirit; thus fol = sun as creator-spirit or god, but also judgment (sentence), since the root "sa" in its third level also means to separate ("fa" = to separate, "ge" = to give: Säge = that which separates). Thus, the name Solra (Zollern) means: Decider of solar law, i.e., judge or femane (initiated).

This "Fyrung" (quartering or division) appears very frequently in heraldry—signifying guidance—but nowadays, people think the emphasis is on the four quarters and consider the crossing is- and tel-rune as nothing more than the borderlines of the quarters. Into these quarters, other images are then placed, usually with the images of the first and fourth, and the second and third fields, being the same, which again distracts attention from the cross itself, and thus the cross seemingly sinks into complete insignificance. In Fig. 198, heraldically: "per pale and per bend sinister in red and silver," we find the is-rune crossed with the is-bar-rune, whereby, as we saw above (p. 86), the eh-rune arises, which signifies law in the good sense and simultaneously "Eh," as the lawful union of man and woman. (The "The" is the rough root of the Germans.) With the colors, therefore, this coat of arms says, via Kala: eh ruoth wit = law, justice, knowledge. The opposite (Daemonium) of the eh-rune is the noth-rune, which signifies the compulsion of fate. Whoever does not voluntarily submit to the law (Eh), is forced by fate under the iron yoke of need or the compulsion of fate, the "Garma" (G.-L.-B. Nr. 4, p. 17). This is shown and stated by Fig. 199:[329] heraldically: "per pale and per bend in silver and blue," but resolved in Kala: Noth bla wit = Need (or compulsion of fate) preserves knowledge.

Thus, those "three crosses" on "Golgotha" or on "Calvary" (see p. 87 ff.) have now also moved closer to us heraldically, and we will encounter them again among the "field figures," where we will follow the further development of the cross up to the crucifix in its step-by-step progression. — Fig. 200: Heraldically: parted, per bend sinister in red and gold; Kala: tel bar ruoth geold (or) = My share of life is rightful descendants. — Fig. 201: Heraldically: parted, per bend sinister, gold, black; Kala: tel balk fuart geold (or) = Sunk into the earth (tel) are the sword-descendants, i.e., my sons are dead. — Fig. 202: Modern heraldry: per saltire, red and silver; old heraldry: sun cross, saltire or foundational cross, red and silver (see p. 39, Fig. 6); Kala: bar balk zilver ruoth; i.e., living and dying, law leads to the goal. This too is an Armanen coat of arms. — Fig. 203: Heraldically: eightfold gyronny in silver and blue; Kala: "Achtrod bla wit," i.e.,

[329] Heraldically, the coat of arms is read from top to bottom; in Kala, from left to right, like an alphabetic script (thus heraldically from right to left). Therefore, for example, in Fig. 199, the colors are stated heraldically as white, blue, and in Kala as blue, white. This rule will be strictly observed in this book.

"Honor the law, watch over the law (or wisdom)." This is also an Armanen or Femanen coat of arms, since (cf. p. 40, Table I, E. c. 8, Fig. 7) it has traversed all levels—as Mimir's head—founding all ancient wisdom, and therefore also presupposes the gift of prophecy of the wise, who is thus called as judge (Femane) also as a "guide to justice." Hence the name Achtrod = "Honor the Law." The name "Achtwort" derived from this comes from the period of decline and is unclear. As such, it is part of the arms of the Counts of Brockhaufen, now included in the ducal arms of Brunswick.[330] — Fig. 204: Heraldically: parted and quartered per bend in gold and blue; Kala: hagal bla geold (or) = I harbor the All (or Law) within me and watch over my descendants. For Hagal see pp. 49, 58, and 90, Fig. 24, as well as its demonic opposite sign "Hagel," which was considered a symbol of black magic, and which we see again in Fig. 205. Heraldically: parted and quartered per bend in gold and green. Kala: hagel gryn geold = "Destruction and horror imminent" ; this would be the truest anarchist's coat of arms! However, this heraldic image also allows another interpretation if we set aside "Hagel" as a symbol of magic and consider the tel-rune combined with the saltire (foundation, castle, sun cross, or Andrew's cross). In this case, this heraldic image or glyph would be: Gundtel or Burtel. As Gundiel, it would mean: "kona tel" — Mother Earth; as Burtel, it would be: "bur tel" — Farmer's land, that is, the parcel of land staked out during a land-taking. Since "kona" also means "queen" (kuneg), it could also directly designate the "king's share," which seems to be confirmed by the fact that the so-called Burgundian cross—which we will return to later—is also a saltire, a "castle cross." The Kala reading as "Gundtel" would then be: guntel geryn or = "Mother Earth brings the descendants back," i.e., the descendants of the emigrant Ist-fo-onen return to the old homeland; as "Burtel": burtel geryn or (geold) = The ancestral land (farm plot) brings about the return (of the emigrant). As "king's share" (earth, lot, fate), it would mean: "The descendant desires the king's share."

Regarding the following heraldic charges, Figs. 206–207, see what was said [above] about Figs. 45–63 to avoid repetition.

Fig. 206 (45): Heraldically: divided and half-parted in red, blue, silver; kalisch: kar ak ruoth bla wit (zilver) = Enclosed (withheld, denied) law will return; keep (guard) the law.[331] — Fig. 207 (46): Heraldically: half-parted, divided, red, silver, black; kalisch: ab kar af ruoth wit (zilver) fuart = The averted or alternative spiritual right knowledge (wisdom or the "Sal"[332]) lies in darkness (of the future). — Fig. 208 (47): Heraldically: half-divided and parted in red, blue, silver; kalisch: aff ruoth bla wit = Law arises from vigilant (living) wisdom. — Fig. 209 (48): Heraldically: parted, half-divided in red, silver, black; kalisch: vitri ruoth, wit, fuart = It separates law and rule into darkness, to be reborn. — Fig. 210 (49): Heraldically: upper right quarter gold in blue; kalisch: afkfyrtel or bla = Guard the fortune (well-being) of the descendants. — Fig. 211 (50): Heraldically: upper left quarter gold in black; kalisch: fuanfyrtel fuart-geold = Waning life turns back toward the origin (Ur). — Fig. 212 (51): Heraldically: lower left quarter ermine in black; kalisch: vidrir frytel armalin fuart = Approaching death, the Armanenschaft sinks into darkness. — Fig. 213 (52): Heraldically: lower right quarter blue, silver; kalisch: morfyrtel bla wit

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[330] Cf. coat of arms of the von Hegnow family, Switzerland: gold, blue — achtrod or (geold) bla =— "Respect for justice requires vigilance."

[331] Since this heraldic charge, as already mentioned, was also called "Hamar" in veiled (coded) language and as such was a clan mark, it can also be read in Kalisch as: hamar ruoth bla wit = Home-counsel well (right) guard (watch over) in wisdom.

[332] The suppressed Armanism versus victorious Christianity. This figure, as a glyph, is also read as "fal" = salvation.

= The darkening fades, guard the wisdom. — Fig. 214 (55): Divided and half-counter-divided, black, gold, red; kalisch: fyrstal, geold (or), ruoth, fuart = Fyrstal (i.e. fire-origin, primal source, symbolically the fire staff, on which more later). The origin of the striving for law lies in darkness or in the sword. — Fig. 215 (56): Heraldically: half-left and counter-divided, red, gold, silver; kalisch: (Prmon-Hirmon-Irmin, etc.) the descendants of Irmin, law and order, i.e., the law and custom of the Ing-fo-onen. — Fig. 216 (57): Heraldically: half-right and counter-divided in black, silver, and blue; kalisch: (fyrbok = fire-bearer), the bearer of wisdom keeps silence, i.e., the Armanen keeps the High Secret Eight. — Fig. 217 (58): Heraldically: left and half counter-divided in silver, red, and black; kalisch: (yr = the errant, the deluded, see G.-L.-3. No. 1, p. 19), misguidance in law and rule leads to downfall.[333]

Again referring to Fig. 218 (59): (horen, the horn) appears as the left spike or left flank spike, Fig. 222, as a quarter (Fyrtele) of the light or air cross, reporting the origin of something. Spis, synonymous with “Spieß” (spike, pin, needle; lat. acus); resolves in Palisch to “sa-pi-is”: sa = sun generating; pi - (pyr) fire; is = constant; that is: constantly generating sun fire, thus the “spike” as “Ger” (Gehr), the weapon of the sunny Wuotan, which is why the tip is also called “Gere.” But also with “Ed” “Spise” and “Gar” are synonymous, and even the old heraldist v. Querfurth uses “Ed” for “Spise”; “Ed” however derives from “ak” (akus), the “emerging,” thus “sun-born.” According to the four directions in which the tip appears heraldically in heraldry, so too are their meanings, namely as “Horn” = to generate, origin, “Sem” = judgment, “Sichel” (fihhela) = waning, dying, and Ybe (bow, the spiritual bow to rebirth) = resurrection. Therefore, Figs. 218 (59, 63), heraldically: red left spike in silver or Fig. 222: black left flank spike in gold; resolved in Kalisch: horen ruoth zilver = right (lawful, legitimate) generation leads to the goal; or: horen fuart or = generate sword descendants. – Fig. 219 (60, 64), heraldically: blue spike inverted to the middle in gold, Fig. 223 (60, 64), inverted spike silver in black; resolved in Kalisch: bla fem or Note the “Feme”, descendants! or: zilver fem fuart to the goal leads the “Feme” sword. – Fig. 220 (61, 65), heraldically: in black right silver spike; Fig. 224 (61, 65): green right flank spike in gold; Kalisch: in darkness wisdom is concealed or: rathgehren concealed the descendants (but also: the turning (of fate) awaits, concealed the descendants). – Fig. 221 (62, 66), heraldically: silver lowered spike in red; Fig. 225: in silver blue tip; Kalisch: ruoth wit ybe = law and rule will rise again; or: wit

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[333] However, already at the end of the Armanentum, these formerly esoteric meanings were pushed into the background by more sober readings and, as I would call them, “old-heraldic” interpretations, that is, they were replaced to some extent by exoteric interpretations. This old-heraldic reading concerning figures 206–217 is as follows: Fig. 206 (45): tel half is ruoth, bla, wit = Deciding (judging, dividing), I help maintain law and wisdom (or law). Fig. 207 (46): half is tel ruoth, wit, fuart = I help decide law and rule over (or despite) the darkness. Fig. 208 (47): half tel is ruoth, bla, wit (half = gradually) = It begins to separate from me the wisdom that preserves law; that is, injustice pursues me. Fig. 209 (48): is half tel ruoth, wit, fuart = I part with my law and wisdom into the dark Ur (primal source); that is, I recognize myself as defeated, I give up everything as lost. Fig. 210 (49): upper right quarter gold in blue = My right upper or divine guidance is watching over the descendants (to protect them). Fig. 211 (50): upper left quarter gold in black = Divine or upper direction (left = guide) of the descendants by the sword, i.e., the sword shall be the guide for my descendants. Fig. 212 (51): lower left quarter ermine in black = Noble-born sinks into darkness, or: darkened, sunken nobleman = refugee or the like. Fig. 213 (52): lower right quarter blue, silver = Vigilance is the right guidance of the wise. Fig. 214 (55): balf half bar fuart, geold (or) ruoth = Rising help for the undertaking, striving for the goal through the sword. Fig. 215 (56): half bar balk black, gold, silver = Half birth concealed seeks the goal (incognito; the coat of arms conceals the true status). Fig. 216 (57): half balk bar fuart, wit, bla = Helps to support life, sword and law guard. Fig. 217 (58): bar half balk wit, ruoth, fuart = Birth half concealed, law and right darkened (probably refugee).

bla ybe = wisdom preserved in rebirth, i.e. the darkened wisdom will rise again. In heraldry, the ascending spike is also called "Giebel," as one thinks of a roof gable, since the Kalisch of the word "Gibel" (giving divine wisdom, p. 98, note) has been forgotten. We will return to the gable with the plane figures.

Just as the Rose Cross and the Sun, Gund, Bur, or Syragen Cross split into the "quarters" (Syrtele), so too does the Achtifreuz or Achtort split into its "eighths" (Achtel). Heraldry calls such an eighth (aktel == emerging, created, or begotten) a "Ständer," modern heraldry "gère," and old heraldry "gir;" and gir = the one who goes (desires) and the vulture; "gère" again means: stander, salvation, and lap, i.e., shoot, sprout of plants, animals, etc. So, basically, the Ständer has the same meaning as the "Spise," but in diminished form, for according to number symbolism (p. 31 ff.) the One is the most powerful number, while all other numbers are only parts of the broken One (i.e., fractions), whose power decreases with the increasing number. (Thus, an eighth has double the value of 1/8, but only a quarter of the value of One). The picture-writing never used these "eighths" in the same way as the "quarters" (Fyrtele) and the "divisions" (Fyrungen, Führungen), all of which had their own particular names, and therefore none of the individual eighth parts of the Achtort were given such distinctive names. However, if one recalls what was said above, pp. 66, 71, about the phases of the sun and moon, the meaning of these eighths as phases becomes clear, with constant attention paid to the direction of the Ständer, shoots, wedges, or Gère, following the schema already applied to figures 45–48, 49–52, 55–58, 59–62, and which is most clearly reflected in the heraldic figures, Figs. 208 to 225. The eighth (aktel) is also never positive (adeptic), but always only passive (mediumistic) or applicable in the sense of dependence, in that it determines the relationship of descent or dependence. – Fig. 226, heraldic: right upper stander red in silver; falisch: originated from law and rule. Fig. 227, heraldic: left upper stander blue in gold; falisch: originated from supervised striving. – Fig. 228, heraldic: left upper flank stander black in silver; kalisch: existing in the darkening (passing) law. – Fig. 229, heraldic: left lower flank stander; kalisch: abominations conceal what is valid. – Fig. 230, heraldic: left lower stander, gold in red; kalisch: the striving for law has sunk (disappeared). – Fig. 231, heraldic: right lower stander silver in blue; falisch: sacrificed to dead wisdom. – Fig. 232, heraldic: right lower flank stander gold in black; kalisch: originated from germinating striving in darkness. – Fig. 233, heraldic: right upper flank stander silver in green; kalisch: originated from knowledge and hope.

To these heraldic figures, in which the is- and tel-rune, as well as the bar- and balf-rune, but also the eh- and noth-rune, the Hagal and the Hagel, aside from the other salvation signs and glyphs, even the one sigil (Hohenzollern coat of arms) appeared, let now follow those heraldic figures determined by the other runes.

The ar-rune has disappeared from coats of arms, as another glyph, the "Nar" (eagle) in its many forms, replaced it in acceptance of its function. The ar-rune would have to be depicted in heraldry as in Fig. 234 and be described heraldically: divided red and blue with golden right lower stander; old-heraldic: half bar is ruoth, geold (or) bla == assistance in life is to strive for law and do; falisch: ar, ruoth, geold (or), bla = the sunlight as god begets law, dignity, and life. The demonium of the inverted, sinking sun rune, Fig. 235, heraldic: divided in silver and red, with black left lower stander; old-heraldic: is half balk wit suart ruoth = I help conceal (cover) wisdom and law for the darkness of the future; kalisch: the sun of wisdom and law sinks into the darkness of the origin. – The ka-rune, Fig. 236, heraldic: divided in red and silver with left upper stander; old-heraldic: is half bar ruoth bla wit = I help originate law and living rule; kalisch: origination of law and living wisdom. – The demonium of the fa-rune, Fig. 234, heraldic:

divided in silver and green with black left upper stander; old-heraldic: half balk is wit suart geryn == half sunken is the law in night and in abominations; kalisch: ab ka (or: end ka) wit suart geryn = powerlessness of wisdom plunges into the darkness of abominations (mismanagement, anarchy).

In figures 238 and 239, the passive-mediumistic ar-rune is present, namely as Theonium, Fig. 238, and as Dämonium, Fig. 239. The former, Fig. 238, heraldic: half right-slanting and divided, red, gold, and blue; old-heraldic: half balf tel geold (or) ruoth bla = the concealed right of the descendants is preserved; kalisch: tel are geold (or) ruoth bla == the sun-part of the rights of the descendants is safeguarded. — The Dämonium of the ar-rune in the tel-position heraldically: divided, half left-slanting in red, blue, silver; old-heraldic: tel half bar ruoth bla wit = my share in right and law is preserved; kalisch: keep watch, right and wisdom are sinking. — Fig. 240, the ka-rune in the tel-position, heraldic: divided, half right-slanting, silver, gold, black, old-heraldic: tel half balk wit geold (or) fuart == my fate, sinking (denied) help of the law darkens the descendants; kalisch: tel ka wit or fuart = powerlessness of wisdom darkens the descendants, or: the power of wisdom collapses and desires the darkness of origin. — Fig. 241, the ab-fa-rune (Dämonium) in the tel-position, heraldic: half left-slanting, divided gold, black, red; old-heraldic: half bar tel geold (or) fuart ruoth = help the living! Fate demands sword-right! Kalisch: ab-fa-tel geold (or) bla ruoth = the powerless share is to be lost (desired) after forfeited (sacrificed) right.

The ar-rune in its two aspects as Theonium and as Dämonium in their bar- and balk-positions: Fig. 241b, heraldic: right, half divided, left-slanting, red, gold, black; old-heraldic: half tel bar ruoth fuart or == help allotted to the living right of the sword-descendants; kalisch: bar ar fuart ruot or = luck (living sunlight) rises from the darkness to the rightful (or law-) descendants. — Fig. 242, heraldic: left-slanting, below half divided, black, blue, silver; old-heraldic: bar half is fuart bla wit = life-help is for me in darkness (of fate, misfortune) watchful wisdom; kalisch: ab-ar bar fuart bla wit = the sun-life sinks into the (darkness of) origin, preserves the wisdom. — Fig. 243, heraldic: right-slanting, below half divided, red, gold, green; old-heraldic: balk half is ruoth geold (or) geryn = enveloping help (escape, concealment, hiding), I desire the right that returns; kalisch: ar balk geold (or) ruoth geryn == the ar (sunlight) is veiled (sunk), the spirit desires the returning right. — Fig. 244, heraldic: right-slanting, half left-divided; old-heraldic: balk half tel wit geold (or) fuart = sunk (lost, denied) help of the law desires the darkness of origin; kalisch: ab ar balf wit geold (or) fuart = sinking sun (fortune) of wisdom (Armanenschaft) desires the darkness of the origin.

The ka-rune in its two aspects as Theonium and as Dämonium in their bar- and balk-positions. — Fig. 245, heraldic: left-slanting, half left-divided, blue, gold, red; old-heraldic: bar half tel bla ruoth geold (or) = approaching help divides (guards) the desired right; kalisch: ka bar bla ruoth geold (or) == art of life guards the right of the future (descendants). — Fig. 246, heraldic: left-slanting, upper half divided; old-heraldic: half is bar bla ruoth wit = I help maintain right and law as living; kalisch: ab ka bar bla wit ruoth = powerlessness (inability) sacrifices right and wisdom. — Fig. 247, heraldic: right-slanting, upper half divided, silver, blue, red; old-heraldic: balk half is wit bla ruoth = secret (veiled) help is present to preserve the right; kalisch: ka balk ruoth wit bla == veiled (secret) deed of the wise guards the right. — Fig. 248, heraldic: right-slanting, right half divided, green, gold, black; old-heraldic: balf half tel geold (or) fuart geryn = secret deed (veiled help) divides the striving after the abominations of the sword; kalisch: ab-ka balk geold (or) fuart geryn = (apparent) powerlessness conceals the longing (spiritual) striving for the reborn sun-nature (Armanenschaft).

The laf-rune, Fig. 249. The laf-rune (Theonium, adeptic), heraldic: divided in red, silver, with left red slanting chief; old-heraldic: is ruoth wit balk hofut (head) ruoth = I counsel, knowingly conceal the main right; kalisch: laf ruoth wit ruoth == live justly according to the law of wisdom. — Fig. 250 (a-laf = counter-right; Dämonium, adeptic): heraldic: black right slanting chief and divided in gold, black; old-heraldic: fuart bar hofut is or fuart = sword-born, I claim (or beget) sword descendants; kalisch: a-laf fuart or == lawlessness desires the darkness of origin, i.e., sinks into it. — Fig. 251 (Theonium, mediumistic), heraldic: divided green, silver, and lower left green shield foot; old-heraldic: tel geryn zilver bar fos geryn = my fate brings horrors to the goal (end); generative (effective) life returns (then); kalisch: uend-laf geryn wit = turned or changed life (lets) wisdom return. — Fig. 252 (Dämonium, mediumistic), heraldic: left golden slanting chief and divided blue, gold; old-heraldic: tel bla or balk hofut or = fate guards the (or the) descendants and veils the main striving (or: conceals the main descendant); kalisch: uend-a-laf bla or = turn of lawlessness (i.e., when anarchy ends) descendants grow; or: bla geold uend-a-laf == I guard, striving, the turn of lawlessness, namely the end of anarchy.

The combined laf-rune appears in various combinations with corresponding interpretations, namely; Fig. 253: divided by seven wavy double-lines, in blue and silver; kalisch: tel tuo laf tel bla or = my share is the The (+1-M The; two connected by the law of life) guarding the descendants. — Fig. 253A. Coat of arms of the Counts of Preysing, Lower Bavarian ancient nobility (name first mentioned 942), heraldic: blue embattled wall-bar in silver; kalisch: wit bla band muore tri tel tuo eh = I guard the knowledge of the secret bond in marital deed; fidelity is my share. — Fig. 254, heraldic: divided by seven wavy double-lines, in red and silver; kalisch: i seben tuo laf ruoth wit == I live a sun-marital life according to law and rule. — Fig. 255, heraldic: left slanting with two wavy battlements, black in gold; falisch: bar tuo laf bar fuart or (geold) born free live free die for sword descendants. — Fig. 256, heraldic: right slanting with wavy lines, silver, red; kalisch: balk mer tuo laf wit ruoth ever more sinking life of wisdom and law. — Fig. 257, heraldic: divided with inverted wavy lines in gold and green; Falisch: tel mer tuo alaf or (geold) geryn = fate increases the destructive of life and brings abomination.

The fa-rune in its Theoniums: Fig. 258, heraldic: parted, right gold, left a silver right-slanting bar in red; kalisch (adeptic): fa or ruoth wit ruoth = I beget rightful descendants according to law and justice. — Fig. 259, heraldic: divided, top red, bottom a black right-slanting bar in silver; kalisch (mediumistic): tel fa ruoth wit suart wit = (fate) creates justice and wisdom through the sword-law. — Fig. 260, heraldic: left-slanting, top right blue, bottom left a red horizontal bar in silver; kalisch: bar fa bla wit ruoth wit = emergent creation (action) observes law, justice, and wisdom. — Fig. 261, heraldic: right-slanting, top left red, bottom right a green pale in gold; kalisch: balk fa or (geold) ruoth gervn or (geold) = (my) sinking (or sunken) possession desires crying (or returning) justice.

The fa-rune in its Dämoniums as "a-fa" (counter-begetting, counter-action, hindrance, etc.): — Fig. 262, heraldic: parted, right a red right-slanting bar in silver, left black; kalisch (adeptic): afa wit ruoth wit fuart = I knowingly oppose justice and law with the sword.[334] — Fig. 263, heraldic: divided, top a red right-slanting bar in silver, bottom blue; kalisch (mediumistic): tel afa wit ruoth wit bla = Fateful hindrance weighs on law,

[334] Cf. coat of arms of the "Väfdlin" in Swabia: parted, right a red right-slanting bar in silver, left white — I knowingly oppose justice and law, watching (observing, awaiting).

justice, and wisdom; be watchful! — Fig. 264, heraldic: left-slanting, top right a silver pale in red, bottom left green; kalisch: bar afa ruoth wit ruoth geryn = emerging counteraction threatens true wisdom and justice (with) horrors! — Fig. 265, heraldic: right-slanting, top left a black horizontal bar in gold, bottom left blue; kalisch: balk afa bla or (geold) fuart or (geold) = sinking resistance watches over descendants, sword (-help) desires.

The ur-rune in its Theoniums: — Fig. 266, heraldic: golden, top left-slanting broken pale in black; kalisch (adeptic): ur fuart or = ur-sword born. — Fig. 267, heraldic: blue palisade in silver; kalisch: (corrupted but still recognizable ur-rune, as pointed), ur wit bla = primordial wisdom, be watchful. — Fig. 268, heraldic: silver, top broken pale in red; kalisch: ur wit ruoth = primal law and justice. — Fig. 269, heraldic: left broken red horizontal bar in silver; kalisch (mediumistic): ask ur ruoth wit = primordial justice and law. — Fig. 270, heraldic: top left-slanting broken right-slanting bar, silver in blue; kalisch: bar ur bla wit = primordial-born guards the wisdom. — Fig. 271, heraldic: blue, left-slanting broken pale in silver; kalisch (adeptic): is f'ur t'ur bla wit = in eternity I guard wisdom. — Fig. 272, heraldic: golden broken bar in blue; kalisch (mediumistic): tel f'ur f'ur bla or (geold) = eternal fate guards desire.

The ur-rune in its Dämoniums: — Fig. 273, heraldic: black, bottom broken pale in gold; kalisch (adeptic): t'ur fuart or (geold) = against the time(-current) my sword desires. — Fig. 274, heraldic: silver, right-slanting broken horizontal bar in black; kalisch (mediumistic): tel vidri t'ur suart wit = destruction-fate sinks the sword of law to the origin. — Fig. 275, heraldic: golden, bottom left-slanting broken right-slanting bar in green; kalisch: balk f'ur or (geold) geryn = sinking to the origin (go) the descendants with horrors.

To give just one example of combined ur-runes, see Fig. 276, heraldic: three red, top left-slanting broken pales in silver; kalisch: tri ur ruot wit = primordial drive for justice and wisdom.

The os rune (pp. 62–63) in its theonic forms: Fig. 277, heraldic: parted, red, gold, on the right a silver bend sinister; Kalic-adeptic: os ruoth wit or (geold) — I grant law and justice to the descendants. – Fig. 278, heraldic: divided in silver and red, above a blue bend; Kalic-mediumistic: os tel wit ruoth bla = fate proclaims: watch over wisdom and justice. Fig. 279, heraldic: bend sinister divided in red and black, on the right a silver bar; Kalic: bar os ruoth wit fuart = the living message of true wisdom rises out of the darkness of the Ur. – Fig. 280, heraldic: bend divided in red and green, on the right a silver bar; Kalic: balk os geryn wit ruoth = hidden (sunk, lost) message of wisdom and justice sinks into abomination. The os rune in its demonic forms (a-os or wend-os = loss, ignorance, disorder, etc.). – Fig. 281, heraldic: parted in silver and red, on the left a golden bend; Kalic-adeptic: wend-os wit ruoth or = I turn the disorder of law and justice for the descendants. – Fig. 282, heraldic: divided, blue, black, below a silver bend sinister; Kalic-mediumistic: wend-os tel bla fuart wit = ignorance of fate watches in darkness over wisdom; that is: unconcerned about fate, etc. – Fig. 283, heraldic: bend sinister divided in red and silver, on the left a black pale; Kalic: wendos bar ruoth wit fuart = disorder rises into justice and law through the sword. – Fig. 284, heraldic: bend divided in silver and black, above a green pale; Kalic: wend-os balk fuart wit geryn = ignorance (unknowing, stupidity) sinks wisdom with abomination into the darkness of the Ur.

The thors or dorn rune (p. 88) in its theonic forms: Fig. 285, heraldic: parted with counter-point, red, silver; Kalic-adeptic: dorn (thorn) ruoth wit — I enliven (beget)

justice and law. – Fig. 286, heraldic: parted with counter-spike, silver, red; Kalic as in Fig. 285. Fig. 287, heraldic: divided with rising spike, gold, blue; Kalic-mediumistic: dorn tel or bla — the destined fate of the descendants is watched. – Fig. 288, heraldic: divided with point, blue, gold; Kalic as in Fig. 287. – Fig. 289, heraldic: bend sinister divided with counter-spike, silver and black; Kalic: dorn bar fuart wit = the arising (begetting, working) life rises from the darkness to wisdom. – Fig. 290, heraldic: bend divided with counter-point, gold, red; Kalic: dorn balk ruoth or = arising veiling (darkening) of the right of the descendants.

The dorn (thors) rune in its demonic forms, as wend-thorn: Fig. 291, heraldic: parted with right flank spike, black and silver; Kalic-adeptic: wend-dorn fuart wit = I turn the arising of wisdom from the darkness. – Fig. 292, heraldic: divided with spike, red, gold; Kalic-mediumistic: wend dorn tel ruoth or = accomplished turning of fate (compels) to seek justice. – Fig. 293, heraldic: bend sinister divided with counter-spike, silver and blue; Kalic: wend-dorn bar wit bla = arising turning in the life of wisdom, take heed, that is, beware, wisdom is threatened in its existence. – Fig. 294, heraldic: right bend divided with counter-point, gold, green; Kalic: wend-dorn balk geryn or (geold) = death to the descendants with abominations, i.e., vengeance to your descendants.[335]

The tyr rune (p. 82) in its theonic forms: Fig. 295, heraldic: four times staved to the chief, red and silver; Kalic-adeptic: tyr ruoth wit = I beget (work, create) justice and law, i.e., as Armane, Femane, etc. Fig. 296, heraldic: parted, red, gold, with rising spike in alternating tincture; Kalic as Fig. 295. Fig. 297, heraldic: four times staved to the left edge, blue, silver; Kalic-mediumistic: tyr tel bla wit = sun-begotten fate watches over wisdom. Fig. 298, heraldic: four times to the upper left, blue, gold; Kalic: tyr bar bla or = arising sun-life (spirit-life) watches over the descendants. The tyr rune in its demonic forms: Fig. 299, heraldic: parted with reversed spike, red, silver in alternating tincture; Kalic-adeptic: a-tyr or wend-tyr ruoth wit = I destroy law and justice. – Fig. 300, heraldic: four times staved to the base, black, silver; Kalic as Fig. 299. – Fig. 301, heraldic: divided with right spike, red, gold in reversed tincture; Kalic-mediumistic: wend-tyr tel ruoth or = destruction is the fate of the right of the descendants, or of the aspired right. – Fig. 302, heraldic: four times to the lower left corner, green, gold; Kalic: wend-tyr balk geryn or = death (destruction) veils the abominations of the descendants; or: geryn geold wend tyr balk = I cry (announce) yearning for death and destruction.

The (letter) hag rune H in its Theonium and Demonium: Fig. 303, heraldic: in red a pale parted in gold and silver; Kalic-adeptic: hag or wit ruoth = I protect my descendants in law and justice. – Fig. 304, heraldic: in gold a parted fess, black, red; Kalic-mediumistic: hag tel or fuart ruoth = fenced-in fate of the darkening right of the descendants. – Fig. 305, heraldic: in silver a blue-red bend sinister; Kalic: hag bar ruoth bla wit = fenced-in (secret) awakening (ascending to life) right guarded with wisdom.

Fig. 306 (Demonium, a-hag or wend-hag), heraldic: in green a bend parted gold, silver, bend sinister; Kalic: wend-hag balk or wit geryn = dispersed (unfenced, scattered) descendants knowingly sink into abomination.

The figi rune (p. 63) in its Theonium (in S-shape). — Fig. 307, heraldic: parted with 12 right red points in silver; Kalic-adeptic: figi wit ruoth = I am victorious through wisdom and justice. – Fig. 308, heraldic: with 14½ blue wedges in gold; Kalic-mediumistic: figi tel or bla = share in sun-salvation guards the descendants. – Fig. 309,

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heraldic: with reversed Z, silver, blue; Kalic: figi bar wit bla = ascending salvation of knowledge, take heed… – Fig. 310, heraldic: bend divided, broken horizontally, silver, red; Kalic: figi balk ruoth wit = sinking salvation of law and statute. – Fig. 311, heraldic: bend sinister divided, stepped, silver, red; Kalic: figi bar wit ruoth = ascending salvation of wisdom and law. – Fig. 312, heraldic: with right step divided, gold, red; Kalic: figi ruoth or = victory to the right descendants, or: victory to the right in the future. – Fig. 313, heraldic: with counter-point bend divided, red, gold; Kalic: figi or ruoth = victory to the right of descendants, or: victory to the primordial right. – Fig. 314, heraldic: bend sinister divided, vertically broken, red, silver; Kalic: figi bar ruoth wit = victorious ascent of law and statute. – Fig. 315, heraldic: with left step divided, blue, gold; Kalic: figi bar bla or = victorious ascent guards descendants.[336]

The figi-rune in (Z-form, see p. 89) in its Demonium. Fig. 316, heraldic: parted with 1–2 right spikes, silver, red; Kalic: zilgi ruoth wit == the goal grants justice and wisdom. – Fig. 317, heraldic: with 1½ blue spikes in gold divided; Kalic: zilgi tel geold bla == goal-giving fate to be sought watchfully. – Fig. 318, heraldic: Z-shaped divided across, blue, silver; Kalic: zilgi bla wit = goal-giving (goal-conscious) I guard wisdom (or the law). – Fig. 319, heraldic: diagonally left divided, broken across, red, silver; Kalic: zilgi bar ruoth wit = goal-giving ascent of justice and law. – Fig. 320, heraldic: divided with step diagonally right, red, silver; Kalic: zilgi balk wit ruoth = the goal-giving conceals justice and wisdom.[337] – Fig. 321, heraldic: divided with left step, red, gold; Kalic: zilgi ruoth or = the goal-giving are for me justice and the future (or descendants). – Fig. 322, heraldic: split in the shape of a Z, gold, red; Kalisch: zilgi or (gold) ruoth == leading to the goal, I seek justice. – Fig. 323, heraldic: divided diagonally to the right, broken vertically, silver, red; Kalisch: zilgi balk ruoth wit == that which leads to the goal veils justice and law. – Fig. 324, heraldic: divided with a right-hand step, gold, red; Kalisch: zilgi geold bla – that which leads to the goal calls for vigilance (attentiveness).[338]

The combinations of the figi-rune h with the zilgi-rune n and other runes, from whose vast number a few examples are provided here; it should be noted that each of these examples appears in all four positions (is, tel, bar, balk), and thus receives the corresponding interpretation. – Fig. 325, heraldic: split with crenellation, silver, red; Kalisch-adeptist: tri zilgi tuo tel wit ruoth = I create what leads to the goal, I act to divide law and justice; that is, I bring (the matter) to its goal and have a share in law and justice. – Fig. 326, heraldic: split in the form of broad battlements, blue, silver; Kalisch-adeptist: tri sigi (fal) tuo balk bla wit = active or faithful salvation, I act to conceal in vigilant (living) wisdom. – Fig. 327, heraldic: split in the shape of a left branch, black, gold; Kalisch-adeptist: tri fal tuo bar fuart or = creative salvation, I act to live (in my) sword-born descendants; that is, I continue victoriously and creatively in my descendants born to the sword. – Fig. 328, heraldic: split in the shape of a right branch, gold, red; Kalisch-adeptist: tri zilgi tuo balk geold ruoth == active or energetic consciousness of salvation, I conceal in striving for justice. – Fig. 329, heraldic: split in the form of a kettle-hat, red, gold; Kalisch-adeptist: tuo fal tuo zilgi ruoth geold = I act salvation and act to bring it to the goal with justice-seeking. – Fig. 330, heraldic: split in the form of palisades, blue, silver; Kalisch-adeptist: tri zilgi tri fal bla wit == through energetic, goal-conscious salvific action, I preserve wisdom. – Fig. 331, heraldic: split in the form of a pike head,

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[336] Cf. the coat of arms of the von Erisdweil, Switzerland: Red, Silver: rising ascent (takes) justice and law.
[337] Ancient coat of arms of the von Lenbersdorf, Swabia: Silver, Red, instead of Red, Silver.
[338] Cf. the coat of arms of the von Leprecting family, Styria: Silver Black: zilgi wit fuart – the goal-giving wisdom sinks into the darkness of the origin.

silver, red; Kalisch-adeptist: ser is tri sal tuo zilgi wit ruoth = I create for the family salvation and act consciously toward law and justice. – Fig. 332, heraldic: three blue right flank points in silver; Kalisch-adeptist: sal and zal wit bla = I preserve salvation and blessing (of) wisdom. – Fig. 333, heraldic: split in the shape of a tooth, blue, silver; Kalisch-adeptist: tuo sal tuo zal bla wit = I act salvation and act blessing and preserve wisdom. – Fig. 334, heraldic: divided with flat battlements, red, silver; Kalisch-mediumistic: sal and zal (or also fig and zil = victory and goal) tel ruoth wit = salvation and blessing or victory and goal to justice and wisdom. – Fig. 335, heraldic: divided with flat notches, red, gold; Kalisch-mediumistic: zil and fig tel (zal and fal) ruoth wit – goal and victory to justice and law. – Fig. 336, heraldic: divided with notches in blue and gold; Kalisch-mediumistic: fal and zal tel bla or == salvation and blessing watch over the descendants (or over the striving). – Fig. 337, heraldic: divided with a notch, black, silver; Kalisch-mediumistic: zal and fal tel fuart wit = blessing and victory to the sword of the law. – Fig. 338, heraldic: divided with crenellation or with two notches, silver, red; Kalisch-mediumistic: zilgi ur fal wit ruoth = goal-giving is the primordial salvation of wisdom and justice. – Fig. 340, heraldic: divided in the shape of a half-right pike head, red, gold; Kalisch-mediumistic: tel tri fal fer tel ruoth geold == the destiny's creative salvation of the family seeks a share of justice. – Fig. 341, heraldic: divided in the shape of a half-left pike head, silver, blue; Kalisch-mediumistic: tel tri zilgi (zal) ser tel wit bla = the drive of fate of the family leads to the goal of the recognition of the Garma and its observance (Garma = fate; for more, see G.-L.-B. vol. 4, p. 17). – Fig. 342, heraldic: cloud-shaped, slanting left, gold, blue; Kalisch: bar tri zilgi tuo fal or (geold) bla == beginning or rising drive toward that which leads to the goal, I make into salvation, calls for vigilance; that is, paying attention to the favorable signs that will allow the undertaking to succeed. – Fig. 343, heraldic: cloud-crest divided in blue and silver over red; Kalisch-mediumistic: Hofut tel fyrsal fyrzal bla wit ruoth = God's salvation and God's blessing as chief part, preserve wisdom and justice. – Fig. 344, heraldic: cloud-crest, silver, black; Kalisch-mediumistic: Hofut tri fal tri zal wit fuart = chief part, creative salvation, creative blessing leads to the goal from the darkness of the origin. – Fig. 345, heraldic: double cloud-shaped, slanting left, red, silver; Kalisch: bar tri fal tuo zal (zilgi) ruoth wit == rising creative salvation, I act (make) goal-oriented according to law and justice. – Fig. 346, heraldic: step-shaped slanting left, gold, black; Kalisch: bar figi zilgi figi geold (or) fuart = increasing victories lead to new victories, the striving sword. – Fig. 347, heraldic: round battlement-shaped, slanting right, blue, silver; Kalisch: balk falange wit bla == spirits of salvation sink, wisdom watches. – Fig. 348, heraldic: wolf's tooth-shaped, slanting right, red, silver; Kalisch: balk zal fal zal ruoth wit – hidden salvation and blessing reveal justice and law. – Fig. 349, heraldic: blue field with graduated battlemented silver wall, slanting left; Kalisch: bar zil ur fal t'ur zil ur bla wit tegel tel == (the) goal of life is primordial salvation (the) counter-current leads to the origin, preserve the secret of wisdom; cf. Fig. 181 and 182, p. 140. – Fig. 350, heraldic: in the red field, a step-gabled silver, left masonry, golden wall (cf. Fig. 183 and 184, p. 140), Kalisch: bar tri bar zil tri bar fig ruoth bar tegel wit = rising life, active life goal, effective life victory (is) living justice and secret wisdom (High Secret Eight). – Fig. 351, heraldic: leftward step-battlemented, slanting left, silver, black; Kalisch: bar fal bar wit suart = rising life salvation lives in wisdom from the darkness of the origin. – Fig. 352, heraldic: very step-battlemented, slanting left, gold, red; Kalisch: bar tri fal tuo is geold ruoth = rising (living, effective) creative salvation, I strive for justice; that is, actively in the creative, salutary life, I desire my justice. – Fig. 353, heraldic: with double Z divided crosswise, silver, blue; Kalisch: tuo tel fal wit bla == do (act) destiny's salvation (through) preservation of wisdom.

The gibor-altar rune 4h (cf. p. 91 and G.-L.B. vol. I, pp. 20–23) also belongs in the series of runes formed from the figi-rune and the zilgi-rune in connection with the is-, tel-, bar-, and balk-stroke, and forms the following twenty-four heraldic figures, of which the twelve with the figi-rune constitute the Theonium, and the twelve with the zilgi-rune constitute the Demonium of the gibor-altar rune. Fig. 354, heraldic: silver right edge-pillar in red; Kalisch-adeptist: gibor-altar-is (God) ruoth wit = the giver, the procreator is justice and law. – Fig. 355, heraldic: blue upper left diagonal edge-pillar in silver; Kalisch-adeptist: gib.-alt.-is wit the giver and procreator let wisdom arise. – Fig. 356, heraldic: red upper diagonal edge-pillar in silver; Kalisch-adeptist: gib.-alt. is wit ruoth == as in 354. – Fig. 357, heraldic: blue left edge-bar in silver; Kalisch-mediumistic: gib.-alt.-tel wit bla == the wisdom of the all-giving mother earth is preserved. – Fig. 358, heraldic: golden upper right diagonal edge-bar in red; Kalisch-mediumistic: gib.-alt.-tel geold ruoth = the all-giving earth seeks its justice. – Fig. 359, heraldic: red upper left diagonal edge-bar in gold; Kalisch-mediumistic: gibor-altar-tel ruoth geold as in 358. – Fig. 360, heraldic: golden, diagonally cut upper left edge-bar in blue; Kalisch: gibor-altar-bar geold bla = the giving 201-life calls for vigilance. – Fig. 361, heraldic: blue, cut upper left edge-bar in gold; Kalisch: gibor-altar-bar bla or (gold) = the giving A1-life watches over the descendants. – Fig. 362, heraldic: silver, split, upper left edge-bar in black; Kalisch: gibor-altar-bar wit fuart = the giving 201-life comprehends the highest (brightest) as well as the lowest (darkest) wisdom. – Fig. 363, heraldic: black, diagonally cut lower right edge-bar in silver; Kalisch: gibor-altar-balk fuart wit = the concealed (hidden, veiled, invisible) God, the dark and the light. – Fig. 364, heraldic: golden, downward-shifted diagonal edge-bar; Kalisch: gibor-altar-balk geold fuart = the hidden God seeks the darkness of the origin, that is, he goes to the underworld, like Balder at the time of Hül, in order to return to the upper world at Yule. – Fig. 365, heraldic: black, left-shifted diagonal edge-bar in gold; Kalisch: gibor-altar-balk suart geold = as in 364. – Fig. 366, heraldic: red left edge-pillar in silver; Kalisch-adeptist: gibor-algar-is ruoth wit God, the giver and perfecter, is the true law. – Fig. 367, heraldic: silver lower right diagonal edge-pillar in blue; Kalisch-adeptist: gibor-algar-is wit bla == God, the giver and perfecter, wisely preserves (honors). – Fig. 368, heraldic: silver lower left diagonal edge-pillar in red; Kalisch-adeptist: gibor-algar-is wit ruoth = God, the giver and perfecter, is perfect justice. – Fig. 369, heraldic: silver right edge-bar in blue; Kalisch-mediumistic: gibor-algar-tel wit bla = the wisdom of the giving, all-perfecting mother earth is preserved. – Fig. 370, heraldic: red lower diagonal edge-bar in gold; Kalisch-mediumistic: gibor-algar-tel ruoth geold = the giving all-perfecting earth seeks justice. — Fig. 371, heraldic: golden, lower, diagonal right edge bar in red; Kalisch-mediumistic: as in 370. — Fig. 372, heraldic: blue, diagonal right cut lower diagonal left bar in gold; Kalisch: gibor-algar-bar bla geold = the giving, completing All-life knowingly preserves (reveres). — Fig. 373, heraldic: golden, split, upper edge diagonal left bar in blue; Kalisch: gibor-algar-bar-geold bla = the giving, completing All-life demands preservation (veneration). — Fig. 374, heraldic: black, divided, lower diagonal left bar in silver; Kalisch: gibor-algar-bar fuart wit = the giving, completing All-life comprehends the deepest (darkest) as well as the highest (brightest) wisdom (knowledge). — Fig. 375, heraldic: silver, diagonal left cut, front diagonal right bar in black; Kalisch: gibor-algar-balk fuart wit = the hidden (concealed, veiled, invisible) God, the dark and the bright. — Fig. 376, heraldic: black, left-shifted edge diagonal right bar in gold; Kalisch: gibor-algar-balk fuart or = the sinking, giving, completing All-life striving for the primordial darkness; that is, life in death, in the underworld, like Baldr after the Yule in Helheim, like Emperor Redbeard in Kyffhäuser. — Fig. 377, heraldic: golden, upwards-shifted edge diagonal right bar in black; Kalisch: gibor-algar-balk geold fuart – as in 376. — Fig. 378, heraldic: red, right edge cube pillar in silver; Kalisch-adeptish: is tuo fal tel ruoth wit = I do (create) share of salvation in law and statute. — Fig. 379, heraldic: silver, left edge cube pillar in

red; Kalisch-adeptish: is tuo zilgi tel wit ruoth = I create, aiming, my share knowingly the right. — Fig. 380, heraldic: blue, with edge-cut bar in silver; Kalisch-mediumistic: sal zal tel ruoth wit = Salvation and blessing grants (shares) law and statute. — Fig. 381, heraldic: red, above once crenellated bar; Kalisch-mediumistic: as in 380. — Fig. 382, heraldic: silver edge-cube diagonal right bar in red; Kalisch: balk tri figi tuo bar wit ruoth = concealed, pursue victory and live according to law and wisdom. — Fig. 383, heraldic: black edge-cube diagonal left bar in gold; Kalisch: bar tuo zilgi balk fuart geold (or) = begin aiming (goal-conscious) action secretly with striving sword. — The othil rune & in its theonia and demonia:[339] — Fig. 384, heraldic: red lozenge on red ascending spike in silver; Kalisch-adeptish: othil ruoth wit = right spiritual salvation rests in wisdom. — Fig. 385, heraldic: blue left flank spike on blue left lozenge in gold; Kalisch-mediumistic: tel-othil bla geold (or) = watch over your share of spiritual salvation descendants. — Fig. 386, heraldic: to the middle, inverted black spike, hanging from it a black lozenge in silver; Kalisch-adeptish (Demonium): uend-othil fuart wit = into the darkness of the origin sunk spiritual salvation of wisdom. — Fig. 387, heraldic: golden right flank spike with golden lozenge at the spike in green; Kalisch-mediumistic (Demonium): uend-tel-othil geold geryn = fate's turn of spiritual salvation craves horror. — Fig. 388, heraldic: with 2½ spikes running in lozenges, divided in silver and red; Kalisch: tuo othil half othil wit ruoth = I do spiritual salvation, help spiritual salvation right after wisdom. — Fig. 389, heraldic: with three left silver, running in lozenges flank spikes in blue divided; Kalisch: tri tel othil wit bla = fate-driving spiritual salvation recognize (observe) in wisdom. — Fig. 390, heraldic: with five red, ending in spheres, left flank spikes held in gold. (This heraldic sign is only decipherable in Kalisch if one takes the spheres for lozenges, from which the spheres are surely corrupted.) Kalisch: fem tel othil ruot geold = the share of the distant ones in spiritual salvation craves law; i.e., the task of the distant ones is to demand the spiritual salvation of the law.

With this, by far not all heraldic figures formed and to be formed from runes and their combinations are exhausted, whose possible combinations are almost unlimited. However, in the opinion of the author, given the examples provided so far, it should be easy to solve and read others not provided here, especially since further examples will be provided in the following sections, which will clarify and refer back to what has been presented so far.

Following naturally from the runes in the heraldic figures are the

House marks, the hand sign

which, just like our modern monograms made from letters, were likewise composed from runes. They are therefore also called bind runes. Although runes also became heraldic figures in coats of arms, the house marks developed outside of heraldry in an independent manner, alongside it, only later to be partly adopted and appear in heraldry. In many cases, however, it can be demonstrated—and some examples will be shown in this book—that families bearing arms also used a house mark, which then, as it were, represented the "small seal" alongside the "great" or "armorial seal." The house marks served for the quick marking of property, which could easily be done since they—especially the oldest forms—were composed very simply of a few strokes, always appeared without color, and could therefore be easily produced even by unpracticed

[339] The othil rune is also a combination of and as in the signs of Venus and the Earth &; for more details, see under "headband"; see there.

hands,[340] whereas the colored and often very complicated coats of arms could not be executed by just anyone. But even in the house marks, developmental periods can be traced, and for our purposes, three are relevant, namely: 1. The old period up to about the middle of the fifteenth century. In this period, the house marks—like the coats of arms—still speak according to the veiled meaning of the runes and signs from which they appear to be made. 2. The new period up to at latest the middle of the eighteenth century. In this epoch, they are already silenced and now only present rune monograms, the so-called bind runes, i.e., the initial runes of the first and last names, combined with some traditional additional marks, the meaning of which had long since been forgotten and which were regarded merely as stylized decorations and used imitatively. 3. The newest period from the middle of the eighteenth century to the present. In this section of time, the runes were replaced by Antiqua capitals, but the old, misunderstood additional marks were retained as stylizing features and naturally—without understanding—further developed.

Without being able, for lack of space, to present these three developmental phases of the house marks exhaustively in this book, a series of characteristic examples will be provided from each of these main groups, which will offer anyone who has followed and continues to follow the explanations of this book attentively, the key to independently deciphering other house marks. It should be mentioned right here that the stonemason marks, master marks, merchant marks, etc., are essentially nothing other than house marks and are subject to the same rules of solution and reading.

It should also be pointed out here that the formation of house marks was also influenced by the so-called "writing or writing numbers," especially in the misunderstood periods 2 and 3, so that a following section will be devoted to these writing-number house marks, in which those misunderstood additional marks will find their explanation.

I. The house marks of the first period up to the middle of the fifteenth century.[341]

Fig. 384: 2 crossed thors- and one hamar-rune; between birth and death, increasing possession ("ham" = home, "mar" = to increase) = As long as the owner of the estate lives, he wants to increase his home property. — Fig. 385, the same. — Fig. 386: laf-rune, the coming and the passing "tyre" (tyr-rune) = Life or law between the beginning and end of creation, between birth and death, i.e., the law that rules life. — Fig. 387: the laf-rune (life, law, course, sea, etc.) and the ka-rune (kan, kun, kühn, etc.) intertwined = Active, industrious life. — Fig. 388: the "crow's foot"; one of the tri-runes, i.e., to turn, to drive, impulse = activity, drive to act. — Fig. 389: triag- and fa-rune = urge to work, ability (to create). — Fig. 390: is-rune, fa-rune = I can. — Fig. 391: tri is-runes = tri i = I drive, am active, work. — Fig. 392: fa-rune = ability. — Fig. 393: vr-tel = wanderer's fate or vr-is = I, wanderer. — Fig. 394: key = ur = original possession = communal property since ancient times; thus the base property of the sexton's house in Wyk on Föhr was marked with this. — Fig. 395: tuo is laf = I act (lawfully) live. — Fig. 396: fal laf os = life that brings or rules over salvation. — Fig. 397: jahr (1-) rod (+) is = I (have) ancient right. — Fig. 398: laf tel = lawful share. — Fig. 399: laf = life, law, increase. — Fig. 400: fyrfos = divine power, luck. — Fig. 401: hamar = home right, also increase of home possession. — Fig. 402: laf gibal = life leading to God. — Fig. 403: ur

[340] Therefore they were also called "Hand sign" (i.e., drawn or marked by hand).
[341] The time boundaries between the three periods are only approximate, as they cannot be strictly applied; the real distinguishing feature lies in the use of the speaking (ideographic) or letter runes and in the appearance of Roman Antiqua script instead of the letter runes.

laf = primordial life (primordial, original possession). — Fig. 404: al = alaf = sun life. — Fig. 405: fa laf intertwined = active, energetic life. — Fig. 406: perd laf = perd = pen = enclosed = community = parish) community life, community law, i.e., life or activity in accordance with community regulations. — Fig. 407: laf tyr = productive (creative, generating) life. — Fig. 408: gibal kan tuo fa = blessing-giving ability, action, and creation (doing, hanging). — Fig. 409: Vilfos, Trifos = active, creative life. — Fig. 410: hagal kan = all-encompassing ability. — Fig. 411: (house mark of the Hörner family),[See also further below the series of coats of arms of this family.] this already overloaded but highly interesting house mark clearly belongs to the twilight of the first period, in which the knowledge of runes and their meaning was still alive, but decline had already set in through excess. It consists of two parts: the upper, the "perd" and the "is" = I am enclosed, i.e., I am enclosed in a secret. But if "is" is taken to mean constancy, it would say: the constancy (of the lineage) is enclosed, the lower part consists of the "ogdoas," the lying eight ∞ and the Fem, namely the Femrune V. According to the Armanic secret doctrine, the "ogdoas" symbolizes the eternal and spiral movement of the cycles, and this in turn is represented by the caduceus (Mercury's staff). This spiral movement is the regular breath, the life, of the cosmos (Odin = Wuotan, Athene, Odhr, Adam, etc.), overseen by the eight great gods and appearing in many other symbols, e.g. eightfold, eight laws, the eight phases, etc. og ag = to come forth; do = there = of, as -One; thus: the emergence of the One (divine spirit); hence the expression: High Secret Eight. The lying eight ∞ thus means: "eighth." The attached Femrune, combined with it, says: "heed the Fem (distance, mystery)!" But this is disguised in the form of a heart, which figure was meant to deceive the uninitiated. So the whole house mark thus says for the wise: I (or the constancy of the lineage) am enclosed in the secret of the High Secret Eight, "heed the Fem"; for the profane, however: "The constancy of the lineage is enclosed in the heart." — Fig. 412: is acht = I heed! — Fig. 415: hagal = to enclose. — Fig. 416: fate tuo laf tyr = command of salvation: act to live and create (work). — Fig. 417: fa tuo tyre = to be able and to do, to create. — Fig. 418: fal laf is-bar = growing life-salvation lies in the law of life. — Fig. 419: is-bar alaf = growing life-salvation lies in the sunny (god-consecrated) life. — Fig. 420: yr = wanderer.

II. The House Marks of the Second Period up to the Middle of the 18th Century.

Fig. 413 and 414: Misunderstood imitations of old forms, compare Fig. 411 and 412. — Fig. 421: House mark of the Köhne family, in which—as in the following examples—the runes are still combined in the style of the binderunes of the good period (1st period) in the form of a monogram, but no longer convey their hidden meaning, only their letter value. Thus, the house mark of the Köhne family is composed of the kan and eh runes, and therefore, when read according to letter value, means: kan-eh, kon-eh, kön-eh = Köhne. — Fig. 422: Pidl von Witkenberg family; this house mark is formed of the four runes P I KL and thus represents the name Pidl. — Fig. 423: Friedel family; similar to 422, but already excessively confused, so that this house mark can only be read when one already knows the name it is meant to express, since—completely contrary to the artistic rule—most of the rune strokes (and even multiple times) overlap, making this house mark insoluble. It is formed from the six rune values FR Y D EL, corresponding to the family name Friedel. — Fig. 423 A: Witte family: WIT E. — Fig. 424: The three circles could possibly have a meaning similar to Vilfos, but they probably arose simply from the desire for a new sign at a time when the understanding of the meaning and composition of the runes had already faded. — Fig. 425: May likewise have developed, misunderstood, from old forms, although it seems forced to be readable. This house mark depicts a gibal, a laf, and an S, which may possibly be a corrupted fa-rune. In the latter case, it would say: ability that blesses life.

Completely undecipherable, because they only combine meaningless, partly rune-like signs, are numbers 426, 427, 428, 429, 430, 431, and 432.

III. The Most Recent Period from the Middle of the 18th Century to the Present.

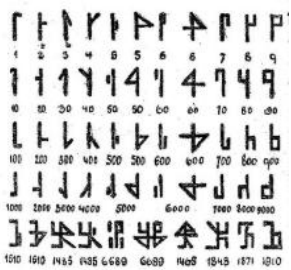
An interesting house mark, Fig. 436, is presented by architect B. Hanstmann in his excellent book Hessische Holzbauten (2nd ed., G. Elwert, Marburg i. H., 1907) from the town hall in Strümpfelbach. This house mark depicts the well-known "JHS," in which the I certainly represents the old house mark, for it is composed, in the style of binderunes, of the yr, tyr, fan, and is runes, which would say: "I can, wandered, and created."

Fig. 437: The JHS in combination with a six-pointed star and a probably old, inherited house mark.— Fig. 433: J. S.— Fig. 434: P. S.— Fig. 435: I. H. B.— Fig. 438: H. B. with old misunderstood—or better said, not understood—accompanying signs.— Fig. 439: An old trade mark, formed from misunderstood, old inherited signs into an anchor, which in countless variations has remained the most favored merchant's sign up to the present day.

However, if we now wish to consider the house marks in their heraldic development, as they appear in heraldry as coats of arms and examine them as such for their interpretability, it is essential first to take a closer look at the previously entirely unknown and misunderstood Kriben and Kreiben numbers.

The Greiben or Kriben Numbers

Heinrich Cornelius Agrippa von Nettesheim has handed down to us in his work De Occulta Philosophia the old runic numeral signs of the Armanen, which are reproduced here in the following arrangement. Special attention should be paid to the double signs for 5, 6, 50, 60, 500, 600, 5000, and 6000. The clear arrangement of this table should make any further explanation of the system unnecessary, especially since at the bottom some examples are given showing the parallelism of the differing numeral signs for 5, 6, 30, 60, etc., which should rule out any misunderstanding.



In much earlier times, when the letter-runes in their capacity as script characters had been replaced by the Latin-Roman alphabetic script, the Armanic-runic numeral signs were displaced by the Latin-Roman numeral signs. Even then, however, their use split into two forms — the general and the secret — the "concealed" numeral script. This secret, concealed numeral script, influenced by the already fading, half-forgotten traditions of the bind-rune-like character of the Armanic-runic numeral signs, likewise sought to combine its numbers, formed from Roman numerals, into a single — monogram-like — numeral sign. These signs were called Kreiben or Kriben numbers. The name is derived from the root word "frei" or "fri" (frajan, krajan — fire) = "to cry out," and thus designates them as "crying" or "announcing" numbers, which were meant to conceal certain numerical messages from the uninitiated while revealing them to the knowledgeable. It should be noted here that this did not always (and in the earliest period

not at all) refer to an arithmetical numerical value, such as a specific year number relating to the construction of a building, the creation of a work of art, or some other event. Rather, it often served to preserve a mystical number whose solution had to be sought in the sense of Armanic number symbolism in order to reveal the concealed meaning behind it. In the further course of our investigations into heraldic house marks, we will encounter many such Kriben numbers, but we will not pursue the solution of their symbolic numerical meaning any further here, as this lies outside the intended scope of our book and is instead the subject of the investigations in G.L.S.-33. Ar. 7, Armanism and Kabbalah.

Over time, however, even these concealed meanings of the Kriben numbers were forgotten, and these monogram-like numeral signs came to be used merely to indicate the year of creation of a building, work of art, etc., until even that was forgotten — so that today they are often mistaken for master's marks, and no effort is made to decipher them.

1 2 3 4 5 6 7 8 9 9 10 11 12 13 14 15 16 17 18 19 19
20 20 22 23 29 39 39 44 44 48 49 50 50 55 55 81 81 81 100 100
101 103 103 134 193 221 221 339 339 499 499 500 550 581 599 692 692
738 859 900 987 1000 1000 1100 1200 1300 1400 1400 1465 1465 1500 1650 1679 1783
1848 1871 1871 1900 1900 1900 1910 1911 1968 2000 2100 2750 1663

Also for these Kriben numbers, the above table, with its systematics and applicable examples, provides the key to solving and reading[342] — and possibly reusing — the Kriben numbers. It should be noted, however, that the variations (variants) in the individual executions of these are far more complex than with the Armanic-runic numeral signs, and their solution and reading therefore meet with greater difficulties than those.

For this reason, a few indications may be considered necessary here:

The numeral signs 1–4 explain themselves; 5 is expressed by a half horizontal stroke on the vertical; 10 by a cross; 9 by a short vertical stroke which cuts through the right horizontal stroke.

All units 1–4 are indicated by dots placed above, or by short verticals placed upon, the right arm of the cross; all units exceeding 5, thus 6, 7, and 8, and occasionally also 9, are indicated by short vertical strokes attached to the half horizontal stroke of the 5, in the number corresponding to the excess over 5; thus for 6: one stroke, for 7: two, for 8: three, and in exceptional cases for 9: four strokes.

The next tens are expressed by adding each time a new full horizontal stroke; thus for 20: two, for 30: three, for 40: four horizontal strokes. These horizontal strokes, however, do not always appear drawn parallel to the first horizontal stroke of the 10 (which is without exception drawn horizontally), but mostly in other positions, as is evident from the table. Only in more complicated number compositions do lack of space and the need for clarity force the preference for parallel arrangement.

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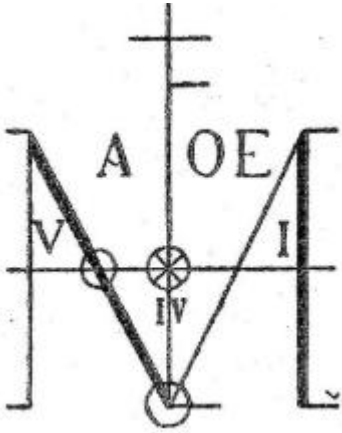
[342] The impulse to concern myself with the search for the deciphering key to the Kriben or Kreiben numbers I owe to my highly esteemed friend, Mr. H. v. Br., who placed at my disposal a letter from the 1820s, from which I here — with his permission — reproduce the following sentences: In the small town of Bevergern (Beverungen?), about eight hours from here (Münster in Westphalia), there lived, just twenty-four years ago, an old man who, after a much-travelled and eventful life, had finally found a resting place there as an official. He had taken a liking to one of my friends (later the cathedral master builder at Münster in Westphalia, Mr. Anton Krabbe), who at that time had just grown out of boyhood, gladly allowed himself to be accompanied by him on his walks, and told him much from old times. Thus, once in the churchyard, he also said to him: "Mark well and keep carefully what I am about to tell you now, for I do not believe there are many besides me who know the same thing. You see those hooks there, placed among the old inscriptions and on the stained-glass windows (painted glass) — they are not, as is commonly believed, merely arbitrarily chosen marks of the stonemasons or other masters, but they each contain the year, called a Krieben number." Then he showed him how to read them. Soon afterwards the old man died. My friend unfortunately forgot all of it very soon, but happened to remember it again about a year and a half ago and told me about it; however, he could no longer recall how the Kreiben number (Kriben? Kreiben?) was to be read. I collected a few of these signs, but lacked the time and opportunity to gather enough such material to be able to decipher this "Krieben number" through comparison. The signs given here are all, except for the last one (which is on an oil painting), burned into glass. The initials of the names of those who donated these windows are placed next to the Krieben number in three cases; in all of them the Mille (1000) is more or less clearly marked and perhaps can be read as follows: (now follow five signs, which in the table are listed under the following numbers: 1000, 1500, 1600, 1650, and 1649). So much for the contents of that excerpt of the letter concerning these Kreiben numbers. These "Kreiben numbers," which I too had taken for master marks, now interested me greatly, as they can easily be recognized by the M and are found quite often on the most varied art objects — such as vessels, sculptures, etc. In this way I succeeded in finding the key, which I give in the above table, and I present an interesting example from Wt.-Larenburg as a solved case. Unfortunately, there is no more space here for further details.

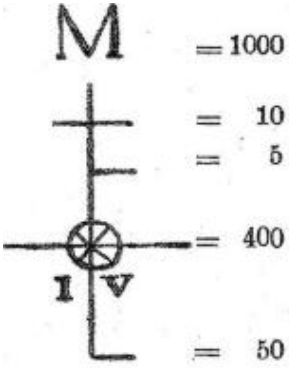
The 50 is indicated by an L placed above or below, wherein the horizontal arm of the L, struck through vertically, means 49, exactly as above the vertical stroke through the horizontal arm of the 10 means 9.

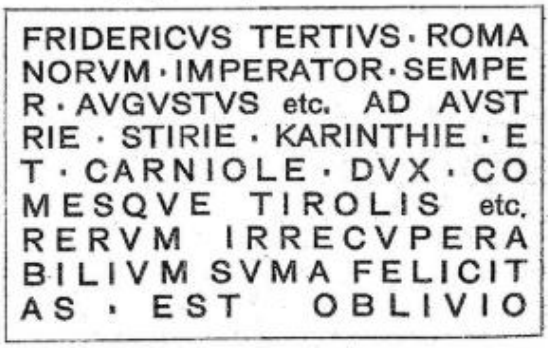
The 100 is either an empty circle or a large cross with a circle drawn around its intersection point. The 200, 300, and 400 are indicated by just as many empty circles, or by the same number of horizontal cross arms around which a circle is drawn at the intersection point. Sometimes for 200, 300, and 400 there appears only one horizontal stroke, in which case the number of hundreds is indicated in Roman numerals (II, III, IV) at the intersection point inside or outside the circle — as with the very fine Kriben number of Emperor Frederick IV, which we shall discuss later. This Kriben number, already from the time of decline, is entirely against the rule of the good period, complicated and burdened with many repetitions.

The 500 (Roman: D) is indicated by a left-facing triangle representing that D. The 1000 by the M; each further hundred by an added horizontal or diagonal stroke attached to the M, as shown in the table.



A very interesting — and as such first recognized by me — example of a Kreiben number is offered by an inscription stone of Emperor Frederick IV in the Old Castle of Larenburg near Vienna, which, in addition to the Kreiben number reproduced here, also contains the following inscription: This Kreiben number resolves itself, as can be seen from the adjacent sketch, as follows: The M is 1000; above it, the small cross = 10; the half-cross below = 5; the large cross with the circle around the crossing point, with the four strokes in the circle (is, tel, bar, balk) and the Roman IV = 400. The L below = 50; together therefore: 1465.




FRIDERICVS TERTIVS · ROMA
NORVM · IMPERATOR · SEMPE
R · AVGVSTVS etc. AD AVST
RIE · STIRIE · KARINTHIE · E
T · CARNIOLE · DVX · CO
MESQVE TIROLIS etc.
RERVM IRRECVPERA
BILIVM SVMA FELICIT
AS · EST OBLIVIO

For the designation of the 400, however, there are here three parallels (contrary to the rule of simplicity of the old good period), namely:

The Roman IV.

The four strokes: is, tel, bar, balk.

The four hundred-strokes at the front and back, above and below the M.

Only incidentally it may be mentioned that in the circle of a magical figure of the twenty-fivefold chessboard (the magic square 3), the five vowels AEIOV — the well-known motto of the Emperor — appear in an unusual arrangement, and in this position require a different interpretation than that given in G.-L.-B. Ar. 3, p. 13. This interpretation is:

A = first cause without cause.

E = effect of that primal force.

I = consequence of the effect: the spiritual, the energy, the positive, the unity.

O = the periphery: the material, the passive, the sensory world.

V (U) = the union of the spiritual with the material, the symbol of the great law of assimilation, of unification (A-One-I-ness).

The point here was only to once again draw attention to the mystical depths into which the study of picture-writing can cast light; yet — as already said above — we wish to walk those dark paths further only in the following two volumes of G.L.S., Ar. 6 "Ursprache" and Ar. 7 "Armanism and Kabbalah."

Now back again to the "house marks" or the "Hantgemal" based on the Armanic-runic numerals and the Kreiben numbers. From the insights gained from these, even some house marks previously explained as bind-runes could be recognized as Kreiben numbers; for example, the Kreiben number entered in the table under number 581, which had previously been considered a Hantgemal, but which, on account of the unit-point alone, undoubtedly proves itself to be a Kreiben number.

This sign appears on a gravestone from the seventeenth century (belonging to J. Richter of the Elze family). Also, the house mark Fig. AII (Koerner family) has great similarity to a Kreiben number, and in its upper part (two circles = 200; D = 500, L = 50, + = 10) would yield the number 760, thus likely 1760[343]; the V below could then, as in the earlier interpretation, be referred to Feme. However, this should only be taken as a hint at the possibility of finding a Kreiben number here, without wishing to undermine my above-given interpretation of this house mark.

Fig. 437 could now be resolved into the year 749 (1749), namely: above 549, in the middle the hundred-cross between J. S., below the one-hundred stroke, thus 549 + 100 + 100 = 749 (1749). With this proper preparation, we now proceed to the solutions and readings of the house marks found in heraldic and armorial contexts. — House Marks as Heraldic Figures. — Fig. 440: (Hillzu Enkirch a. d. Mosel), runic-Armanic

[343] Already at that time — as still today — the year numbers were abbreviated by simply omitting the thousand, and even the hundred, as self-evident.

number sign [158 with H-rune = enclosure, fence, thus says: remember 1158. — Fig. 441: (Helling in Bernkastel 1657), ur kan not eh = primal knowledge compels to law (law, statute, community union). — Fig. 442: (Bishopric of Kamin), house mark gold on blue. The house mark: is laf tyre = I create the law of life (and) obey its observance. (This obsolete motto is likely from Archbishop Jaroslav of Snesen, who introduced German law here in 1360.) — Fig. 443: (Endrio Widemann, council citizen of Augsburg 1548), house mark silver on red. House mark: triag is tel wit ruoth = creating, active, I share law and justice; i.e., as a council citizen he had a share in council governance. — Fig. 444: (Nuremberg patrician Langenmantel) house mark silver on red. House mark: double-R; meaning: law, law, law. (Period of decline.) — Fig. 445: (Jörg Widauer, council citizen of Augsburg 1548), golden house mark on red == kan tel geold ruoth = share in ability honors law. — Fig. 446: (Council family Kroger of Wismar 1550), black on silver: laf tel yr = life's fate or share (is) wandering from the darkness to the light of wisdom. — Fig. 447: (Stüking, patrician of Halle a. d. Saale), gold on red, Armanic-runic number sign 166; the colors say: honor law or hereditary right. This heraldic figure is also called a table stand. It is possible that the hook at the bottom is meaningless ornamentation, giving the number 66, which is to be regarded as a mystical number, whose meaning and interpretation—as already mentioned repeatedly—cannot be further discussed here. — Fig. 448: (Angst of Enkirch a. d. Mosel 1662): laf yr = erring life, perhaps referring to the name Angst. — Fig. 449: (Dodweiler of Enkirch a. d. Mosel 1665): perd yr = hidden or past (former) wandering. — Fig. 450: (Faller, Enkirch a. d. Mosel 1673), illegible, period of decline. — Fig. 451: (Bauer, Enkirch a. d. Mosel 1657), is tyre = I create (beget). — Fig. 452: (Bon, Enkirch a. d. Mosel 1604), uend othil tel = overturned (destroyed) spiritual well-being my share (fate). — Fig. 453: (Fischer, Enkirch a. d. Mosel 1662), is half tel tyre = I help share creation = I take up my share of the work. — Fig. 454: (Sarbürg of Boppard 1629), – and X = create and increase. — Fig. 455: (Heldt, Breslau 1578), crux bar tel balf crur = rightly born, shares in rightful dying. — Fig. 456: (Kreuter, Enkirch a. d. Mosel 1658), is fan = I can. — Fig. 457: (Lang, Enkirch a. d. Mosel 1667), is laftel laf = I live and let live. — Fig. 458: (Fuchs, Enkirch a. d. Mosel), uend ankar hagal = reopened salvation. — Fig. 459: (Fentzel, called of Nuremberg after 1650), laf tel tyre balk laf = live, share in creation, die according to the law of life. — Fig. 460: (Kra, of Boppard 1595), period of decline; two letters W. K. — Fig. 461: (Reisd, council citizen of Augsburg 1548), silver house mark on red == Kreiben number 100 == wit hunt rat ruoth = knowing council of judges, i.e., Schöppe of law, thus: Vehmic judge.

With that, the most important points regarding house marks as heraldic figures have been provided, sufficient to classify, solve, and read other house marks and hand signs not shown here. But in these house marks as heraldic figures, another developmental path has also emerged, which we now want to outline. The house marks, Armanic-runic number signs and Kreiben numbers, which initially appear only in bold, equally strong strokes, later are executed in hairlines and shading strokes, and thus, when transferred to shields, at first appear almost only black on silver, as "line figures"; as shown by figures 384, 439, and 446. In sculptural representations, they are at first only incised—like runic writing—until later, with more careful execution, they were also rendered in relief. Thus, the line already appeared as a surface, was transferred as such into the drawing, as can be seen from figures 440, 441, and 446, 448–460; these "surface figures" were then very soon also subjected to color, whereby, however, the house mark usually appears in metal on a colored field, as figures 442, 444, and 447 illustrate.

In exactly the same way, the other heraldic charges, which up to now we have only considered as line figures, have also been transferred into the surface style, and so we now want to turn to

Heraldic Charges in Surface Representation

The interpretation remains the same as with the line figures, so with regard to decipherment we should recall what was said for the corresponding line figures in order to avoid repetition. Of course, it often remains doubtful, as in Fig. 461, whether we are looking at a line figure—such as tuo is ("two is-runes" "split twice")—or a surface figure—such as is or ruoth = "golden is-rune in red" = "golden pale in red."

As a rule for divisions and partitions, those heraldic charges that appear divided or partitioned in an even number should be regarded as "surface figures," but for divisions or partitions in an odd number, as "line figures."

Thus, Fig. 462, heraldically: golden pale in red, corresponding to the is-rune Fig. 193, can be interpreted as: is or ruoth = "I, rightful descendant," or: is geold ruoth = "I belong to the law/right."

The "pale" (OHG phal = fa-al = witness of the sun-fire = God = Ur-fire = the One, Anse) thus has the same meaning as is.

Fig. 463, coat of arms of the Counts of Bregenz: heraldically: ermine pale in red; in Kalic: phal armalein ruoth = "God-created law is my godly inner thought," or: is armalein ruoth = "I, rightful Arman." — Fig. 464, heraldically: silver bend in red; usually this coat of arms is blazoned as "silver bar in red," which, however, according to the old Armanic art rules is incorrect, since the "bar" is known to run diagonally from the right chief to the left base (dexter bend sinister), hence why "cross-bar" is often unconsciously said in correction. What is called a "cross-bar" is, according to old Armanic terminology, the "binde," from "band," for two tel-strokes (tuo tel), meaning: tuo tel band = "two parts bound to one."

Just as "bar" was incorrectly applied to the bend sinister, it was also incorrectly applied in the sense of a pair of tel-strokes for the binde as "cross-bar." But since the "bar" is actually the dexter bend sinister and "par" the sinister bend sinister, the cross-bar should only— as in old heraldry—be called "binde."

Accordingly, Fig. 463 is correctly blazoned: heraldically: silver binde in red; in Kalic (cf. Fig. 194, p. 155): wit band (tuo tel) ruoth = "I share law and order," i.e., "I share with others the benefits of law and order; I submit to them." — Fig. 465 (cf. Fig. 195, p. 155): heraldically: golden bend sinister in blue; in Kalic: bla or bar = "I preserve my life in my descendants," i.e., "I continue my lineage." — Fig. 466 (cf. Fig. 196, p. 155): golden bend in black; in Kalic: suart or balk = "My sword-descendants (sons) are dead." — Fig. 467, old coat of arms of Vienna—that is, of its Armanic staff-holy-dom, today's St. Stephen's Cathedral (cf. Fig. 197, p. 156 ff., Hohenzollern coat of arms): heraldically: silver cross in red; in Kalic: ruoth wit fruzi = "Righteous Arman salvation is wisdom." Since the crossing in coats of arms is called "geviert" (quartered = fired = consecrated), fyr = Ur-fire = God = the holiest, and thus "kruzi" (cross) is the symbol of "Armanic salvation," coinciding with the "Rosy Cross." — Fig. 468, heraldically: red saltire (St. Andrew's cross) in gold; in Kalic: geold ruoth bur-fruzi = "I belong to righteous, pure Armanic salvation."

When we further pursue these surface figures based on the previously described line figures, we must note another development of heraldic charges already mentioned

above. It was already said that the shield's edge represents the place of the circle "Rührmichnichtan," which formerly corresponded to the shield's shape when shields were round, and was retained when shields became triangular, pentagonal, and otherwise shaped.

Therefore, the heraldic charges shown so far (except for house marks) always extend into the shield's edge as the circle "Rührmichnichtan"—just like the old signs of salvation Fig. 1–7, ascending glyphs Fig. 23, and transitional glyphs Fig. 45–62, all enclosed within the circle, extending into its edge.

As seen on Plate I, layers A–E, Ea, Eb, Ec, column 8, all signs of salvation there are encircled by the circle "Rührmichnichtan," and only at layer F, column 8 (physical plane) does the circle disappear and the signs and glyphs float in the shield field without touching the shield's edge.

This is highly significant, for it proves that heraldic charges extending into the shield's edge (circle "Rührmichnichtan") are nobler and subject to a higher interpretation than those free-floating, non-edge-touching figures. The former belong to the noumenal, phenomenal, or elemental plane, and thus, according to ancient Armanic rule (long forgotten today), refer purely to spiritual, psychic, ideal matters, whereas the latter, belonging to the physical plane, refer only to material things and should be applied in a material sense.

Thus, the floating, non-edge-touching cross is merely the plus sign, and the floating saltire the multiplication sign, without reference to higher spiritual values, as already explained on p. 40, Figs. 8 and 9.

Accordingly, Fig. 469, the floating silver cross in red, reads: "Righteous, goal-oriented increase." — Fig. 470, the blue floating saltire in gold: "Take heed of the multiplication of descendants."

Likewise, floating pales, floating fesses, floating bends dexter and sinister are to be interpreted as physical (material) is, tel, bar, and balk runes. Heraldically, they have their special names, namely:

Fig. 471 (floating is), red vertical shingle in silver = is ruoth zeolvar = "I am right, goal-oriented (I reach the goal)." — Fig. 472 (floating tel), blue floating fess = tel bla zeolvar = "Participation in guarding/observing leads to the goal." — Fig. 473 (floating bar), golden floating bend sinister in blue = bar or bla = "Birth of descendants, taking heed (providing for)." — Fig. 474 (floating balk), silver floating bend dexter in black = balk zeolvar suart = "Hidden or vanished is the goal-leading sword."

Thus we have come to the most important heraldic image among the surface figures, namely to the

Heraldic Cross

which we must now subject to a thorough consideration in regard to its origin and meaning, as well as its further development from the Armanic to the Christian symbol of salvation, in a steady progression up to the crucifix.

Already among the oldest signs of salvation (see Plate I, Column 8, Layer Eabe, as well as Fig. 5, 6, and 7) the cross appears — regarding whose first origin we already spoke in detail previously., and of which we only wish to remind here, supplementing what we mentioned previously with concern to Fig. 197 (Hohenzollern coat of arms) with respect to the crossing of the adept-active-masculine is-rune with the mediumistic-passive-feminine tel-rune. Likewise, we recall what was said about the diagonal, bur-, gund-, etc. cross — the saltire — under Fig. 6 and 9, as well as Fig. 202, concerning the crossing of the bar and balk stroke to form the saltire.

All these crosses appear enclosed in the circle "Rührmichnichtan" ("touch-me-not") and thus refer exclusively to purely spiritual matters on the psychic planes. They therefore, in heraldic depiction, whether as line or surface figures, run into the shield border as in Fig. 467[344] and 468[345], while the crosses of the physical plane, Fig. 8 and 9, as well as Fig. 469 and 470[346], appear freely floating within the shield, because the "Rührmichnichtan" circle is absent.

Since the cross, in these various meanings — from the purely spiritual (psychic) to the material (physical) interpretation — was an ancient sign of salvation, the common property of all Aryan cults since primeval times, the emissaries of Roman Christianity already found it everywhere they advanced "in the sign of the cross." This prior existence must have greatly facilitated their work, as they could base their teaching on what was already present. They united with a number of Armanen into a fellowship called the "Kalander,"[347] which undertook to carry out the merging of the Wuotanistic Wihinei with Roman Christianity.

Within this fellowship, the upright cross, Fig. 5, was acknowledged as the Christian cross, the horizontal one, Fig. 6, as the "other" or Wuotan's — also "heathen" — cross. Later, the "other cross" was officially called the "Andrew's Cross," as, little by little, the Wuotan faith and Armanism in general were pushed back and suppressed, until — outwardly, it seemed — they were completely extinguished. This process was described in detail above, and in the aforementioned book.

But even then the Roman papacy was not satisfied with what it had achieved; it wanted to make the cross still more eloquent — and thus the crucifix arose. By no means, however, did it at once appear as the symbol of the suffering or dying god, against which portrayal the healthy sense of the Armanically raised Germans resisted most decisively for more than six hundred years — but in the end, they too succumbed to the imposing, in all circumstances unyielding, consistency of the Roman Church, as in so many other matters.

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[344] Fig. 467 — Heraldically: silver cross in red; Kalisic: ruot wit fruzi = righteous Arman-salvation is law/tradition (Weistum). (This is the ancient coat of arms of the Stafa-Halgadom in Vienna and still today the old coat of arms of Vienna.)

[345] Fig. 468 — Heraldically: red saltire in gold; Kalisic: or ruoth burkruzi = primal righteousness is pure (genuine, true) Arman-salvation.

[346] Fig. 469 — Heraldically: silver floating cross in red; Kalisic: increase according to law and justice.

Fig. 470 — Heraldically: floating blue St. Andrew's cross in gold; Kalisic: or bla mal fruzi = note the multiplication of the fortune (Heil) of the descendants. I have reported on these "Kalanders" in detail in my forthcom

[347] I have reported on these "Kalanders" in detail in my forthcoming book with Adolph Bürdeke in Zurich: The Transition from Wuotanism to Christianity, and have also mentioned them in earlier volumes of the G.L.B.

The art of the Christianity of the catacombs was also still unsuited to the depiction of the Crucified, since that early Christian art sought to express the hope of eternal blessedness through more comforting symbols. Even the art of the Constantinian and Theodosian periods still did not know the crucifix; its ideal was to express—almost in a lyrical sensibility—the glorification of Christ as the radiant victor over the darkness of error, as the destroyer of evil, as the overcomer of death. Therefore, out of an aesthetic feeling, they concealed the depressing sight of crucifixion scenes so as not to diminish the effect of the triumph, and the artists of those times, in depicting Gospel events, only hinted symbolically and carefully avoided all realism.

With justified horror, particularly the Monophysites—and, quite naturally with them, the Armanen—rejected the demand to depict Christ's sufferings and his death realistically, since they recognized his passion only symbolically and emphatically stressed that an eternal, perfect, and thus immortal God could not possibly confine himself within a temporal, imperfect, suffering, and mortal human nature without losing, or at least obscuring, his divinity during the incarnation. Their opponents, the Nestorians, on the other hand, placed their entire emphasis on affirming belief in the incarnation of the perfect deity and did everything to present to their faithful, in full realism, all the humiliations, all the sufferings, and the agonizing death of the Savior. They were not content to depict the dreadful drama in its simple grandeur, allowing it to move all the more deeply by moderation; rather, with the blind fanaticism of a frenzied party, they fixated on the most gruesome details of the horror. They showed the nails, hammer and pincers, the spear, the vinegar-soaked sponge, the scourges, and the crown of thorns, the executioners' helpers and the soldiery.

This conception—alas! alas!—prevailed in victory. This was around the middle of the 6th century. Despite this lamentable victory, it still took more than a century and a half before the crucifix found general recognition as an object of veneration and was adopted by church art to represent belief in the incarnation both symbolically and realistically. The dreadful sight of the crucifix so offended the aesthetic sensibilities of the faithful that, despite its eventual introduction as an object of the highest veneration, it still required centuries of development to make the type universal—the type we know today and have become so accustomed to that we now accept it uncritically as self-evident.

The transition from the primal salvation-sign of the Aryan, as the fifth human race, to the Christian salvation-symbol—the transition from the cross to the crucifix—may be recognized in representations of the 5th century in which a lamb lies at the foot of the cross. Later, the bust of Christ appears at the top or in the center of the cross. The first known example of a crucifix is an ivory panel from the mid-6th century, now in the possession of the British Museum, followed by a relief on the door of the Church of Santa Sabina in Rome and a miniature of the Syrian Gospel Book from the year 586 in the Laurentian Library in Florence.

These were the beginnings, which multiplied rapidly at the turn from the late antique Christian period to the early Middle Ages, and from then on the crucifix appears in pictures—particularly in manuscript miniatures, in ivory panels and ivory sculptures, then as plastic art in wood, stone, and metal. Yet the Redeemer still appears not as a tormented and dying figure, but in a transfigured portrayal, head raised, with the halo, as Deus triumphans, far from symbolizing the illogical doctrine of a humiliated, suffering,

and dying God. Only after the 11th century does the form of the Crucified gradually take on the character of the suffering and dying one in increasing naturalism.

With the 12th century, instead of the previous four nails, only three are depicted, and thus the type of crucifix that it still shows today was reached. All other symbolic additions—such as sun and moon, the large head (Crucifix of Innichen in Tyrol), the four crowned ones (Steyr in Upper Austria), etc.—belong to the building symbolism, to which we will return on another occasion.

The Ario-Germanic picture-script and its offshoot, heraldry, know the crucifix not at all as a "speaking" emblem, despite their later Christianization and consequent numbing, despite the many entirely Roman-Catholic symbols that we find among the common figures and will discuss. And from the standpoint of Ur-heraldry—that is, of the Ario-Germanic picture-script—the upright cross no more than the "other," the saltire, is to be regarded as a Christian symbol. These and many other crosses were considered Armanic salvation signs (Armanenheil), but outside the church framework.

The "old wise men" had passed down the struggle against the symbol—or better said, against the realistic illustration of a humiliated, suffering, and dying God—to their successors, the "children of the widow" (see above p. 61), the heralds as the knowing ones, who silently, in "passive resistance," avoided applying the crucifix in heraldic use upon coats of arms.

We therefore have first to consider those heraldic primal crosses whose arms extend to the edge of the shield. The typical examples for this we have already discussed above in Figures 467 and 468; these are followed now by: Fig. 475 — Facetted cross; same meaning as 467. — Fig. 476 — Bordered cross; same as 467. — Fig. 477 = In red, a cross divided silver and black. This heraldic figure is included here only because today it is heraldically misblazoned as a "divided cross," whereas it actually combines within itself the Sal and Hamar (Tau) signs of the transitional glyphs (pp. 93ff.). This heraldic figure thus says: ruoth wit fal suart hamar = "righteous knowledge-salvation darkens in home-law." It should therefore correctly be blazoned as: In red, above a silver Sal sign (inverted crutch), below, adjoining, a black Hamar sign (crutch). — Fig. 478 is likewise incorrectly blazoned as a "split cross," instead of correctly: in blue, a silver Ask (right crutch) joined to a red Vitri (left crutch). It says: bla wit ask ruoth vitri = I guard (preserve) the growing wisdom; it is threatened by decay and ruin. — Fig. 479, heraldically: quartered cross, alternating tinctures red, silver; in Kalic: asksyrtel ruoth wit; fuanfyrtel wit ruoth; vitrirfyrtel ruoth wit; morfyrtel wit ruoth = Becoming-, Life-, Passing- and Rebirth-Divine Salvation of the right wisdom (cf. p. 95). — Fig. 480: in gold, a red and blue diagonally quartered cross; in Falic: is figi is zilgi ruoth, tel figi tel zilgi bla, geold = I lead the goal-giving law to victory, I guard (protect) the goal-giving fate (Garma) of victory. — Fig. 481, heraldically: crenellated cross; in Falic: geold is gibor altar and algar ruoth wit, tel gibor altar and algar ruoth wit = I honor from the giver, all-originator and all-completer, the all-giving and all-completing Garma (destiny). — Fig. 482, heraldically: blue, centrally perforated golden cross in blue; in Kalic: bla or tuo is, tuo tel = Descendants, watch, do (as) I do; do division, i.e., take part, participate. — Fig. 483, heraldically: black-perforated silver cross in red; in Falic: ruoth fruzi suart af wit (fruzi = is tel = adeptship and mediumship active and passive, cf. 156 ff., Fig. 197) = Right solar nature and wisdom in Arman-salvation. — Fig. 484, heraldically: in blue, a silver and red segmented cross; in Kalic: bla fruzi wit and ruoth = Preserve Arman-salvation in wisdom and law. — Fig. 485, heraldically: in blue, a silver and red checkered cross = Preserve Arman-salvation; it arises from wisdom and law. — Fig. 486,

heraldically: ermine cross in red; in Kalic: ar-mal-ein fruzi ruoth = God-internal Arman-salvation is the right (correct, most important) thing. — Fig. 487, heraldically: "iron-hat" cross in green; in Falic: Seryn ishutkruzi = sinning (speaking), wandering, seeking after Arman-salvation. — Fig. 488, heraldically: black-silver lozenge cross in gold; in Falic: geold fruzi ruoth suart wit = I honor Arman-salvation, right solar nature and wisdom. — Fig. 489, heraldically: fur cross in blue; in Falic: bla kurse fruzi = Observe the sun-hidden Arman-salvation; i.e., the Arman nature withdrawn into the sun-hiding darkness (fur = skin = the covering, concealing; fe = sun). — Fig. 490, heraldically: golden diagonally latticed red cross in silver; in Falic: wit ruoth fruzi gund agen geold = I know right Arman-salvation, decisive honoring; i.e., stormy, emphatic desire. — Fig. 491, heraldically: silver-bordured askfyrtel white, fuanfyrtel white, vitrirfyrtel white, morfyrtel white = Solar nature of Arman-salvation longs to know that it came into being, transformed, perished, in order to rise again. — Fig. 492, heraldically: black-bordured golden "lappenkreuz"[348] in silver; in Falic: wit geold fruzi, dorn askfyrtel suart, dorn fuanfyrtel, dorn vitrirfyrtel suart, dorn morfyrtel suart = Knowing, I honor Arman-salvation, which arose to life, transformed in life, sank living, to be raised living again; i.e., the Arman-salvation lives, even if it is darkened, seemingly dead. (Here the border, according to the rules of picture-writing, refers not to the cross but to the four "fyrtels," so here it is not considered a "lappet" but rather a "thorn figure.") — Fig. 493, heraldically: silver counter-embattled cross in blue; in Kalic: bla wit figi and zilgi fruzi = Preserve the wisdom (or knowledge) of the victory-giving and goal-leading Arman-salvation. — Fig. 494, heraldically: red alternating-embattled cross in silver; in Kalic: wit ruoth figi and zilgi fruzi = (I or you) know the right victory- and goal-giving Arman-salvation. — Fig. 495, heraldically: red askkreuz in silver; in Falic: wit ruoth ask fruzi = I know the right arising (growth) of Arman-salvation. — Fig. 496, heraldically: black askkreuz in gold; in Kalic: geold suart ask kruzi = I honor growing or arising solar nature and Arman-salvation. — Fig. 497, heraldically: silver "sahnkreuz" in blue; in Falic: bla wit figi and zilgi fruzi = I preserve the wisdom of the victory- and goal-giving Arman-salvation. — Fig. 498, heraldically: golden notched cross in red; in Kalic: ruoth geold figi and zilgi fruzi = I honor the right victory- and goal-giving Arman-salvation. — Fig. 499, heraldically: blue thorn cross in silver; in Falic: wit bla dorn fruzi = Knowing, I preserve the living (arisen) Arman-salvation. — Fig. 500, heraldically: green lappet cross in silver; in Kalic: wit gryen lap fruzi = I know the horrible destruction of Arman-salvation. — Fig. 501, heraldically: golden wave cross in blue; in Kalic: bla geold figi and zilgi fruzi = Preserve the desire for victory- and goal-giving Arman-salvation. — Fig. 502, heraldically: black window-lozenge cross in silver; in Falic: wit suart fyr-dra-ugh fruzi (cf. p. 44, Fig. 20) = I know the secret of the dragon that breathes fire. — Fig. 504: golden ball cross in red; in Kalic: ruoth fruzi sa niun fyr (geold) kuogal = Right Arman-salvation from the high essence of the God-fire. — Fig. 505, heraldically: golden rope cross in red; in Kalic: ruoth or sal fruzi = Right primal salvation is Arman-salvation. — Fig. 506, heraldically: silver schragen[349] (saltire) in blue and red diagonally divided field.

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[348] Lappets are those indentations where the points, as in Fig. 500, go inward; when the points go outward, as in Fig. 499, they are called “thorns.” In both cases, whether this figure is called “lappets” or “thorns,” it is to be traced back to the thorn rune or dorn rune. “Lap” and “Lab” are one word:

I. First level of meaning: to live, enliven, refresh — hence: to refresh (laben).

II. The body, the living being.

III. The passing life — hence: Lapp, Lappen (to wither), läppisch (“foolish,” “feeble”), etc. Therefore, in “kalisch” the thorn in these figures is the daimonion of the thorn rune as the life-giving force, and the lappet is the demonium of the same, as the death-giving force — as the thorn of death.

[349] The English heraldry very nicely calls the saltire a “Saltier” = herald of salvation, a name which — as ur-Ario-Germanic — we Germans should also apply to the St. Andrew’s cross that extends to

Kalisch: bla ruoth wit burkruzi = true law and wisdom according to pure Arman-heil. — Fig. 507, heraldic: silver bar-cross in black; kalisch: suart wit burkruzi = in the primal darkness lies the wisdom of the pure Arman-heil. — Fig. 508, heraldic: red-black divided saltire (or St. Andrew's cross) in silver; kalisch: wit ruoth suart tel burkruzi = knowledge of the darkening law of the pure Arman-heil. — Fig. 509, heraldic: St. Andrew's cross striped sixteen times in black and silver in a golden field; kalisch (cf. p. 164, "Ständer"): geold gêre suart wit burfruzi = I long and yearn for the deepest fathoming and highest knowing (wisdom) of the pure Arman-heil. — Fig. 510, heraldic: silver incurved saltire in red; kalisch: ruoth wit dorn burkruzi = law and wisdom arise from the pure Arman-heil. — Fig. 511, heraldic: golden rope-saltire in blue; kalisch: bla or fal burfruzi = I guard the primal-heil of the pure Arman-heil (or the pure Armanic fellowship). — Fig. 512, heraldic: red wavy saltire in silver; kalisch: wit ruot sigi- and zilgi burkruzi = I know the right victory- and goal-giving pure Arman-heil. — Fig. 513, heraldic: silver branch- or Burgundy-cross in purple (coat of arms of Burgundy); kalisch: pur wit afk burkruzi = pure wisdom grows from the pure Arman-heil.[350] — Fig. 514, heraldic: black saltire charged with black lozenge in silver; kalisch: wit suart ruotha burkruzi = highest knowing (wisdom) and deepest fathoming spring from the pure Arman-heil. — Fig. 515, heraldic: red silver-bordered St. Andrew's cross in blue; kalisch: bla ruoth burfruzi wit horen, wit sem, wit fihhela, wit ybe = true law, or correct, pure Arman-heil — the wisdom of the horn, the wisdom of Mannus (or the moon-forefathers, Pitris), the wisdom of Hel, and the wisdom of the Ybe, the rebirth.

Although the first series of crosses, whose arms run into the edge of the shield, is by no means exhausted in all its variations, the given examples should suffice completely to decipher and read all other crosses of this class. Therefore, we now proceed to the second series of heraldic crosses — the "floating crosses" — whose two basic types, discussed on figs. 469 and 470, may serve here as the basis, since the floating crosses — as already said — belong to the physical plane, and are no longer Armanic symbols, but simply mean increase (+, plus) and multiplication (marriage, joining, X, times, multiplication).

Fig. 516, heraldic: red cross-saltire (diagonal cross) with a horizontal bar ("floating saltire") in silver (also referred to as a "table frame"); Kalisch: wit ruoth malkruzi = Law and right increase fortune. – Fig. 517, heraldic: golden pointed floating saltire in blue; Kalisch: bla or malfruzi = Preserve (for the) descendants the increase of fortune, or preserve fortune through the increase of descendants. – Fig. 518, heraldic: black vertically barred floating saltire in gold; Kalisch: geold fuart malfruzi = I desire, with the sword, the increase of fortune. – Fig. 519, heraldic: red table frame in silver; Kalisch: wit ruot malfruzi firest tel = Law and right multiply fortune in the highest share (or the highest share of fortune). – Fig. 520, heraldic: inverted blue table frame in gold;

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the border, whereas the floating St. Andrew's cross should be designated as "Schragen" in order to make the difference between the two more distinct.

[350] Apart from this "kalisch" meaning, this coat of arms can also be read in relation to Burgundy, making it a canting (speaking) name-coat: "bur" (bi-ur) = from the Ur = Ingfoone = farmer = native inhabitant. "gund" — slanted, lying down, hence also "Gundkreuz" — a lying cross. Thus: Burgundy. — Pastor Sink reports that in Mittelberg an old war flag had served as an altar cloth, which had been dyed black but was originally red. The formerly white cross appears bluish-black due to the re-dyeing, while the original red is now dark. The people there say that this is the proper flag… The old Tyrian red was prepared by the Burgundians from a shell that contains a scarlet dye (still today the color of the Archdukes of Austria) and is called "Burgande," but also known as "Burgundian red." The "Burgande" is still used today in France as a dye. (Schliep, The Small Walser Valley and Its Inhabitants: A Burgundian Settlement. Vienna, 1891.)

Kalisch: bla malfruzi fos or = Preserve the increase of fortune through the begetting of descendants. – Fig. 521, heraldic: right-leaning silver table frame in red; Kalisch: ruoth wit is malfruzi = According to law and right, I multiply my fortune. – Fig. 522, heraldic: black left-leaning table frame in gold; Kalisch: geold fuart malfruzi is = The striving sword constantly multiplies my fortune.

This second series of heraldic crosses could still be further increased with many examples, but the sample pieces given here are sufficient to solve and read other floating crosses of this class. Now follow the crosses of the third series, which are only seemingly crosses, since they evolved from Ur-glyphs, double glyphs, and ascending glyphs—these in their verkalung (concealing transformation). This peculiar transformation served to disguise the inherited Armanen signs and sigils, which had become increasingly dangerous to display openly, into seemingly Christian symbols, so as not to expose the armiger to the charge of heresy. But since we have now recognized and learned to distinguish line-figures as well as surface-figures in their essence, for reasons of simplicity and space-saving, in this third series, line- and surface-figures will be treated together, referring back to what was said above about the Ur-glyphs (p. 39ff.), the double glyphs or sigils (p. 49ff.), and the ascending glyphs (p. 59ff.). Although these following coats of arms usually do not extend to the shield border, they are still considered psychic signs because—due to their sanctity (in Armanen terms)—the circle “Do not touch me” is implicitly understood, since these glyphs, as sigils of the Armanen doctrine, were never to be used in physical material representations, which would have been condemned as profanation.

Fig. 523, arms of the family von Thale, ancient nobility of Brunswick, heraldic: quartered in right-angle cut, silver, red; Kalisch: fyrfos wit ruoth = primordially fire-generated (god-created) right wisdom, i.e., Armanen wisdom. — Fig. 524, arms of the Freiherren von Brauneck, heraldic: quartered in snail-shell cut, red, silver; Kalisch: as in Fig. 523. — Fig. 525, arms of Christian Person, studied in Padua in 1584 (New Siebmacher, Civic, Way, V, 8, Plate 11): quartered diagonally in eagle’s head or bird’s head cut in black and gold (fyrfos); Kalisch: arhofut fyrfos fuart geold (or) = primordially fire-generated sunlight asserts itself shining in the primal darkness. — Fig. 526, arms of Veit Steidlin, from the guild of salt merchants of the Augsburg council, 1548 (New Siebmacher, Civic Arms, V, 8, 5, Plate 93), heraldic: in silver, a red hooked cross (swastika) ending in hooks, within a red ring; Kalisch: wit ruoth fyrfos ruoth hring = right-enclosed (well-protected) primordially fire-generated Armanen law and Armanen wisdom. — Fig. 527, heraldic: silver swastika in green; Kalisch: wit fyrfos gryen = primordially fire-generated wisdom (ascending glyph) rises out of the green. — Fig. 528, arms of Marx Schmid, citizen of Augsburg, 1548, heraldic: blue swastika in silver; Kalisch: bla fyrfos wit = preserve primordially fire-generated wisdom. — Fig. 529, arms of the family Cantler, Rothenburg ob der Tauber (Old Siebmacher 1697, V, 247): in red, on a green triple hill, two crossed silver double-hooks; Kalisch: ruoth wit fyrfos, triberg gryen = primordially fire-generated right and wisdom, livingly kept in the hope of resurrection. — Fig. 530, arms of the Seher family (New Siebmacher, V, 6, Plate 36), heraldic: in black, a blue swastika between four golden six-pointed stars; Kalisch: suart bla fyrfos geold fersteor ask, fuan, vitrir, mor = preserve in the dark primal knowing the knowledge of the primal generation from the shining fire-stars of arising, becoming, passing, and re-arising. — Fig. 531, heraldic: golden square-measure cross in red; Kalisch: ruoth geold fyrfos = I strive for primordially fire-generated right. — Fig. 532, heraldic: two crossed silver clamps; Kalisch: ruoth wit fyrfos = primordially fire-generated right (Armanen) wisdom. — Fig. 533, heraldic: blue half-crutch cross in gold; Kalisch: bla fyrfos geold = I preserve the radiant fire-generation. — Fig. 534, heraldic:

silver serpent cross in red; Kalisch: ruot wit falange fyrfos = primordially fire-generated right, blessing-giving Armanen wisdom. — Fig. 535, heraldic: golden step-cross in red; Kalisch: ruot geold fruzi tri stafal geold ask, fuan, vitrir, mor = I strive for the Armanen salvation of living primal fire-generation, shining in arising, becoming, passing, and re-arising. — Fig. 536, heraldic: silver Maltese cross in red; Kalisch: ruoth wit redinon hofut ("Speaking Head," see p. 55, X, Fig. 29) = from the primal knowledge of the Speaking Head, I find right wisdom.

Referring to what was said on p. 55ff. about the "Speaking Head" as a double glyph, here is briefly noted its "concealed design" as a heraldic image. The descending fyrfos 4, the glyph of the condensation of spirit into matter, meets—on the physical plane, at the turning toward ascent—the ascending fyrfos, the glyph of the rarefaction of matter into spirit, and through the intertwining of both glyphs, forms the double-glyph X, which we have already recognized as the "Speaking Head" and which today is called the Maltese Cross. Since it appears in this form as the oldest order cross, it was given this nickname, which is otherwise insignificant. But this is not the only form of ossification of the Redehaupt in heraldry. The oldest form of the Cross of Pyrmont (pyr-phyr-fyr-Urfyr) is this one, which over the course of time transformed—better said, became deformed—into a faceted anchor cross, as we still find it today in the coat of arms of the Principality of Waldeck, Fig. 537 (per pale, on the right an eight-pointed black star in gold, on the left a red faceted anchor cross in silver). The coat of arms of the Austrian crown land of Gorizia and Gradisca also shows this faceted anchor cross, as does the coat of arms of the Princes of Waldeck.

The entire series of anchor, crutch, Jerusalem, fork, pitchfork, etc., crosses—briefly, all those crosses whose arms end in two points—are such ossified Redehäupter. Another form is the so-called lozenge cross (Fig. 538), which clearly shows the union of the descending and ascending Fyrfos into a double glyph. Further ossifications of the Redehaupt are all crosses with three-pointed arm ends, such as the clover-ended, lily-ended, etc., crosses, which we will return to in appropriate examples. — In later times, the ossified Redehaupt found further developments, with the arm ends ending in double animal heads, as shown in Figs. 544, 545, and 546. — Fig. 537, coat of arms of the Principality of Waldeck, heraldically: per pale, right an eight-pointed black star in gold, left the red Pyrmont cross in silver; Kalisch: is geold wit, fuart agt steor, ruoth redinon hofut = I honor the Weistum; from the primal darkness comes forth the rebirth; the right Weistum finds the primal knowledge of the Redehaupt. — Fig. 538, heraldically: blue, silver, counter-changed lozenge cross in gold; Kalisch: bla wit redinon hofut geold = guard the Weistum of the Redehaupt shining (fiery, radiant, etc. = gold). — Fig. 539, heraldically: red anchor cross in silver; Kalisch: as Fig. 536. — Fig. 540, heraldically: red mill-iron cross in silver; Kalisch: as Fig. 536. — Fig. 541, heraldically: black voided silver mill-iron cross in red; Kalisch: ruoth wit redinon hofut fuart hart = find the right Weistum of the Redehaupt from mysterious governance. — Fig. 542: blue pitchfork cross in silver; Kalisch: bla redinon hofut wit = guard the Weistum of the Redehaupt. — Fig. 543, heraldically: golden fork cross in blue; Kalisch: bla redinon hofut geold = guard the shining Redehaupt. — Fig. 544, coat of arms of the von Krummel family, Lower Rhine old nobility: red double-ark-head cross in silver; Kalisch: wit ruoth redinon hofut fyr tuo arhofut = right Weistum I find from the primal knowledge of the Redehaupt and divine (fyr) doing (tuo) I find from the high solar-light action (ar-ho-fut). — Fig. 545, coat of arms of the von Havert family, Lower Rhine nobility, heraldically: red double-goose-head cross, red in silver; the eight goose heads crowned; Kalisch: wit ruoth redinon hofut; fyr tuo alheid hofut fereon = I find right Weistum from the primal knowledge of the Redehaupt and divine doing in the return of the high action of the One in the whole. —

Fig. 546, coat of arms of the von Doppelstein family, Lower Rhine nobility, heraldically: red double-fox-head cross in silver, charged with a silver die with five points; Kalisch: wit redinon hofut; fyr tuo fos hofut; wit femhart = I find right Weistum from the primal knowledge of the Redehaupt and divine doing in the high creative work. Know this, destiny rules! — Fig. 547, heraldically: golden crutch cross in red; Kalisch: geold redinon hofut ruoth = I honor right primal knowledge of the Redehaupt. — Fig. 548, purple Jerusalem cross in gold; Kalisch: geold pur redinon hofut, pur afffruzi, pur suanfruzi, pur vidrirfruzi, pur morkruzi = I shine pure in the primal Weistum of the Redehaupt and find pure Arman-healing emergence, pure Arman-healing becoming, pure Arman-healing passing, and pure Arman-healing resurrection. — Fig. 549, heraldically: silver grave cross in red; Kalisch: as Fig. 536. — Fig. 550, heraldically: black Tau cross in gold; Kalisch: geold fuart redinon hofut = honor the darkness of the primal knowledge of the Redehaupt (to explore it). — Fig. 551, heraldically: white restoration cross in blue; Kalisch: bla wit redinon hofut = guard the knowledge of the Redehaupt. — Fig. 552, heraldically: golden St. James cross in red; Kalisch: ruoth geold redinon lilije hofut = honor right primal knowledge from the primal light of the Redehaupt. — Fig. 553, heraldically: red lily-ended or clover-ended cross in silver; Kalisch: wit ruoth redinon lilije hofut = right Weistum I find from the primal Weistum of the primal light from the Redehaupt. — Fig. 554, heraldically: silver lily-scepter cross in blue; Kalisch gives this coat of arms two meanings: 1. bla wit redinon lilije hofut = guard the knowledge of the primal light of the Redehaupt, and 2. bla wit lilije feipan fruzi = guard the Weistum of the primal light of the creation of the Arman-healing. In essence, both interpretations coincide. — Fig. 555, heraldically: silver bow cross in red; Kalisch: as Fig. 536. — Fig. 556, heraldically: silver swallow-tail cross in red; Kalisch: as Fig. 536. — Fig. 557, coat of arms of the von Eschenbach family, heraldically: black fire-beam cross in silver; Kalisch: wit fuart redinon fyrbok hofut = I know the deepest exploration of the primal-fire-carried Redehaupt. — Fig. 558, coat of arms of the town of Hirschau in Württemberg: in the golden chief a black stag's antler; below, golden fire-beam cross in blue; Kalisch: bla geold redinon fyrbok hofut = guard the shining fire-borne Redehaupt. (According to this coat of arms, the town must have been a Halgadom site in primal days. The black stag's antler in gold in the chief refers only to the Württemberg state coat of arms, and is not solvable in Kalisch as it is a fragment.) — Fig. 559, coat of arms of the Counts of Virmont (Virmont = Fyrmont = Pyrmont = Fire Mountains), heraldically: red anchor cross in gold; Kalisch: geold ruoth redinon hofut = honor right Redehaupt. — Fig. 560, heraldically: golden cross with lily ends in red; Kalisch: ruoth geold redinon lilije hofut = right I honor the Redehaupt (knowledge) from the primal light. — Fig. 561, heraldically: blue arrow-bow cross in silver; Kalisch: redinon ybe hofut wit = I guard the returning Weistum of the Redehaupt. — Fig. 562, heraldically: red moon-ended cross in silver; Kalisch: wit ruoth redinon man hofut = I know the right (true) Redehaupt knowledge from Mannus, i.e., from the origin of mankind, the secret knowledge of the moon ancestors or Pitris. — Fig. 563, heraldically: red clover-leaf or Lazarus cross in gold; Kalisch: geold ruoth chleo hofut = I honor right life's Redehaupt or primal knowledge. — Fig. 564, heraldically: blue terminal-lozenge cross in gold; Kalisch: geold bla redinon ruotha hofut = honor to guard the right Redehaupt. — Fig. 565, heraldically: black arrow-point cross in gold; Kalisch: geold fuart redinon tyr hofut = honor to explore the Redehaupt knowledge of inclination or creation. — Fig. 566, heraldically: gold branch-ended cross in black; Kalisch: suart geold redinon ask hofut = from the primal darkness shines the growing Redehaupt. — Fig. 567, heraldically: black notched cross in silver; Kalisch: wit fuart redinon hofut = deepest exploration and highest recognition of the Redehaupt (living head-Weistum). — Fig. 568, heraldically: black, silver-counter-changed Dominican cross in silver; Kalisch: wit wit fuart gère redinon hofut = I know from honoring the highest recognition and deepest exploration of the Redehaupt. — Fig.

569, heraldically: golden, doubly-serrated cross in blue; Kalisch: bla geold redinon hofut = I guard the brightly shining Redehaupt.

The fourth row of crosses comprises the so-called improper crosses, which are only called crosses because of their incidental cross-like form, and then those crosses which display more than just a single horizontal beam.

Fig. 570, heraldic: growing blue double-pronged cross in silver; Kalic: bla fruzi tuo trie karak wit = I preserve the Arman-salvation, I carry out (cause to) sprout the germination of wisdom. — Fig. 571, heraldic: foot-spiked silver cross in red; Kalic: ruoth wit fruzi ag (Noble = point) = Law and justice beget and give birth to the Arman-salvation. — Fig. 572, heraldic: silver, free-floating Passion or Latin high cross in red; facing beyond the Kala. — Fig. 573, heraldic: blue foot-spiked cross in red; Kalic: bla ybe fruzi geold (ybe, see p. 98, Fig. 62, 66, 221) = I preserve reverently the returning Arman-salvation. — Fig. 574, heraldic: black nail-spike cross in silver; Kalic: suart wit nagal-ag-fruzi = I investigate and recognize the prime-born, primordial Arman-salvation. — Fig. 575, heraldic: red serrated foot-spike staff cross in silver; Kalic: wit ruoth redinon hofut ag fos = Law and justice beget and give birth to the speaking head (living head-wisdom). — Fig. 576, heraldic: blue star-cross in silver; Kalic: wit bla fyr steor = I preserve the knowledge of the returning Ur-fyr (primal fire), i.e., of the returning Arman-essence. — Fig. 577, heraldic: silver colophaner- or key-ring-cross; Kalic: ruoth wit sem fyr-dra-ugh (cf. p. 44, Fig. 20, window diamond, Fig. 154a) tuo lif kogal = Law, justice, and judgment produce the high fyr (Ur-fyr, God) and bring forth life. — Fig. 578, heraldic: silver stepped-gable-cross in blue; Kalic: bla wit gibalkruzi = I preserve the wisdom of the all-giving Arman-salvation. — Fig. 579, heraldic: red double, patriarchal, Lorraine, or Spanish cross in silver; Kalic: wit ruot tuo fyr = Respect law and justice. — Fig. 580, heraldic: red patriarchal-cup cross in silver; Kalic: as in preceding figure. — Fig. 581, heraldic: silver patriarchal high cross in red; Kalic: as in Fig. 580. — Fig. 582, heraldic: silver pontifical cross in black; Kalic: suart wit tri fyr ag chleo = Deepest investigation and highest recognition of the divine creator of the emerging life. — Fig. 583, heraldic: silver pontifical cross in blue; Kalic: bla wit tri fyr = I preserve the knowledge of the divine creator. — Fig. 584, heraldic: red Russian cross in silver; Kalic: wit ruot tuo fyr ch = Respect (4+4 = 8) law (ruoth), justice (eh), and wisdom (wit). — Fig. 585, arms of the Abbey of Neuberg, heraldic: golden cloverleaf foot-spike cross charged with a golden cauldron-ring in blue; Kalic: bla geold redion hofut chleo ag fos fatils bag (hring) = I preserve, reverently (longingly), the founding head-wisdom (speaking head) of the creation of all-life and of the last judgment (thus, of the beginning and end of existence). — Fig. 586, heraldic: black square-measure dragon in silver; Kalic: wit suart horen, sem, fihhala, ybe = Highest recognition and deepest investigation, arising, ruling, separating, and reappearing. — Fig. 587, heraldic: black square-measure cross in silver; Kalic: wit suart afffyrtel, suanfyrtel, vitrifyrtel, morfyrtel = Highest recognition and deepest investigation of the fate of arising, fate of becoming, fate of passing away, and fate of reappearing. — Fig. 588, heraldic: silver lattice cross in blue; Kalic: bla wit agen fruzi = I preserve the knowledge or wisdom of the emerging Arman-salvation. — Fig. 589, heraldic: red lattice in silver; Kalic: wit ruoth agen = Law and justice arise (come forth). — Fig. 590, heraldic: blue triple-slant-lattice or triple-cross-lattice in silver; Kalic: bla gund agen triling wit = Preserve decisive living God-created law (tri = create, to be created by the three gods; ing = descendant; triling = descendant of the gods, thus: God-created). — Fig. 591, heraldic: red thread-cross (or slant-) lattice in silver; Kalic: ruoth gund agen wit = Law decides living justice. — Fig. 592, heraldic: red woven lattice in silver; Kalic: as in Fig. 591. — Fig. 593, heraldic: red broad woven-nail lattice in silver; Kalic: as in Fig. 591. — Fig. 594, heraldic: red narrowed, window-diamond-interwoven

saltire in silver; Kalic: wit ruoth fyr-dra-ugh burkruzi = Law and justice from the high fire of creation beget pure Arman-salvation (cf. Fig. 514). — Fig. 595, heraldic: silver thread lattice with bow-shaped ends in black; Kalic: suart gund agen wit = In darkness lies the living wisdom, or: in primordial darkness the living wisdom rests (is sheltered).

The fifth row of crosses includes that type which is based on the eight-spoked wheel or eight-cross (p. 40, Plate I, E. c. 8, p. 159, Fig. 203) and which, as a symbol of the recognition and investigation of development from higher to lower planes and the return to the higher planes (condensation and de-condensation), thus became a symbol of the gift of prophecy, and therefore also appears as a coat of arms sign marking higher Armanen grades. Fig. 596, arms of the Kingdom of Aragon (Ara = high solar law; gi = give; onen = men; thus: "high court of law"): silver chain cross in red; Kalic: wit ruoth blenke aht ruoth = I guide law and justice with prophetic vision. — Fig. 597, arms of the Kingdom of Navarre (na = birth, origin, compulsion; ᚠ va, ᛈ = create, make; ara = high solar law; thus: origin of high solar law; cf. Hohenzollern p. 156, Fig. 197), heraldic: golden Navarre chain in red; Kalic: ruoth geold hlenke aht ruoth = with prophetic vision, law-reverent and law-guiding. — Fig. 598, arms of the Dukes of Cleves (also called Karfunkelrad, "carbuncle wheel"), heraldic: golden carbuncle wheel in red; at the crossing point, a carbuncle (ruby) set in silver; Kalic: ruoth geold aht ruoth aht lilije carfunkel = with prophetic vision, law-reverent and law-guiding, guarding the Ur-light enclosed in the Ur-fire. (Karfunkel = enclosed Ur-fire, hence "Antwaranaut" = resistance against need, thus a lucky stone, a talisman. It is likely, however, that the simple crystal (rock crystal), the "light stone" assigned by Heinrich Cornelius Agrippa von Nettesheim in his De occulta philosophia to the month of January, is meant here; see Plate II, the "Twelvefoldness." This is supported by the fact that the carbuncle in the carbuncle wheel is often depicted as a small silver shield, thus consecrated. Similar to the "Cleves wheel" is the "Gleve wheel," formed from eight "gleves," i.e., knightly lances, although it is essentially the same as the Cleves wheel; only the carbuncle in the center is omitted.) — Fig. 599, heraldic: golden St. Andrew's cross in red overlaid with an ermine thorn-lattice cross; Kalic: ruoth or burkruzi armalein dorn fruzi = righteous, shining, pure Arman-salvation, arising, God-imbued Arman-salvation. — Fig. 600, heraldic: silver and red eightfold arc-braced; Kalic: wit ruoth ybe ahtruoth = Law and justice are reborn from the eight-spoked wheel, i.e., from the Armanic prophetic vision, namely the Armanen secret doctrine, which is indestructible. — Fig. 601, heraldic: blue and silver eightfold square-braced; Kalic: bla wit ahtruoth = I preserve the wisdom and respect the resurrecting law (the wings of the eight-law are turned to the right—heraldically left—and therefore ascending, i.e., resurrecting).

This seventh row of crosses are the so-called improper three-armed crosses, which derive from the original glyphs of "Fate" (Tichsal), the ascending glyphs of "Gift/Grant" (Gabal), and the transitional glyphs later commonly referred to as "Anthony's Crosses." In this order belong: Fig. 602, heraldic: black, silver, and red in Y-shaped division (tichsal = "I command salvation," cf. p. 42, Fig. 13); Kalic: wit suart tichsal ruoth = highest recognition and deepest investigation of the salvation-command creates law. — Fig. 603, heraldic: black-filled silver Y-shape in red; Kalic: wit suart tichsal ruoth = highest recognition and deepest investigation of the salvation-command creates law. — Fig. 604, heraldic: golden Y-shape in blue; Kalic: bla geold tichsal = I preserve (expect) reverently the salvation-command. — Fig. 605, heraldic: golden Y-piece in blue; Kalic: bla geold tichsal = as in Fig. 604. — Fig. 606, heraldic: silver, gold, and blue in göpel division (gabal = "I give all," pp. 49 and 63, Fig. 38); Kalic: wit bla geold gabal = I preserve the reverent wisdom from the All-giver. — Fig. 607, heraldic: silver göpel in red; Kalic: God-given law and wisdom. — Fig. 608, heraldic: black göpel

chief in silver; Kalic: suart wit hamar-gabal = deepest investigation and highest recognition of the God-given home-right. — Fig. 609, heraldic: blue-filled silver göpel in red; Kalic: bla wit ruoth gabal = I preserve God-given law and wisdom. — Fig. 610, heraldic: red göpel piece in silver; Kalic: wit ruoth gabal = God-given law and wisdom. — Fig. 611, heraldic: golden thief's cross in blue (a floating tichsal not running to the edge of the shield — "circle of stirring-not-touching" — thus only meaningful on the physical, material plane); Kalic: bla geold tichsal = expecting reverently good fortune. — Fig. 612, heraldic: black, pointed-ended thief's cross in silver; Kalic: zeolvar suart tichsal = fortunate, goal-directing sword. — Fig. 613, heraldic: silver inverted thief's cross in red; Kalic: ruoth wit gabal = fortune-giving law and justice. — Fig. 614, heraldic: red inverted thief's cross with pointed ends in silver; Kalic: as in Fig. 613. — Fig. 615, heraldic: black, foot-split Anthony's cross; Kalic: zeolvar suart hamar-gabal = goal-directing sword gives home-right fortune (a Lithuanian coat of arms). — Fig. 616, arms of the Augsburg patrician family Teuffel, heraldic: snail-shaped trefoil in silver, red, and black; Kalic: uilfos stigan ruoth wit suart = spirit- (God-) begotten law rises from highest recognition and deepest investigation. — Fig. 617, arms of the Augsburg councilman Lienhart Scheittenberger, 1548, heraldic: golden tripod or golden triple-cross in red; Kalic: ruoth geold uilfos abastigan = I revere God-begotten, God-sent law. — Fig. 618, arms of the Nuremberg patrician family Stromer, heraldic: silver fishhook (lily roll) in red; Kalic: ruoth wit abastigan and fligan uilfos = arising and passing away of God-begotten law and justice. — Fig. 619, arms of the Imperial Counts of Harrach (h'ar-ag = sun-born; thus an Armanic [German] primal lineage), heraldic: three silver feathers in triangle (feather roll), rising from a golden disc in red; Kalic: ruoth wit fedar tichsal afk ar or = sun-begotten law and justice of the salvation-commanding, sun-descended offspring. — Fig. 620, arms of the von Borstell family, Brandenburg nobility, heraldic: three red wings in trefoil (wing roll), rising from red trefoil in gold; Kalic: geold ruoth uilfos tri faren chleo = I revere God-begotten law as the driving force for sun-born life. — Fig. 621, heraldic: silver scythe blades (scythe roll) arranged around a red rose in trefoil in red; Kalic: ruoth wit segansa uilfos ruoth rofa = law and wisdom are the God-created, all-decisive true secret[351] (rosa mystica, sub rosa = secret). More on that Later. Fig. 622, arms of the Gro-Landt family, heraldic: silver scythe blades in trefoil arrangement around a red rose (scythe-roll) in black; Kalic: suart wit segansa uilfos ruoth rofa = Out of the primal darkness arose the wisdom of the all-decisive, God-created law (upwards). — Fig. 623, arms of the city of Brieg in Silesia, heraldic: in trefoil around a silver ring, three anchors (anchor-roll) in red; Kalic: ruoth wit ankar uilfos = Law and wisdom enclosed within divine creation. — Fig. 624, arms of Prince Bismarck, heraldic: in blue, three silver oak leaves in trefoil around a golden cloverleaf; Kalic: bla tichsal tri edferlaub wit chleo or = I preserve the salvation-command of creative, arising, and again reappearing living wisdom for the descendants. This meaning is reinforced by Bismarck's motto: "In trinitate robur!" — "In the trinity (of forces!) lies strength." — Fig. 625, arms of the von Grundis family in Pomerania, heraldic: in red, three silver swords with the points in trefoil (silver sword-roll) in red; Kalic: ruoth wit uilfos tri suart = God-created law and

[351] The three scythes, three legs (Fig. 626), and similar figures arranged in a trefoil should, in pictographic writing, always be oriented in the same direction, as in Figs. 621 and 626, and not as in Fig. 622, where they are opposed to each other, which may have arisen from a false sense of symmetry. The Polish coat of arms "Rola," as in Fig. 621 — "Three silver scythe blades in red, growing out of a red rose" — shows how the Armanic pictographic script, when transplanted by the Armanen into non-Germanic countries, had in those lands been preserved in a more original form than in Germania itself. The name "Rola" is decidedly Ur-Aryan and means "Course of Law," a name which in ancient times may well have been given as a cover name — concealing the true meaning — to the Uilfos or Crifos. I would propose designating all such figures as "Rola," namely: scythe-roll, wing-roll, feather-roll, etc.

justice rise (turn) forth from the primal darkness. — Fig. 626, arms of the von Rabenstein family in Styria, heraldic: in silver, three spurred blue armored legs[352]; Kalic: bla trifos

[352] With regard to what has been said about the Trifos, Figs. 14 and 39, pages 42 and 52, the simple line figure had already in very early times been developed through the Kala into a depiction of three (tri) points (fos), arranged in the form of the Trifos in trefoil formation.

Griechiſche Triquetris (Trifos).

The Trifos (triquetrum) around the sun's head is the oldest emblem of Palermo, and the other two triquetrae around ram and

Japaniſche Camoyès.

lion are taken from ancient Greek coins. The town of Füssen in Bavaria once also had a Crifos, similar to that in Fig. 626, in its coat of arms, from which the town's name is explained (and not from the slopes and falls of the Lech River, as is claimed), the name being derived from fos = fus, namely "primal generation," marking this town as a primal place. For a long time there was a dispute over the Crifos in the arms, for the authorities altered the coat of arms to show three human legs placed side by side, against which the town protested vigorously. The Trifos, as well as the Fyrfos, however, appear not only in Ario-Germanic antiquity, for example on the sacrificial stone of the Herren-Tanzplatz in the Harz, but also in Japan, where both symbols are considered the holiest emblems under the name Camoyè and are likewise used in a heraldic and flag-like manner. The Camoyè shown in the adjacent illustration, reproduced after Director Friedrich Fischbach, appears as an inward-turned triquetrum, whose form is interpreted as the mallets of the thunder god drumming in the clouds, which is why it is also customarily affixed as a protective sign (talisman) to roofs,

wit = I preserve the wisdom of divine creation, i.e., from the primal wisdom of persistence. — Fig. 627, heraldic: black chief-pale in silver (this is the cau or the hamar, cf. p. 92, Fig. 45, 206); Kalic: suart wit hamar = wisdom of the darkened home-right. — Fig. 628, heraldic: red raised cross in gold; Kalic: geold ruoth hamar = I revere the rightful home-right; i.e., German law instead of Roman injustice. — Fig. 629, heraldic: golden cross in red; Kalic: ruoth geold hamar = Law, I revere home-right. — Fig. 630, heraldic: divided of blue, black, and red by silver crosses; Kalic: bla suart ruoth geold hamar = I preserve with the sword the law, revering the home-right. — Fig. 631, heraldic: in silver, lowered blue cross-bar = wit bla hamar = I know how to preserve (guard) the home-right. — Fig. 632, arms of the collegiate chapter of Klosterneuburg near Vienna (1100), heraldic: red inverted cross-bar in silver; Kalic: wit ruoth fal = I know the right salvation (cf. p. 92, Figs. 46 and 207). — Fig. 633, heraldic: blue upright cross-bar in gold; Kalic: bla afk or = I preserve the arising of descendants, or: I preserve the arising from the Ur, that is, the growth and flourishing of the lineage. — Fig. 634, heraldic: left red flank-bar in silver; Kalic: wit ruoth ask = the arising of law and justice. — Fig. 635, heraldic: blue left cross-bar in silver; Kalic: bla wit vitri = I preserve the perishing wisdom. — Fig. 636, heraldic: right silver flank-bar in red; Kalic: wit ruoth vitri = law and justice sink away. — Fig. 637, heraldic: growing black St. Anthony's cross in silver; Kalic: wit suart hamar = recognition and investigation of the home-right. — Fig. 638, heraldic: floating silver St. Anthony's cross in red; Kalic: ruoth wit hamar = right wisdom is home-right. — Fig. 639, heraldic: three blue upright St. Anthony's crosses in gold; Kalic: geold bla fri hamar = reverently I preserve the living home-right. — Fig. 640, heraldic: red floating inverted St. Anthony's cross in gold; Kalic: geold ruoth fal = I revere right salvation, or long for it. — Fig. 641, heraldic: floating silver right cross-bar with pointed ends in blue; Kalic: bla wit aff = I preserve the wisdom of the origin (arising). — Fig. 642, heraldic: black floating left cross-bar in silver; Kalic: wit suart vitri = recognition and investigation of the sinking away, or: I know the cause of the sinking. — Fig. 643 (cf. p. 97, Figs. 214, 215, 216, and 217), heraldic: golden bend with half golden counter-bends in black; Kalic: suart geold fyrstal = out of the primal darkness shines forth the highest (fyrst) God-sun (al); i.e., in the primal darkness the highest God

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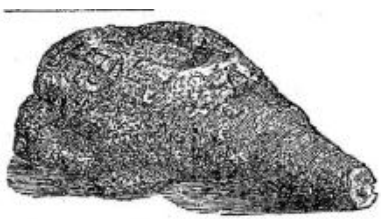
towers, and so on. But even this variant form of the Trifos (triquetrum) is not uniquely Japanese,



Opferſtein am Harz.

Keltiſch-mittelalterliches Manuſkript-Ornament als Buchſchmuck.

for—as the adjacent Celtic medieval ornament of a manuscript cover shows—this "inward-turned Cri- and Fyrfos" was also not unknown in Ario-Germanic antiquity in Europe. It need not be repeated, only recalled, that Celtic culture with its Druidism branched off from Aryan culture with its Armanism through race-mixing, and thus the inward-turned Tri- and Fyrfos are Armanic in origin, even if up to now I have not succeeded in finding an Ario-Germanic specimen of this figure. Once again, it should be remembered that these two primal glyphs, especially the Fyrfos, represent the cultural sigil of Aryanism, which is found everywhere Ario-Germanic expeditions have reached, to recall Armanic activity even after many millennia. For example, the Fyrfos is still found as the sole written character among the completely degenerate people of the Errios in the Malay Archipelago, who possess no other writing sign. And the Errios (Aryans) are light-skinned, blond-haired, and light-eyed! They are a withered, degenerate branch of the Aryan world tree.

announces himself. — Fig. 644, heraldic: blue half-sinister and counter-bend in gold; Kalic: bla geold yrmon = I preserve the glory of Yrmon (the moon-ancestor, the great divine Pitri, the Tuisto). — Fig. 645, heraldic: floating sinister-bend inverted pointed golden St. Anthony's cross in red; Kalic: ruoth geold fyrbof = law reveres the fire-bearer (cf. p. 45: goat, herm, and pp. 83 and 97, Fig. 58, where the goat as "Herm" meets the Yrmon — fyrst-al — in the last lunar quarter). — Fig. 646, heraldic: silver, slanted, floating St. Anthony's cross in green; Kalic: geryn wit yr = I find (draw out) the wisdom of the wandering one (moon); i.e., of its return, namely of resurrection, of rebirth. In a figurative sense, however, a returning Iltso-one could also have borne this coat of arms, designating himself as "the wanderer" (errant one, roamer) who now returns to his old homeland. Such figurative applications may have occurred more often than one might assume.

further heraldic figures

As already shown above on p. 92ff., Figs. 45–52; p. 97ff., Figs. 55–70; p. 160ff., Figs. 206–221, in the relevant line-figures, new independent heraldic figures developed from the parts of the cross, which we now also encounter as field-figures. But since, as has been repeatedly demonstrated, the Kalic (Falisc) interpretation of the line-figures and of the field-figures matches perfectly, only the most important points about them will be added here, with special attention to combinations with other figures, such as multiplication of the same figure.

Regarding the repetition of one and the same figure, it should be noted that, according to the mystical number law of number symbolism, p. 31ff., it is not the numerical value as a number or digit that is decisive, but the primal word indicated by the number; e.g., two bars do not count as the number "two," but as tuo balk = "I support"; three stars do not mean "three stars," but tri steor = "life or drive returns"; four dogs = "fire-foundation," i.e., divine foundation, etc., as is clearly shown by the many examples already provided. Fig. 647, heraldic: silver, sinister-inverted, only reaching halfway chevron in red; Kalic: ruoth horen zilver = right begetting leads to salvation. — Fig. 648, heraldic: gold, dexter-inverted chevron; Kalic: suart horen or = I beget sword-descendants. — Fig. 649, heraldic: from silver and red, thrice sinister-chevroned; Kalic: tri horen ruoth wit = divine begetting created law and justice. — Fig. 650, heraldic: black and red divided by a chevron inverted to base; Kalic: the sword of distance decides law and justice. — Fig. 651, heraldic: lowered, inverted, golden chevron in blue; Kalic: bla or sem = observe the distant descendants, or: the future observes the distant ones. — Fig. 652, heraldic: golden, floating base-chevron in blue; Kalic: as in Fig. 651. — Fig. 653, heraldic: parted, to base inverted chevron alternately tinctured in gold and red; Kalic: is tuo sem ruoth geold uechsala farava = I act according to distant law, revering it in heaven and on earth. (The alternating tincture, which produces this "in heaven and on earth," will be explained later.) — Fig. 654, heraldic: silver, dexter-inverted chevron in red; Kalic: ruoth wit sihhala = law and justice concealed (hidden, sunk away). — Fig. 655, heraldic: red, sinister-bend-inverted chevron in gold; Kalic: geold abar af ruoth = I revere the arising of descended law. — Fig. 656, heraldic: blue bend-chevron in silver; Kalic: bla af abalf wit = I preserve the created immortal wisdom. — Fig. 657, heraldic: black-filled, lowered to chief, silver full-chevron in red; Kalic: ruoth wit suart ybe = law and justice (encompass the) darkness (mystery of) resurrection. — Fig. 658, heraldic: raised silver chevron in red; Kalic: ruoth wit ybe = law and justice arise again. — Fig. 659, heraldic: red, lowered chevron in gold; Kalic: geold ruoth ybe = I revere (or long for) resurrected law. — Fig. 660, heraldic: black chief-chevron in silver; Kalic: wit suart hofut ybe = recognition and investigation of the chief resurrection, namely of the Armanentum. —

Fig. 661, heraldic: thrice wavy-chevroned, red and silver; Kalic: ruoth wit tri ybe = law and justice will, through divine creative power, arise again. — Fig. 662, heraldic: red, lowered chevron ending in linden leaf in silver; Kalic: wit ruoth lined ybe = sunken law and justice will arise again (linden leaf = lined is the glyph for waning, sinking; lindern = to lessen). — Fig. 663, heraldic: two split chevrons alternately tinctured blue and silver; Kalic: bla wit is uechsala farava fyr ybe = I preserve the wisdom of the returning God-fire in heaven as on earth. — Fig. 664, heraldic: golden, stepped-up-to-chief chevron in blue; Kalic: bla geold zilgi-ur-figi gibal ybe = I preserve the reverence for the resurrection of the age-old victory- and goal-giving salvation (of the Armanentum). — Fig. 665, heraldic: silver flat stepped gable overlaid by black stepped gable in black; Kalic: suart wit tuo zilgi-ur-figi gibal ybe = darkened wisdom of the victory- and goal-giving salvation works toward resurrection. — Fig. 666, heraldic: silver stepped gable in red; Kalic: ruoth wit figi-ur-zilgi gibal ybe = law and justice from the age-old victory- and goal-giving law will salvifically arise again. — Fig. 667, heraldic: red dexter stepped gable in silver; Kalic: wit ruoth gibal sihhala tuo figi ur tuo zilgi = salvific, concealed law and justice brings victory and sets the goal for the future. — Fig. 668, heraldic: red dexter flank stepped gable in gold; Kalic: ruoth horen or gibal tuo figi tuo zilgi ur = righteous descendants beget, giving victory and goal to the future. — Fig. 669, heraldic: silver sinister bend-flank stepped gable in black; Kalic: suart wit vitri gibal figi-ur-zilgi bar tegelt = darkened wisdom, sunken victory- and goal-giving salvation lives in secret. — Fig. 670, heraldic: sixfold arc-braced, red and silver; Kalic: (cf. p. 49 ✱) undeterminable. — Fig. 671, heraldic: sixfold square-braced, red and silver; Kalic: undeterminable as Fig. 670 (cf. p. 49). — Fig. 672, heraldic: two red counter-chevrons in silver; Kalic: wit ruoth tuo sem, tuo ybe = according to law and justice does distance act, law and justice act in return. — Fig. 673, heraldic: golden double-chevron in blue; Kalic: bla geold wasurlagu (Wasurlagu = Eliwagar = Vanaheim = surging primal water = ruling primal law = ruling deity = eight-spoked wheel) = I preserve the reverence for the surging sea (a Viking coat of arms). — Fig. 674, heraldic: blue double-inverted chevron in gold; Kalic: geold bla uend wasurlagu = I revere, watching, the turning (homecoming) from the surging sea. — Fig. 675, heraldic: fivefold saw-toothed division in silver and red; Kalic: wit ruoth sem tel figi zilgi = law and justice decide (divide) judgment in verdict (victory-giving) and atonement (goal-giving). — Fig. 676, heraldic: four silver chevrons overlaid by silver bar, dexter blue, sinister red; Kalic: bla ruoth wit fyr ybe is = I preserve law and justice, the constant divine governance (fyr = Ur-fyr, is = constant) will find itself again (ybe). — Fig. 677, heraldic: silver and red divided by flames; Kalic: wit ruoth wasurlogi = right wisdom of the divine governance (Wasurlogi = Muspilliheim = surging Ur-fyr = ruling deity = ⊕). — Fig. 678, heraldic: three golden flames in blue; Kalic: bla wit wasurlogi = I preserve the wisdom of the ruling deity. — Fig. 679, heraldic: red sea of fire in silver (also blazoned: “in red flames issuing from the base in silver”); Kalic: as in Fig. 677. — Fig. 680, heraldic: four dexter red flank flames in silver; Kalic: wit ruoth fyr zefo flamma = righteous flaming Ur-fyr in law and justice; i.e., rightly ruling divine power acts in law and justice. — Fig. 681, heraldic: parted by seven flames, red and silver; Kalic: ruoth wit sibilun hlanka flamma = according to solar law and justice, the Armanen (Flamen) guide. — Fig. 682, heraldic: three golden dexter bend flames in black; Kalic: suart tri uend balk flamma geold = from the darkness press forth again the shining Armanen (Flamen). — Fig. 683, heraldic: in blue, from silver clouds three golden lightning bolts toward a golden triple-hill; Kalic: bla wit geold figi zilgi mal tri flamma uende triberg = I preserve the sun-glittering wisdom of the manifold victory- and goal-giving Armanentum, which hides its creative activity.

With the next figure, 684, we come to the distinctive heraldic charges referred to as "alternately tinctured," two of which we have already seen in Figs. 653 and 663. These "alternating tinctures" are characterized by the fact that the divided, parted, bendwise- or bend-sinister-parted shield repeats the charge of one half in the other half, but so that the field color of one half matches the tincture of the charge in the other half, and the tincture of the charge in one half matches the field color of the other. We recall here what was said on p. 108 about the "magic head," Fig. 99 (not to be confused with the "speaking head" or the heraldic "chief").

In the higher esoteric secret symbolism of Armanentum, the magic head symbolized "Daemon est Deus inversus," namely the reflection of the plan pre-conceived on the spiritual planes—in short, on the astral plane—into its realization on the physical plane. This realization is symbolized as the "dark water" in which the bright astral planes are reflected in reversed orientation and broken color. In the lower esoteric symbolism, it simply represents the opposites of the spiritual and the bodily, of heaven and earth, of will and deed.

A comparison of the magic head, Fig. 99, with the coat of arms in Fig. 684 will immediately reveal their similarity, for the only difference is that the reflecting human head in the heraldic image has been replaced by a reflecting six-pointed star, with the reminder that the shield border is considered the circle "touch-me-not" and thus is always to be regarded as a circle, regardless of its actual shape. Fig. 684, heraldic: parted with parted lozenge, charged with two six-pointed stars, all in alternating tincture, base in gold; Kalic: geryn fos geold (or) = proclaim (cry out) the begetting of descendants. — Fig. 691, heraldic: blue dexter flank in silver; Kalic: bla zeso hlanca wit = I preserve the right steering of wisdom. — Fig. 692, heraldic: black sinister flank in gold; Kalic: suart geold lenche hlanca = in the darkness of time (primal darkness) shines the guiding steering. — Fig. 693, heraldic: silver sinister chief flank on red; Kalic: wit ruoth lenche hofut hlanca = law and justice steer the chief steering (the Armanenschaft). — Fig. 694, heraldic: red dexter chief flank in gold; Kalic: ruoth geold zefu hofut hlanca = I revere the sun-begotten chief steering (zefu: "ze" = beget, "fu" = sun; thus: sun-begotten). — Fig. 695, heraldic: silver dexter base flank in green; Kalic: wit geryn zeso fos hlanca = I know to find the sun-created begetting-steering. — Fig. 696, heraldic: black sinister base flank in silver; Kalic: suart wit lencha hofut hlanca = I have investigated and recognized the guiding chief steering (Armanentum). — Fig. 697, heraldic: red chief bend in silver; Kalic: ruoth wit hofutbalk = law and justice (is the) concealed chief. — Fig. 698, heraldic: blue chief bend-sinister in gold with red heart; Kalic: bla geold hofut bar ruothart = I preserve the shining life-chief of the governance of law. — Fig. 699, heraldic: golden base bend in red; Kalic: geold ruoth fos balk = I revere the concealed (sunken) creation of law (German law instead of Roman injustice; it cries out to the distance). — Fig. 700, heraldic: blue base bend-sinister in silver; Kalic: bla fos bar wit = I preserve the created (found, begotten) living wisdom. — Fig. 701, heraldic: black dexter flank bend-sinister in silver; Kalic: suart wit zeso hlanca bar = I investigate and recognize the sun-begotten life-steering. — Fig. 702, heraldic: golden dexter flank bend-sinister in black; Kalic: suart geold zeso hlanca bar = out of the primal darkness (time-darkness) shines the sun-begotten life-steering (the sunken Armanism). — Fig. 703, heraldic: silver sinister flank bend-sinister in blue; Kalic: bla wit lencha hlanca bar = I preserve the wisdom of the guiding life-steering. — Fig. 704, heraldic: golden sinister flank bend in green; Kalic: geold geryn lencha hlanca balk = I revere horror led by sunken steering; i.e., from the horrors of Roman injustice he cries out for the guiding German (Armanen) law, the Rita.

The Magical Glyphs and Sigils as Heraldic Charges

Although the almost uncountable number of simple and composite heraldic charges could not possibly be listed exhaustively, the examples shown and discussed here have been chosen in such a way that virtually all other heraldic charges encountered in their various combinations can be read and resolved from them.

However, there is still another group of heraldic charges, standing apart from the type dealt with in the previous section—namely the ancient magical glyphs and sigils, which we already discussed and which we now encounter again here in the context of heraldry.

It was already emphasized on that occasion that the "ancient" Armanic heraldic charges only encompass the numbers 1, 2, 3, and 4 in their primal words, and that wherever individual heraldic charges extend beyond the number 5, they belong to a later period—the post-Armanic era of decline. Thus, for example, where five figures appear, this "5" refers to distance (Feme), saga, femininity, etc. (cf. number symbolism, p. 31), but only in a secondary sense. For the numbers from five upwards, other heraldic charges—namely glyphs and sigils—come into play, which indicate these numbers, or rather their veiled primal words, and make them "speak" in the mystical sense.

But the concepts under the value "five" also occur in special glyphs, which, however, are rare in heraldry compared to the usual heraldic charges, especially when they appear as individual depictions and not, for example, in the tapestry-like arrangement of Fachwerk (framework) used heraldically. Since we have already discussed these glyphs in detail, a brief listing of them will suffice here, so that when they are found in heraldic application—whether in fully developed or mutilated form—one may more closely examine these developments or mutilations and their interpretations.

The "glyph of unity" appears as the salvation-sign of the first Logos or Ans, the ᛞ sign, shown in its four orientations: as ᛁ (Is rune), as "bar" /, and as \ "balk". The "glyph of duality" — of division or the act — appears as the doubling (in reality, the splitting) of the unity glyph, which in heraldry is interpreted as a Verbindung ("connection") and referred to as a "stake," a "band," or a "bond." The "glyph of triplicity" already appears in many forms: beginning as a simple Y-shape, then as the Triskelion, as the rising Tris or Uilfos, as tripod, trivet, or Draugh ("dragon's eye"), as Gabal (spindle), and also in the form of the Tetractys. The long series of "glyphs of quadruple-ness" — of the Ur-Cross — includes the rising Fyrfos (swastika), the Quits (⊕, ⊗), then the diamond (◊), the lozenge, the square, and the Fyrung (guidance, orientation), the square, and the tabula quadrata or Capis.

From this entire series, we now have to concern ourselves here only with the Tetractys, which appears in various forms and mutilations, as the first glyph which—unlike others such as Tichsal, Gabal, Uilfos, etc.—is not based solely on the visible count of "three," but which is intended to show this threefoldness in the effect of its force-expression, and to prepare for the intended purpose and the act which achieves it.

The basic forms for these tetractys heraldic charges are the triangles, the triag, the speidel, etc. ▽ and the spickel △, from which the tetractys heraldic designs A are developed. Fig. 705, heraldic: red speidel (downward triangle) in silver; Kalic: ruoth wit s'peid al = Law and justice are the outflow of the living sun-fire. — Fig. 706, heraldic:

silver spickel (upward triangle) in red; Kalic: ruoth wit s'puk al = Law and justice are the spirit of the sun-fire (spirit of God). — Fig. 707, heraldic: silver inverted triangle in black; Kalic: suart wit s'peid al = I investigate and recognize the outflow of the living divine fire (God's fire). — Fig. 708, heraldic: black triangle in gold; Kalic: geold suart s'puk al = I revere to investigate the spirit of God. — Fig. 709, heraldic: three red spickel in gold; Kalic: geold ruoth tri s'puk al = The shining law was created by the spirit of God. — Fig. 710, heraldic: three black rising wedges in gold; Kalic: geold suart tri s'puk al = From the primal darkness rises the shining spirit of God. — Fig. 711, heraldic: three red speidel in silver; Kalic: wit ruoth tri s'peid al = Law and justice are the outflow of the living divine fire. — Fig. 712, heraldic: three black wedges in silver; Kalic: wit suart tri s'peid al = I recognize and investigate the outflow of the divine creative spirit. — Fig. 713, heraldic: three (2 above, 1 below) red spickel in silver; Kalic: wit ruoth tri s'puk al = Law and justice were created by the spirit of God. — Fig. 714, heraldic: three black stars enclosed by a black double-triangle in silver (cf. p. 92, Figs. 16 and 17; p. 100ff., Figs. 75–89; p. 101, "Fire Altar," Tetractys, etc.). This figure is not actually a true tetractys—there is, in fact, no proper tetractys in heraldry—because the small tetractys contains 3×3 triangles, namely 6 spickel (▲) and 3 speidel (▼); the medium tetractys contains 4×4 triangles, 10 spickel and 6 speidel; the large tetractys contains 7×7 triangles, 28 spickel and 21 speidel (cf. Fig. 89). The so-called tetractys figure in Fig. 714 contains only 3 spickel and 1 speidel, i.e., only four triangles, and thus merely intends to symbolize the actual tetractys. For this reason, it is called the Fire Altar. The "Fire Altar" is: fyr al tar—in Kalic this resolves into: fyr = primal fire, al = sun-fire, tar = to beget, to create; thus: "Creator God." If the outline of the Fire Altar forms a speidel, or in other words, if the Fire Altar stands inverted on its point, it transforms into the Fire-Algar—that is, the God who is the Completer through both primal fire and sun-fire.

Accordingly, Fig. 714 should be heraldically correctly described as: black Fire Altar of three spickel, each with a black six-pointed star in silver; Kalic: wit suart fyraltar tri suart fer steor = Highest recognition and deepest investigation of God's creation through primal fire and sun-fire in arising, becoming, and passing away, within the primal lawful order in which the power that has become deed works according to law.

It was already said above that the truly high secret sigils were never shown in full heraldic form, only hinted at, and most often concealed in Fachwerk patterns. To the knowing one, such a hint was enough to recognize in the knowledgeable man his equal; the initiate of the lower grades, who had only seen the weak and small light (and not the strong or great light of full initiation), knew that in the bearer of such glyphs—which he could not decipher—he must recognize his master.

Old as the glyph of the "Fire Altar" is (cf. Figs. 85–86), it appears relatively late in heraldry, for the "ancient wise" would never have applied it in coats of arms; it only came into use later through the "children of the widow."

Among the "glyphs of fourness" (Vierheit) we must also include, as a heraldic charge, the wheel, insofar as it is not presented in a naturalistic, detailed, or perspective manner. It was already indicated at the outset that Kreuz ("cross") = fruzi = rod = rath, thus also meaning both "wheel" (Rad) and "council/advice" (Rat).

The wheel, depending on its number of spokes and the arrangement of those spokes, veils and symbolizes various concepts: four-spoked → ruoth- or "wheel cross" (Rose Cross) ⊕ or "Bur Cross" ⊗; five-spoked → Femrod = Feme-law (secret jurisdiction); six-spoked → Serrod = sexual law; seven-spoked → sun-wheel; eight-

spoked → Achtrod (eight-spoked wheel); nine-spoked → the "Completer" (Vollender), which is why execution wheels for breaking on the wheel were made with nine spokes from nine different types of wood; ten-spoked → would be the sun-divine wheel (no example known to the author); twelve-spoked → year-wheel; An eleven-spoked wheel certainly never existed. Fig. 716, arms of the Burgundian family von Arilinger, heraldic: red four-spoked millwheel in gold; Kalic: geold ruoth Fyrfos = shining God-begotten law. (The name Arilinger = descendants of the sun-begotten, i.e., of Armanen lineage.) — Fig. 717, red four-angled-spoked wheel in silver; Kalic: wit ruoth burrod = law and justice, pure law, i.e., Armanic (German) law. — Fig. 718, arms of the Müllner von Sweiraden, heraldic: per bend gold and blue, in each field in alternating tincture a four-spoked millwheel; Kalic: bla geold uechfala balk tuo Fyrrod = I preserve reverently the sacredly veiled (or "sacredly shifting") and act according to divine law. — Fig. 718A, ancestral arms of the Austrian family von Miller zu Aichholz, heraldic: per pale red and silver, four-spoked millwheel with eight paddles in alternating tincture; Kalic: ruoth wit fyrrod uechfala = God-begotten heavenly and earthly law in alternating blessing. Because the wheel shows eight paddles: aht figi ur zilgi = it always acts as the victory- and goal-giving. — Fig. 719, heraldic: golden five-spoked wheel in blue; Kalic: bla geold femrod = I preserve the shining Feme-law. — Fig. 720, heraldic: silver six-spoked wheel in black; Kalic: suart wit fer rod = deepest investigation and highest recognition of rightful arising, i.e., the order in which the power that has become deed works according to law. — Fig. 721, heraldic: three black six-spoked wheels (2, 1) in gold; Kalic: geold suart tri fer rod (2, = Speidelstellung) s'peid al = Shining, there rises from the primal darkness the lawfully working, deed-made power as the outflow of the living God. — Fig. 722, arms of the city of Mainz, heraldic: in silver a red chief, in bend two red six-spoked wheels connected by a golden cross pattée; Kalic: wit ruoth hofut balk lagu (or: abastigan) tuo ferrod band geold rednion hofut = Chief law and justice (or: highest law and justice) are in a darkened position (descended from their height); act according to the law in which the power that has become deed works, joined with the shining chief wisdom of the Armanen tradition. — Fig. 723, heraldic: three black antique five-spoked wheels (2, 1) in silver; Kalic: wit suart femrod speid al = highest recognition and deepest investigation of the Feme-law as the outflow of the God-fire. — Fig. 724, heraldic: silver half eight-spoked wheel in blue; Kalic: bla wit half ahtrod = I preserve the wisdom of the assistance that comes forth in law (the reappearing Armanen law, Rita). — Fig. 725, heraldic: black toothed eight-spoked wheel with eight lozenge-spokes in silver; Kalic: suart wit sam ahtrod ag ruota sip aicha = With deepest investigation and highest recognition, I come into the eight-law (observance of the law as judge, i.e., in rendering judgment) from a rightly tested kin, that is: from a truly Armanic-proven family, as a Femane entitled by birth. (In the arms of the Counts of Wedel, the same toothed wheel appears in different tincture.) — Fig. 726, heraldic: two red half counter-facing eight-spoked wheels in silver; Kalic: wit ruoth tuo half ahtrod = Law and justice assist in the rendering of judgment. — Fig. 727, heraldic: black quarter-wheel in gold; Kalic: geold suart suanfyrtel rod = The shining divine law darkens in sinking.

The "glyphs of fivefoldness" are formed by the Thruten- or Drutenfuß, also called Druidenfuß or Abencross (from Aben, elves—therefore not Apenkreuz), the ancient femfos or pentagram. In its Theonium (divine aspect), this glyph is called the right hand (of white magic) when the point faces upward ☆, and in inverted form, with the point turned downward (upside-down ☆), in its Daemonium (demonic aspect), it is called the left hand (of black magic). If the figure is a complete five-pointed star, it is called Femstern, and with the point upward it is interpreted as the rising femstern, but inverted as the falling femstern, in which once again Theonium and Daemonium are

symbolized, as was already discussed on p. 107, Figs. 95–96. — Fig. 728, heraldic: in a blue field, a golden Drutenfuß with a half silver lily at the upper point; Kalic: bla geold femfos half wit lilije = I preserve the aiding wisdom of the primal light with regard to the law by which power, as might (magic), works in shining form. — Fig. 729, arms of the council-eligible family von Tegelin (Degelin) von Wangen in Freiburg im Breisgau and of the Swabian noble family von Degelin of Wangen, heraldic: inverted silver Drutenfuß in red; Kalic: ruoth wit uend femfos = law and justice inverted, the power turned into impotence. — The name Tegelin or Degelin von Wangen says: Tegel = secret; -in (-ing) = descendant; thus: one who has come forth from a secret. Wangen, wang = enclosure, as in Volkwang, Hirschwang; the allusion is to a secret society, presumably concealed Armanen—in the sense of "the mysterious one from an unknown connection." The first of these Tegelins of Wangen was therefore likely a fugitive Armane, so to speak, in incognito. — The same arms, but gold in red, are borne by the Württemberg noble family von Stahler; Kalic: ruoth geold uend femfos = the shining law inverted, the power turned into impotence. — Fig. 730, heraldic: golden five-pointed (rising) star in blue; Kalic: bla geold femsteor = I preserve (guard, await) the resurrection of the shining Feme. — Fig. 731, heraldic: falling silver five-pointed star in green; Kalic: geryn uend femsteor wit = I find (proclaim) the knowledge of the Feme that falls and yet rises again. — Fig. 732, heraldic: golden, faceted five-pointed star in red; Kalic: ruoth geold femsteor = the shining law of the resurrected Feme, or: I revere law from the resurrected Feme. — Fig. 733, heraldic: silver sea star in red; Kalic: ruoth wit femsteor = law and justice of the resurrected (or re-risen) Feme.

The "glyphs of sixfoldness", which symbolize the order in which power, having become act and might, works according to law, and which we have already discussed in detail on p. 49, Figs. 24 (✻), 25 (Christogram), 26 (sideways cube), 27 (three diamonds) and 28 (star of david); and on p. 108, Figs. 97 (sideways star of david), 98 (sideways ✻), and 99, are seldom understood in heraldry in their full esoteric symbolism. As has been repeatedly noted, this wisdom, cultivated in the "High Secret Eight" as the "Great Secret", was never displayed publicly—i.e., in coats of arms—during the lifetime of the "Old Wise Ones." It only entered heraldry in the time of decline, taken up by the "Children of the Widow", usually only half-understood in an erotic-symbolic interpretation, and often entirely misunderstood, adopted purely for the sake of sensation. These high symbols of sixfoldness therefore appear mostly only in the erotic sense—relating to sexuality and to a meaning of bringing good fortune in acquisition—so to speak, as talismanic lucky signs when used heraldically. For this reason, behind such coats of arms there are very rarely Armanean traditions to be sought. — Fig. 734, heraldic: in silver, a black hexagram enclosing a red heart; Kalic–esoteric: wit fuart sigill salman ruoth hart = "highest recognition and deepest investigation of the nature–law–ordained order in which the power, strengthened into act and might (magic), works in the administration of law." The Kalic erotic (i.e., lower-symbolic) interpretation, however, reads: zeolvar fuart serfos ruoth hart = "the sword, the marital duty, and the true heart lead to salvation." — Fig. 735, coat of arms of the innkeeper Lienhart Deber, who in 1548 was admitted by the craftsmen into the council of the free city of Augsburg; heraldic: in red, a silver hexagram ("inn star!"), from whose left upper corner a Maltese cross grows; Kalic: ruoth wit serfos wit fruzi = "lawfully and in accordance with right, generating and multiplying—that is, goods and property—in marital union, as the 'rough root' of Germandom." — Fig. 736, heraldic: golden star in red (in the case of a six-pointed star the number of points need not be mentioned, since if the number of rays is not specified, the six-pointed star is assumed); Kalic: ruoth geold fersteor = "I lay rightful claim to my fortune." — Fig. 737, heraldic: red star lying horizontally (tilted) in silver; Kalic: wit ruoth uend fersteor = "(unjust) law and justice destroy my fortune."

The "glyphs of sevenfoldness", in which power works inwardly in the spiritual realm as a psychic order, and which we have already discussed in detail on p. 35 and p. 110, Figs. 100, 101, 102, 103, and 104, appear in heraldry only as the seven-pointed star—and, so far as I know, only in the form of its daimonium as shown in Fig. 102. This rather remarkable fact may be explained by the idea that the theonium of sevenfoldness found another heraldic symbol—namely the sun, which, as white light, contains within itself the sum of the seven-colored rays of light. This is confirmed in the word fibiun = fi-bi-un = "seven in (or with) one" through the Kala. (We will return to this when we treat the sun and moon glyphs, as well as the other figurative veils of sevenfoldness, such as in the "sieve.") That those hints of seven which appear in the number seven of a motif—for example, seven castles, seven stars, etc.—always refer to the sun as the sum of seven is too self-evident to require special justification. — Fig. 738, heraldic: in silver, an inverted red seven-pointed star above a blue stepped gable; Kalic: wit ruoth uend (or abastigan) fibiun steor bla sigi-ur-zilgi gibal (cf. Fig. 666, p. 235) = "the law is eclipsed with the reappearing sun; I preserve the victory- and goal-giving wisdom arisen before the ages." — Fig. 739, heraldic: in silver, inverted red seven-pointed star, outlined in silver; Kalic: wit ruoth abastigan (uend) fibiun steor wit antluzzi = "law and justice are eclipsed with the reappearing sun-wisdom, to generate light again" (ant = against, counter, again; luz = light; zi = beget, produce).

The "glyphs of eightfoldness", in which power (magic) works outwardly in the physically visible exterior, in the physical order, we have already dealt with in detail on p. 35 and in Figs. 7 (eight-spoked wheel), 23 (swirling eight-spoked wheel), 30 (eight-pointed sun), 31 (reverse swirling eight-spoked wheel), and 105. It need only be recalled here that the eight in heraldry veils the "High Secret Eight," but is also used in the erotic sense to indicate that something—represented by figures—should be attended to. In addition, it also veils ag, ach = arise, emerge; agen = to move, etc. — Fig. 740, heraldic: blue eight-pointed star in gold; Kalic: or (geold) bla achtsteor = "descendants preserve the returning High Secret Eight—that is, the reawakening Armanism." — Fig. 741, heraldic: silver eight-pointed star outlined in blue; Kalic: bla wit achtsteor antluzzi = "I preserve the wisdom of the High Secret Eight that brings forth light anew."

The "glyphs of ninefoldness" symbolize the power which shapes the outward qualities (the character), as we have already discussed on p. 35 and p. 110, Fig. 106, and in connection with the magical square of the moon (9×9) on p. 67, on the occasion of the mystical nine phases of the moon (theonium = new moon to new moon cycle, and daimonium = full moon to full moon cycle). I have not been able to find the nine-pointed star used heraldically; in its theonium it should be shown pointing upward (ascending), in its daimonium inverted (descending). However, many other figures appear in groups of nine, to hint at "the essence of forming the qualities in outward manifestation." The erotic (lower) interpretation of the primal word niun—as already noted on p. 35—designates "the new," as, for example, in the coat of arms of the town of Neunkirchen in Lower Austria, which shows nine churches as a "speaking" coat of arms, but which in reality simply means "new church" (Neuenkirchen). — Fig. 742, heraldic: three black woodland clover leaves in silver; Kalic: wit fuart tri chleo tichsal = "I recognize and investigate the salvation-bringing creation in life." Also: wit fuart niun chleo tichsal = "I recognize and investigate the essence of the High (God's) salvation-bringing in life—that is, the completing of the formation of qualities." — Fig. 743, heraldic: two red thrusting-glaive points in silver; Kalic: wit ruoth wafurlagu (cf. Figs. 673 and 674, p. 235) tri half lilije niun ag = "law and justice are like a stormy sea; I help to create the primal light, so that it

may arise anew from the essence of the High." — Fig. 744, heraldic: two golden curved cloverleaf points in blue; Kalic: bla wit wafurlagu tri chleo niun ag = "I preserve the wisdom of the nature–law that arises living and creative from the essence of the High." — Fig. 745, heraldic: nine golden balls in red; Kalic: ruoth niun sinebel (findel) geold = "the essence of the High is founded in the fiery sphere of law—that is, in the solar law."

It should also be mentioned here that the shield checkered in nine parts (Fig. 164, p. 137, belonging to the letter h) does not symbolize ninefoldness despite the 3×3; however, the shield checkered in eighty-one parts (Fig. 138, p. 106, belonging to ☽) does indicate 9×9, since the moon is mystically regarded as shaping the qualities.

The "Glyphs of Tenfoldness" symbolize the power which fulfills the will-plan embedded in the causeless First Cause, in which fulfillment the One High is embodied—therefore 10 == 1 (I = All-One-Selfhood or All-Unity). As the Sun is the One in the Seven (fi-bi-un, fi-bi-hun), as the Moon, when full, prepares the One through the 3×3 in the Nine, the being of the One, so the Ten is the closing, which, as (Φ with a horizontal line beneath it) Ma, as Mononom (Tetragrammaton), encloses the One within itself—the One which is the "al," the "fyr," the "fibi-hun" and the "cen" (ten) itself, the High One: "I, your Lord and God, who is in you, and who, as you, is in Me Myself; who, as you and I, am consecrated to Myself and to you; who, as I and you, was, is, and forever will be the One Eternal and Unconquerable and Indivisible." Mononom! And here, once again, hidden behind deep Kala, we encounter the most sacred Tetraktys A (cf. p. 42, Fig. 16–17; p. 100 ff., Fig. 75–89; p. 243, Fig. 705–714), specifically the small one of 3×3 triads, namely 6 upright triangles △ and 3 inverted triangles ▽, together 9 triangles enclosed by 10 stars—thus signifying the completion in the Ten, which equals One (10 == 1 + 0 == 1). — Fig. 746, heraldic: ten silver stars arranged in a triangle in blue; Kalic: bla wit fyraltar cen fer steor = "I preserve the wisdom of the all-creating God, who is the eternally self-renewing re-creation of the All-One." As said before, in this coat of arms the most sacred Tetraktys is not shown directly, only in a concealed form—recognizable only to the initiated—displayed heraldically. — Fig. 747, heraldic: in black, a sphere split between silver and gold; Kalic: fuart wit geold cen = "From the primordial darkness rises the shining wisdom of the All-One-Unity." — Fig. 748, heraldic: golden spur-buckle in blue; Kalic: bla geold cen (also possibly ma, om, mononom or Tetragrammaton, concealed here but not spoken) = "I preserve the shining all-enclosing All-One-Unity (within myself)." — Fig. 749, heraldic: three silver spur-buckles placed diagonally in red; Kalic: ruoth wit tri cen balk = "Law and justice are obscured, to be renewed from the creative (living, active) All-Unity."

Also to be mentioned here—though not found heraldically, since it was considered too holy for public display—is the "Seal of the Macrocosm" (of the Earth-Spirit), which also, as shown in Fig. 107 (p. 112), signifies the Tenfoldness as All-One-Selfhood.

It is possible that this seal could yet be found heraldically, in which case it would appear as in Fig. 750, which would be blazoned: quarterly per bend of gold and blue with a double border counter-changed, divided per triangle of red, silver, and black; Kalic: bla geold bur fruzi ruoth wit fuart tichsal and gabal = "I preserve the shining Armanic salvation, wisdom, and law, for from the primordial darkness rises the command of salvation, and from the primal light the Giver God blesses."

After these most sacred sigils, there are many similar sigils and signs of salvation in heraldic form, which we will now briefly present in their main types. But it

should be noted beforehand that, due to the frequent interlocking both of the figures themselves and of their names, no fixed rank-order in their sequence can be maintained, in order to avoid too much repetition and back-reference.

A very interesting glyph is the so-called "Basel Staff" in the Basel city coat of arms (Fig. 751), which derives from the yr rune (ᛦ = yr, to err, to wander) and points to an Is-people settlement, thus as "Basel Staff" symbolizing a pilgrim's staff that here came to rest—hence it is depicted curled. Through later stylization, when its meaning was no longer understood, it received its present ornamental form. The Basel coat of arms thus says: fuart yre-stafa zeolvar = "From the darkness (the homelessness of the Is-people) the wandering leads purposefully to steadfast creation" (sta = steadfast, fa = to beget, create). — Fig. 752, coat of arms of the Nuremberger Beham: heraldic—black door-hasp on gold. This heraldic figure is formed from a cloverleaf, a cross, and a crescent (ybe). The crescent was regarded as a "turner" (Wenthorn, cf. p. 99, ✱), a luck-bringing sign of salvation placed on the straps of door hinges, the so-called "door hasps," to magically bless the door that turns for entering and exiting. The meaning of this combination is thus: cloverleaf = dhleo = life; cross = fruzi = Armanic salvation; ybe = bow of ascent toward salvation; therefore: "Open, O door, for life in Armanic salvation"—that is, "Open only for happy entry and exit." This blessing is concealed in all those heraldic images called "door hasps," whether they show these three signs of salvation more or less distorted or not at all, as seen in Figs. 752–756, which we need not describe in detail here. This figure is used only in the sense of lower (exoteric) symbolism.

On prehistoric spearheads, such as those found at Müncheberg, Fig. 756A, Kösel, etc., alongside runic inscriptions (irrelevant here), are found many signs of salvation and glyphs which can readily be identified as the prototypes of heraldic signs still in use today—not only can their main outlines be recognized, but also the ancient names of those glyphs have been preserved, making these heraldic images and their names understandable.

We will now examine those ancient glyphs more closely and trace their development into heraldic figures.

In addition to the already familiar sun signs ⊙ and moon signs) as horen) > or sihhala (<, there also appears a sign similar to the figi and zilgi rune ᛋ and its reverse ᛋ , though ornamented (Fig. 757), which in contemporary heraldry is called the "double-hook." Also found is a sign of salvation known as the "Syrbof" (fire-bearer, also "fyrbuk" = fire-spirit) or "sling-lightning" (Fig. 767), and finally a large bow which, in relation to the sun sign, appears far too large to be taken as a lunar phase, and must therefore be identified as the "ship glyph" (nahho, navis, naval) (Fig. 785).

We will now turn first to these three glyphs.

The glyph in Fig. 757 is the further development of the figi rune ᛋ , and since it is called "double-hook," in which the hag ("hedge, enclosure") is hidden, the old name "sig-hag," namely "Sieg-hagen" (victory hedge, "victory enclosure"), reappears—just as there was also a "Neidhagen" (nidhöggr). This explains the following coats of arms as talismanic signs of good fortune or victory: Fig. 758, arms of the Rhineland family von Rolinrwert: heraldic—golden double-hook in blue; Kalic: bla geold sighag = "I preserve the shining victory-enclosure." — Arms of the Pomeranian von Gogern: heraldic—silver and black parted, over all a black double-hook; Kalic: suart zcolvar suart sighag = "My sword leads me to salvation, to the sword-victory-enclosure." — Fig. 759, arms of the Deyr von Cramin, Tyrol: heraldic—silver double-hook in black; Kalic: suart wit sighag =

"The sword knows the victory-enclosure." (Sieghag = sword-law.) (The Venner family in Switzerland bear the same arms but reversed in tinctures; same meaning.) — Fig. 760, arms of the Swiss von Hafenweiler: heraldic—red bendwise double-hook in silver; Kalic: wit ruoth sighag balk = "Law and justice conceal (obscure) the victory-enclosure." (A sigh of longing for the vanished right of feud and right of booty.) The same arms, gold in blue, are borne by the von Thumb family in Swabia; Kalic: bla geold sighag = "I preserve the shining victory-enclosure." — Fig. 761, arms of the Styrian family Theer: heraldic—in blue, on a golden chain, a golden double-hook; Kalic: bla geold sighag geold hlenke = "I preserve, with honorable linking, the shining victory-enclosure." — Fig. 762, arms of the Tyrolean von Eueg: heraldic—silver bendwise-sinister double-hook in black; Kalic: suart wit bar sighag = "The sword knows how to quicken the victory-enclosure."

Closely connected to the "victory-enclosure" is the "arrow- and spearhead," also called "arrow-iron" or "ray," in which the tyr rune ↑ is repeated, which we have already examined in detail on p. 133, Figs. 295–302, and to which we refer here. It should also be noted that in the Eddic Sigrdrífumál (stanza 6) it is said:

Cut victory-runes, if you want to have victory;
Carve them on the sword's hilt;
Some on the guard, others on the blade's point,
And name Tyr twice.

Above, we saw on prehistoric lanceheads such "victory-runes," and one such is the tyr rune in its "arrow- and spearhead" form (see Fig. 763; cf. Fig. 295): — Fig. 763, arms of the von Hadern family, Switzerland: heraldic—black arrowhead in silver; adeptic-Kalic: suart wit tyre = "I work (create, beget) in the darkness according to the Weistum (Armanic law, Rita)." — Fig. 764, cf. Fig. 296, arms of the knightly family Hebenstreit in Carinthia: heraldic—gold arrowhead in black; adeptic-Kalic: suart geold tyre = "From the darkness shines forth the divine working." — Fig. 765, arms of the Alsatian von Blendel: heraldic—silver bendwise arrowhead in a black shield with gold border; Kalic: suart geold bord wit abalk tyr = "From the primal darkness shines forth the life of the death-conquering divine law." — Fig. 766, heraldic—silver arrow-iron or ray in red; Kalic: ruoth wit tyre abalf = "Law and justice, in begetting, overcome the darkening."

It is certainly no coincidence that these three family names—Hadern, Hebenstreit, and Blendel (skirmish, quarrel)—all point to "combat," which is inevitably connected with the concept that combat releases the generative power for the creation of material values. This stands in the closest connection with the warrior (not purely sexual) generative rune of Tyr, which we also find in the sign of Mars ♂ and in that of Uranus ♅. Recognizing this casts clarifying light on the fundamental differences between the various generative runes in the Ario-Germanic pictographic script—differences which must be carefully noted.

Another victory rune, on the spearhead from Muncheberg, is the Fyrbod, Fyrbuk, or Schleuderblitz ("sling lightning"), Fig. 767, which in a different form is shown by the Olympic Zeus (Hio, Tyr) as a "bundle of lightning" in his raised right hand, and which thus builds a bridge to another heraldic (common) figure

known as the "thunder arrow," but which is nothing other than the disguised fyrbok. Other heraldic figures, long regarded as mere common charges, also grew out of the fyrbok or Schleuderblitz, which we will now present in order. — Fig. 768, heraldic: silver arrow-bow in red; Kalic: ruoth wit fyrbok = Law and justice are borne by God (fyr = primal fire = God; bok = bearer, carried). — Fig. 769, arms of the Cologne patricians Bolandi; heraldic: in blue, three silver oars, on the blades black fire-bucks; Kalic: bla wit tri ruodar tri fyrbok fuart = I preserve the knowledge of the right solar creative force and of the deity working in the darkness of the primal origin (the name Bolandt, arising from "Doland" by sound shift, justifies the association with the right sunlight, ruoth-ar = ruodar = oar, as with the fire-bearer = fyrbok). — Fig. 770, heraldic: red wolf's iron in gold; Kalic: ruoth wit fyrbok = Law and justice are borne by God. — Fig. 771, heraldic: red Feuerbod in silver; Kalic: as Fig. 770. — Fig. 772, heraldic: black fyrbok in silver; Kalic: suart wit tel fyrbok = The portion (fate) of the explorer and knower is God-given. — Fig. 773, heraldic: black fyrbok in silver; Kalic: suart wit fyrbok = I explore and know the fire-bearer (God). — Fig. 774, heraldic: silver Feuerstabl in red (cf. p. 97 ff., Fig. 55 and 214); Kalic: ruoth wit fyrstal = Law and justice have come forth from the highest (fyrst = prince, summit) solar fire (al). — Fig. 775, heraldic: two black Feuerstahle in gold; Kalic: geold fuart tuo fyrstal = The highest divine fire works shining in the darkness of time. — Fig. 777, heraldic: red fire-fan in silver; Kalic: wit ruoth fyruedalt = Law and justice are the breath of God (fyr = primal fire = God; ned = od = breath, Odin/Wuotan, Athene, Adam, Óðr, etc.; al = solar fire); thus fyr-ued-al = primal fire–breath–solar fire, meaning: the fiery breath of the Godhead, the "Let there be!" of the Creator spoken amidst thunder and lightning. — Fig. 778, heraldic: black tar ball with red flames in silver; Kalic: wit ruoth fuart fanal (fyrbok) = Law and justice begotten of the solar fire (fan = to beget; al = solar fire) in darkness or obscured. (Fanal is a disguised glyph for fyrbok.) — Fig. 779, heraldic: in blue field, a silver winged golden thunderbolt, golden crowned and golden flamed, accompanied by four golden lightning bolts arranged saltirewise; Kalic: bla geold fyrbok wit fliogal, geold ferone, geold flamma fyr bur fruzi belicze = I preserve the wisdom of the shining (or radiant) fire-bearer, who causes sunlight to come forth from the solar fire (flio-gal = wing: fa = make, li = light, sunlight; nog = to emerge; al = solar fire), whose radiance shall return (ferone = to come again) in the shining Armanenschaft (flamma = flamen) in the pure flame of inspiration of the Armanen's salvation, gleaming. — Fig. 780, heraldic: in blue field a silver thunder-arrow; Kalic: bla wit fyrbok = I preserve the wisdom of the fire-bearer. — Fig. 781, heraldic: a silver, gold-flamed fire altar in red; Kalic: ruoth wit fyrbok (al-tar) geold flamma = God-borne or God-begotten law and justice honors (seeks) the Femanen (flamma = flamen = Armanen = judges, law-speakers = Femanen). The fire altar, which could also be related to the tetractys A (p. 42, Fig. 16–17; p. 98 ff., Fig. 75–89; p. 101 [fire altar]; p. 242 ff., Fig. 705–714), nonetheless shows itself as a disguised glyph for the fyrbok, for it too is a fire-bearer. — Fig. 782, heraldic: red table or stool frame in silver; Kalic: wit ruoth fyrbok = Law and justice are God-borne or God-created. — Fig. 783, heraldic: blue table or stool frame in silver; Kalic: bla wit fyrbok = I preserve the wisdom of the fire-bearer. — Fig. 784, heraldic: black table-frame in silver; Kalic: wit suart fyrbok = I know the secret of the fire-bearer.

Here we have the fyrbok again, in other image and name-based transformations, namely as:

1. "Table frame" = fisc = discus = throwing disc and gestell = frame = bok; thus, bearer of the throwing disc, i.e., of the thunderbolt = fyrbok.

2. Chair frame = stol, stal and gestell are the same; thus, stal = the standing, the constant — doubled; but the fyrbok is the constant, eternal fire-bearer, fire-spirit, God. Even if the latter interpretation seems very forced, it should not be forgotten that it first arose from the glyph "table frame" and already in a very late stage of the decline.

3. Table balance (Tischwage) = table = throwing disc, thunderbolt; wage = uage = ag = to come forth, thus the emerging thunderbolt = fyrbok.

Above we have already found table and chair frames as glyphs for circle numbers and house marks, as well as for head-, foot-, and flank-marks; however, this figure was not originally intended for these transformations, but only later — by mistake, due to similarity — included in this group.

Here too it should be noted that the two glyphs fyrbok (or fyrbuk) and fyrstal often overlap and are difficult to distinguish, for both ultimately signify the One who speaks to us from the Arfyr; but their difference becomes clear only when we go back to the original glyphs, which arose from the phases of the Moon and were later transferred to the phases of the Sun.

As we showed on p. 97 ff., the fyrbok is the waxing and the fyrstal the waning Moon; thus the fyrbok is the Theonium and the fyrstal the Daemonium of the same glyph, which is why in the legend of the Golden Fleece both appear in high mysticism as "Steel and Stone" — as the two connecting and separating elements of the "two-legged, two-split One-God" (tuiff-fo, ⏀ + ⊖ = ⊕), whose apolar reconciliation lies hidden, meaningfully concealed, in the One, Great, Unconquerable, represented by the shiningly veiled (Golden Fleece).

The next runic glyph on the guard-plate of the spear from Müncheberg is the "Ship glyph," which Tacitus already mentions in Germania, chap. 9, as simulacra of the goddess Isis (Ise, Ija, Nehalenia, etc.), which we find again in the Druidism of the Celts as the ship or cauldron of Ceridwen, as well as in all cults influenced by the Armanen as the same symbol — e.g., in Egypt as the sacred barque of Isis, etc.

But the "carriage ship" (carnaval) of Nehalenia or Lady Isa is not the only one in the Ario-Germanic myth. We also know of the ship of Freyr, Skidbladnir; the god's ship, Magalfari; the ship of Fridthjof, Ellida; and several others[353].

All these names, however, are not sufficient, for they denote only individual characteristics of the respective mythical ships for the purpose of the pictorial naming of the ship glyph. We must therefore look to the dwelling place of Njord, called Noatun = Nauheim = "ship home," and here another word comes at once to our aid — namely

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[353] Of quite special significance is Balder's ship, "Hringhorn," on which he was burned along with his wife Nanna and the mail-ring "Draupnir." The name "Hringhorn" resolves into hring = to enclose and horen (hören) = to bend, to enclose, to cease. Since boren (horen) is the first quarter of the Moon, "Hringhorn" = sihhala (= to hide, conceal, cease) must correspond to the last quarter of the Moon. Draupnir = "dripper," however, is again the Moon as a magic ring (that is, its circuit repeated nine times — namely, in the nine months of pregnancy), which drips one of equal weight every ninth night, that is, begets a human being. This mail-ring is thus the woman as mother, who as Nanna was burned with Balder; but it is also the ship of Lady Isa, her ship of bending, with which the goddess of fertility sails through the ages. In this way it also relates again to the virgin eagle … wipare ("weaver"), and thus the name and relation to the "weaver's shuttle" is also explained. Compare the glyphic transformations of womanhood to be discussed later, such as shoe, spear-shoe, cup, stale, etc.

Naufahrer, the old designation of the Danube boatmen, which simply means "ship sailors." Thus, Noa or Nau[354] is the oldest designation for "ship," and with that the name of the ship glyph is also found, which we shall call Nau. — Fig. 785: The "Nau" according to the guard-plate of the spear from Müncheberg. — Fig. 786: The Nau according to the rock carving from Quille-Häard. — Fig. 787: The Nau according to the rock carving from Kyrkoryk (dragon ship). — Fig. 788: The Nau as a sailing ship on the grave stele from Pesaro. — Fig. 789, heraldically: golden warboat in red; in Kalic: geold nau ruoth = I belong to ship's law or prevailing ship's law (right of prize). — Fig. 790, heraldically: black warboat in silver; in Kalic: wit fuart nau = to recognize and investigate navigation. — Fig. 791, heraldically: golden skiff in red; in Kalic: as in 789. — Fig. 792, heraldically: black boat with oar (rowing blade) in silver; in Kalic: wit fuart nau geold rudar (ruoth-ar) = to recognize and investigate navigation prevailing from the sun-god, i.e., from Tyr, to whom the ship "Skidbladnir" belongs, and who here is invoked as the protective god of seafaring. — Fig. 793, heraldically: blue galley in silver with five golden oars; in Kalic: wit bla nau geold fem rudare = I know to guard (preserve) navigation and belong to the court (fem) of the rightful (rud) solar order (are); i.e., he recognizes only divine law and no human law (that is, the right of the stronger, the right of combat and prize) and remains a Viking as before. — Fig. 794, heraldically: golden river ship in blue on silver waves; in Kalic: bla wit geold nau wit fegal = I preserve the knowledge of the shining Nau (Viking life, navigation) and the knowledge of the decisive (seg) sun-fire god (al). — Fig. 795, heraldically: golden seagoing ship with silver sails in blue; in Kalic: bla geold nau wit fegal = I preserve the knowledge of the shining Nau (Viking life) and of

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[354] This word "Noa" or "Nan" also appears personified in the biblical Noah, who is none other than the Vanir god Njord, who in fact was also called "Noa" or "Nan," for his other name "Njord" or "Nord" only designates him as "the Northern one." That the word "Nan" has come down unchanged to our time is proven by the word "nautics," which indeed means navigation, the knowledge of seafaring. — For comparison: Old High German: naho; Old Saxon: nako; Sanskrit: naus, nava; Old English: naca; Greek: naus; Latin: nan, navis; Old Persian: navi; Middle High German: nou, nave, nouve; Bavarian-Austrian: naue, thus Ur-Aryan: mntau. Reference should be made here to what was said on p. 81 about Njord and Noatun, and it should be emphasized that there is no contradiction between the present and the earlier explanation, as will be shown here: no-a = nau: to dawn, to sleep; no (ni) = being, spirit; a (ag, ak) = to come forth; thus: the spirit that comes forth, therefore the still enclosed, dawning, sleeping spirit. The ship as "Nan" is the ancient symbol of Isa, Nerthus (Hertha, Artha, Earth), of Ceridwen — in short, of the female deities — and as such has the meaning of femininity, exactly as do the cup, the shoe, etc. (see further below) as the generative principle. The ship of Nerthus, that of Ceridwen, etc., is the birthing Earth itself; it is cradle and coffin (death-dish), the latter becoming cradle again, that is, rebirth, which leads the I through birth and death for eternity. Here again is offered an example of how one and the same word, one and the same symbol, reveals itself differently in esoteric and in erotic (exoteric) interpretation. Likewise "Njord," Nord: erotically, as "the Northern one"; esoterically, however, as: ni = being, spirit; ord = sequence, order; thus: being of order. And this he is again as "the Northern one," not only because he belongs by spatial division to that direction, but because — according to the myth — he introduced the outer worship of the gods, which he had to do since the esoteric concept he eroticly transforms corresponds to the eighth progression stage, which conditions order in the physically visible outward world, in physical life, according to which the power become deed works lawfully as might. Esotericism and eroticism always go hand in hand; both always say the same thing, but whereas esotericism, as far as language allows, seeks to grasp and interpret the essence itself, eroticism does this pictorially, clothing the essence — that is, the spiritual-fluidic content of an idea — in image, and developing it in a mythical-mystical way as a person (here Noa, Njord) or as a thing (here Nau, ship), in order to convey the same ideas through concrete images to those unable to think abstractly. The same is true of Noatun, the land of Njord and — as others think — the shipyard town of Njord, which, philologically resolved, means "to sleep." For Noatun's bride Skadi (Askdi), the goddess of becoming, namely Freya herself, now sleeps, to awaken only in Söckwabekr and begin her activity of bringing-into-being. See above under the heavenly and planetary signs for further details.

the decisive sun-fire god. — Fig. 796, heraldically: black fire-ship in silver; in Kalic: wit fuart fyrnau = deepest investigation and highest recognition of the fire-ship ("Skidbladnir" of Freyr — the sun). — Fig. 797, heraldically: red ship with golden-crowned column instead of a mast in silver; in Kalic: wit ruoth nau faul ferone geold = Viking law and justice return with its shining salvation, i.e., with its freedom, the right of feud and prize. This coat of arms, fig. 797, belongs to a so-called "Polish coat of arms clan" named Korab, just as the figures 789, 790, 791 belong to the coat of arms clan "Lodzia," and reference should be made here to the note previously to avoid repetition.

Another glyph, often found as a "speaking" word-sign built into old "Feme" courts (courts where a Frei-schöffe [free juror] resided), is the "thunder broom" (Donnerbesen), fig. 798. It is formed from eight tiles (aht tegel = "heed the secret") and actually consists of two figures: the upper one of five tiles (fem tegel = "five-secret"), the lower one of three tiles (tri tegel = "three-secret" = arising, becoming, transforming = the Trinity in creation), which together depict a hammer (ham ax = "home-right").

The name "thunder broom" resolves in Kalic as thun ar besen = "to do right to the wicked," that is, "to transform the wicked into the righteous." This was a clearly speaking warning sign at the dwelling of a Femane (member of the Feme court). This glyph also passed into heraldry: — Fig. 799, arms of the von Levetow family, Mecklenburg ancient nobility; heraldically: red road barrier (turnstile, heart-shaped palisade) in silver; in Kalic: wit ruoth thunarbesen = law and justice transform the wicked into the righteous. — Fig. 800, arms of the von Giesen family in the Rhineland; heraldically: black lattice in silver (corrupted from road barrier); in Kalic: wit suart thunarbesen = I recognize and investigate transforming the wicked into the righteous. — Fig. 801: silver road barrier in red; in Kalic: ruoth wit thunarbesen = law and justice transform the wicked into the righteous. — Fig. 802, arms of the Schwarzkopf family of Wahlberg (Brunswick); heraldically: black portcullis in silver; in Kalic: wit suart thunarbesen = I recognize and investigate transforming the wicked into the righteous. — Fig. 803, heraldically: red cheval-de-frise in silver; in Kalic: wit ruot thunarbesen = law and justice make the wicked righteous. — Fig. 804: red road barrier in silver; Kalic: wit ruoth thunarbesen — as in 803. — Fig. 805, heraldically: black portcullis in silver; Kalic: as in 802. — Fig. 806, heraldically: silver brush (broom) with golden handle in blue; Kalic: bla wit geold thunarbesen = I preserve the shining wisdom of transforming the wicked into the righteous. — Fig. 807, heraldically: red rake on green triple mount in gold; Kalic: geold ruoth thunarbesen geryn triberg = the shining law that makes the wicked into the righteous comes forth again from the darkness.

We have already shown in Rita of the Ario-German, pp. 108 ff., in reference to the adjacent illustration, that the thunder broom (thunarbesen) was also concealed behind the "rake" (rahha = vengeance; reccheo = avenger, hero; rehho = rake; rehet = law, etc.) and is closely related to vengeance, avenger, hero, and law. This of course also passed into heraldry as a glyph and "speaking" word-sign. Therefore, Fig. 807 can also be resolved in Kalic — without error — as: geold ruoth rehho geryn triberg = the shining law of vengeance comes again (or will come again) forth from the darkness. — Fig. 808, heraldically: two gold rakes crossed diagonally in red; Kalic: tuo geold rehho ruoth = I avenge myself according to shining law. — Fig. 809, heraldically: three red rakes in a triple-rake wheel — arranged in a ring in gold; Kalic: geold ruoth trie rahho (thunarbesen) = I belong to the vengeance-bringing law. These coats of arms also belong — as already discussed on p. 247 in the footnote — to one of the groups mistakenly referred to as "Polish coat of arms clans," namely under the name "Grabin I" (Fig. 807) and under the name "Grabin III" (Fig. 810), just as on p. 266, Fig. 797; to which reference is hereby made. — Fig. 810, heraldically: golden horse comb in gold; Kalic: ruoth geold rehho = law accords vengeance (comb = battle = vengeance = law = judgment = ordeal = divine verdict = God's judgment). — Fig. 811, heraldically: red comb in silver; Kalic: wit ruoth kamp (rahha) = law and justice are battle (or vengeance); here the "thunder broom" (thunarbesen) in the background should always be kept in mind as the guiding meaning. — Fig. 812, heraldically: golden comb in red; Kalic: ruoth geold kamp = law accords vengeance, or battle, etc. — Fig. 813: divided gold and black, charged with a red-black currycomb, golden-handled; Kalic: geold fuart tel ruoth fuart thunarbesen geold behant = the shining law darkened fate; in secret (darkness = fuart), the Feme wields it, shining to make the wicked into the righteous.

The hand-mill, Figs. 813 and 814, just like earlier coats of arms, is a transformation for the hamar (hammer) as well as for the thunarbesen, both through the figure itself and through the name; for: mill = fuorn = chorn = quirn = whisk (sun wheel, swastika), thus a fem-sign (pp. 45 D, 47, 59 D), which was also transformed into the "plow wheel." — Fig. 814, heraldically: golden hand-mill (not a door frame!) on a golden stepped gable in red; Kalic: ruoth geold figi ur zilgi (gibal) = law accords the shining, God-given, salvation- and victory-giving home-right. — Fig. 815, heraldically: silver hand-mill on golden triple mount in black; Kalic: fuart wit thunarbesen geold triberg = I investigate and recognize the shining, concealed working of transforming the wicked into the righteous. Thus, the mill (hand-mill) covers in Kalic — through the "whisk" — as a fem-sign, both the "hammer" and the "thunder broom," according to the pictorial representation, since both are also fem-signs. In later times of decline, when the Hala (law) had already degenerated into excessive complexity and hair-splitting, the terms rahha, rehhe, recht (law, justice) were also distorted into reh (roe deer), so that, for example, a "Rehbock" (roebuck) was a transformation for "Rechtsbuch" (law book).

Common or Natural figures

In the course of these investigations, we have repeatedly had occasion to observe that the boundary between heraldic figures and common or natural figures can only be maintained with great difficulty — without committing territorial trespass — and this is just as difficult as maintaining the boundary between the line-figures and the surface-figures among the heraldic figures.

The reason for this phenomenon lies — as we have seen, for example, in Figs. 747 and 748, the "Cen" and the "buckle" that also represents the "Cen" — in the fact that, according to the laws of pictorially presented Kala, earlier heraldic figures received the

form of some object, and thereby also its name, yet nonetheless preserved in the secret symbolism the name and interpretation of the "transformed" or "concealed" heraldic figure.

It is the same with the following common or natural figures, which — insofar as they belong to the old symbolism — already in primeval days developed from a primordial glyph, which in turn often still appears also as a heraldic figure. Only the later natural figures, which first appeared in more recent times, lack this glyphic foundation, but find compensation for this deficiency in the double meaning of their name.

Thus, for example, the lion rests upon the heavenly sign ♌ as well as upon the symbol of the physical plane, life, as a "speaking" word-picture = Löwe (lion) (Plate I, F, 3); the eagle (Aar) is only the word-picture for ar = sunlight (Plate I, E, b, 3), as which symbol it was already borne in near-heraldic fashion by Tyre and Alexander the Great.

The badger, a more recent speaking image, stands for "Tag" (day), just as the "Dag" (dagger — but not the modern smallsword, rather the sword proper) means day, and thus can also be replaced by the badger. The "Tuchs" as "Lux" means light, etc.

On the other hand, in and after the time of decline, many animals and other objects came into coats of arms which are not solvable in picture-writing, such as giraffe, antelope, cannons, bayonets, sewing needles, etc. These latter images no longer speak as picture-writing, but only as allegory. Into this latter — allegorical — category also fall all those old picture-writing glyphs when they appear in new coats of arms after the 15th century; in such cases, for example, the lion is no longer "life," "law," etc., but only the allegorical image for "lion-heartedness," etc., as should be noted here in advance.

When we now survey the common or natural images, we find many of them which originated from primordial glyphs, representing them, often in transformed form, and therefore resting upon their archetypes in the glyphs and heraldic figures; hence we will often be obliged to refer back to the heraldic figures. Furthermore, it must be emphasized that the further the common or natural figure departs from the simple archetype and primordial glyph, the more complicated it becomes to interpret — a process coinciding with the progressive decline of the Kala, pictorially speaking with its Renaissance, Rococo, and Baroque phases.

We are therefore compelled, in order to avoid pointless expansion, to illustrate in the following only the main types of the common or natural figures with heraldic examples, while the individual subtypes and variations can only be indicated schematically and resolved in Kalic, without presenting them heraldically as before.

It will also be difficult to maintain a strict order — though this will be aimed at — since, as we have often felt in the course of this book, the internal relationships of the images can rarely be fitted into the same scheme as the outwardly depicted, and therefore in the following presentations a certain mixing will be unavoidable, despite all efforts to uphold the customary heraldic classification.

Naturally, we begin the series of common or natural figures with the Sun and Moon, and from these proceed to the others.

The Sun is the most important of all god-symbols, and already appears in the primordial judgment signs in five different forms (Plate I, B, E, E a, E b, E c, and F, 5

and 8), namely: as the sign of the first emanation of the deity as the Ur-Sun ⊙, symbolized by the serpent; as the Sun of the Urfyr or "al" ⊕, symbolized as dragon, salamander, etc.; as the Sun of the Urlicht (primal light) or "ar" ⊗, symbolized as Aar (eagle), lily, ermine, etc.; as the Sun re-emerging from the waters, as the Vanir Sun (B, Wan), symbolized by the phoenix, as well as by figures composed of both water and land creatures, melusines, etc.; and finally, as the material, physical Sun that shines upon our Earth and its humanity, depicted as the heraldic Sun (Figs. 818–824) and symbolized as lion, bull, leopard, panther, etc.

All of these five groups of Sun symbols unite in the griffin (Figs. 113 and 114), which was already discussed on pp. 113 ff. under "symbolic animals." Thus, where the Sun does not appear as a cross, sun cross, eight-spoked wheel, etc., but in heraldic form (Figs. 818–824), what is meant is the visible, material Sun of the physical plane (Table I, F, 5 and 8), with direct reference to earthly life — in the exoteric sense, indeed with the indication of the symbolized divinity, but with direct reference to the physical Sun as the giver of light, warmth, summer, etc.

The archetype of the heraldic Sun as symbol of the Sun deity is found repeatedly on early medieval cathedrals, and in Fig. 816 we present an interesting example of such a depiction from Würflach in Lower Austria. It appears as a very old stone carving, located about 60 centimeters above the ground in the wall of the forecourt by the cemetery, at the spot where children who died unbaptized are buried.

The relief depicts a charming girl's face, with parted hair and a radiant nimbus like the petals of a sunflower, but it is very roughly hewn out of a massive block of stone that passes through the entire thickness of the wall. The carving has been badly damaged by stone-throwing from the "golden youth" rabble of Würflach.

The fact that the "Lady Sun" stone stands where the unbaptized children are buried, and that the dear youth — undoubtedly in keeping with ancient traditional custom — expresses their contempt for the stone image by throwing stones at it, proves that here we have before us a degraded god-symbol which must once have had its place on the east gable of the church, especially since on the west gable of the church there still appears, built into the wall, its counterpart (Fig. 817).

This counterpart depicts a bearded male head upon a cross pattée, thus clearly the "speaking head" (pp. 55, 64 X; Fig. 29: Heraldic crosses; pp. 213, 220: crosses of the third row, the speaking head, Figs. 536–569; tasseled cross, p. 218, Fig. 550), the most fitting counterpart to the Lady Sun or Sun-Woman, namely the Frouwa or Freya, while the "speaking head" is the All-Father Wuotan.

The fact that the cross pattée enclosed in a circle in Christian symbolism appears as the nimbus around Christ's head later led to Walvater's speaking head being interpreted as a Savior's head with the cross nimbus, which is why that relief (Fig. 817) remained in its old place, while the relief of the Wuotanist Queen of Heaven (Fig. 816) was degraded — removed from its original position on the east gable and placed in a despised location, exposed to public mockery.— Fig. 818, heraldically: golden Sun in blue; Kalic: bla geold funna = I preserve the shining god-Sun. — Fig. 819, heraldically: red unformed Sun in silver; Kalic: wit ruoth funna = Sun's law and justice. — Fig. 820, heraldically: golden Sun breaking forth from the right chief; Kalic: bla geold balk funna = I take heed of the veiling (setting) of the shining Sun. In the left chief or left base = bar funna = sunrise. — Fig. 821, heraldically: golden Sun breaking forth from the upper edge

in blue; Kalic: bla geold funna hofut = I preserve the shining Sun-head. In this image the "speaking head" = rednion hofut is transformed or corrupted; if it is the former, then the reading and solution would have to be: bla geold rednion funna hofut = I preserve the chief knowledge of the shining, speaking Sun-head — which gives a clear meaning. — Fig. 822, heraldically: golden Sun behind a black triple mount in blue; Kalic: bla geold funna fuart triberg = I take heed of the Sun concealed in the primal darkness of creation — that is, the god-Sun, i.e., God Himself. — Fig. 823, heraldically: linden tree on green triple mount, bearing on its front a golden Sun in silver; Kalic: wit lined geold funna gryen triberg = I know that the shining Sun withdraws, hiding its creative power under horror — that is: here "Sun" refers to the Sun's law. As already recognized in Fig. 816, the ancient simulacrum (sacred sign) of the sunflower has been applied as a symbol of the Sun, and so the sunflower also appears heraldically as emblem of the Sun = funnilbluoma, Kalic: rising Sun, blooming fortune.

Often several Suns appear together in one coat of arms, and then the rules of number symbolism apply, as discussed at the very beginning and repeatedly applied since, so that repetition here may be omitted.

The Moon is the second most important of the god-symbols, as we have already shown on p. 67, Figs. 45–52; p. 97, Figs. 55–70; p. 160 ff., Figs. 206–221; as well as on p. 67 regarding the theonic (new moon cycle) and the daemonic phase sequences (full moon cycle). Let it be recalled once again that the Moon had to cede much of its original symbolic meaning to the Sun when the twelve-month solar year finally displaced the thirteen-month lunar year, and the greater part of its meaningful glyphs were transferred to the quartering of the year (as solar phases). This caused the eighth-part division of the Moon's phases to lose so much significance that even their names were forgotten. The only remnant of its former lofty mystical — and thus symbolic — significance, which once even surpassed that of the Sun, is preserved in the fact that it was conceived of as masculine, a character it retained, whereas the Sun is still regarded as feminine, despite the fact that Ario-Germanic mythology knows both a moon goddess (Freya, Demeter, Maria, etc.) and a sun god (Wuotan, Balder, Froh, Apollo, Christ, etc.), yet it recognizes only a "Sun-woman" and a "Moon-man" — admittedly of divine sex, but not expressly as sun goddess and moon god.

While the Moon retained the man-, mon-, or moon-rune ᛘ , as well as the yr-rune (Yrmon) ᛦ , the bok-, buk- (vuk-) rune (man-rune turned to the right) as fyrbok or fyrbuk and the fyruedal-rune (man-rune turned to the left) passed over to the Sun (cf. p. 259, Figs. 767–783); likewise the glyphs Figs. 45–52, 55, and 57, and the heraldic figures Figs. 206–214 and 216.

In addition, the Moon retained from its ancient glyphic stock only the horen (horn) >), the fem V U, the sihhala < (and the ybe A N, while the heraldic figures based on these (Figs. 218–221) show only half-conscious relations to the Moon.

Thus, for depictions of the material Moon on the physical plane, only six types remain: — The new moon in two types: as yrmon and as ybe A N, that is, as a darkened disk or as a downward-turned crescent. The first quarter as horen >) with a right-facing crescent. The full moon again in two types: as mon and as fem V U with an upward-turned crescent. The last quarter as sihhala < (with a left-facing crescent. These six types now occur in the following coats of arms: — Fig. 825, heraldically: black sphere in silver; Kalic: wit fuart yrmon = to recognize and investigate Yrmon, i.e., the mystery of the forefathers or moon ancestors. — Fig. 826, heraldically: silver inverted (sinking) moon in

blue; Kalic: bla wit ybe = I preserve the knowledge of the arc of return (rebirth). — Fig. 827, heraldically: four blue moons facing each other in gold; Kalic: wit bla ybe, horen, fem and sihhala = I preserve the wisdom of the cycle (arc = ybe) of arising, ruling, and passing away toward reappearance. — Fig. 828, heraldically: blue dexter flank in silver; Kalic: bla wit horen = I preserve the wisdom of creation. — Fig. 829, heraldically: silver star enclosed by a silver waxing moon in blue; Kalic: bla wit horen fersteor = I preserve the knowledge of rebirth through sexual procreation. — Fig. 830, heraldically: silver lily surmounted by a silver moon in red; Kalic: ruoth wit fem lilije = law and justice are the primal light (Sun, ar) of the Feme. — Fig. 831, heraldically: silver full moon in blue; Kalic: bla wit mon = I preserve the wisdom of the moon (transformation for "Feme," meaning he preserves the Feme-secret). — Fig. 832, heraldically: two golden flanks in arc-shape in blue; Kalic: bla or horen sihhala = I preserve in concealment the begetting of (or: the begotten) descendants. — Fig. 833, heraldically: two golden stakes in arc-shape in blue; Kalic: bla or horen sihhala = I preserve in concealment the begetting of (or: the begotten) descendants. — Fig. 834, heraldically: two silver, turned-away formed moons; Kalic: fuart wit horen sihhala = I investigate and recognize arising (begetting) and passing away. — Fig. 835, heraldically: red sinister flank in arc-shape in silver; Kalic: wit ruoth sihhala = law and justice hide themselves (decline, disappear). — Fig. 836, heraldically: silver waning moon in black; Kalic: suart wit sihhala = into the darkening of the ages sinks the law. — Fig. 837, heraldically: lunar eclipse in silver; Kalic: wit ruoth sihhala fuart yrmon = law and justice sink into the darkness of error, to re-emerge. — Fig. 838, heraldically: three solar eclipses; Kalic: wit tri ruoth yrmons flamma bla horen sihhala ybe = law and justice created the wandering (erring men) Armanen (flamens) and preserve arising, passing away, and re-emerging (of law and justice). This coat of arms wavers between solar and lunar glyphs, but I have placed it here after the "lunar eclipse" as belonging in this section.

As a representative glyph for the Sun as sun-fire (al), we have already become acquainted, on p. 253, Fig. 745, with the sun-ball (Sinebel) = the fire-sphere or fire-disk, when it appears red, golden, or silver; but if the sphere is black, then it is to be regarded as the new moon = Yrmon, as in Fig. 825.

These spheres also appear under the designation "grain" (Korn) and then stand in connection with the mill as kuorn = chorn = quirn = whisk (rightward Thule swastika) or (leftward Thule swastika) in Kalic usage (cf. p. 269, Figs. 814, 815). An interesting example of both the spheres ("grains") and the changes in the coat of arms that emerged over time is provided by several coats of arms of the family "Hoerner."

The family "Koerner" (Cornre, Corner, Korner, Körner, also Cornaro) goes back beyond the 13th century, one branch of which appears as the well-known Venetian patrician family from which came the Queen of Cyprus, Caterina Cornaro.

The coat of arms of the Venetian branch of the family (Cornaro), Fig. 839, heraldically: in blue, a field per pale gold, two "grains" (spheres, peppercorns) in alternating tincture; Kalic (cf. p. 108, Fig. 99, magic head; p. 237, Figs. 684–688, alternating tinctures): bla geold is fuo uechfala sinebel = I preserve the doing in the changing fortune of the divine sun-fire; i.e., I work undeterred by fortune or misfortune according to my dark impulse. — Fig. 840, the original coat of arms of the family Hoerner, 14th century, heraldically: between blue and silver, a red bend sinister charged with three silver spheres; Kalic: bla wit ruoth bar tri fuorn = I preserve law and justice and bring it to life through the Feme (cf. p. 269, Figs. 813, 814, 815, hand mill = fuorn = quirn = whisk = (leftward Thule swastika) = Feme).

In the year 1465, in the same coat of arms, the three "grains" were replaced with three roses, thus: tri rofa = secret creation or activity, again "Feme." — Fig. 841, the family's coat of arms from the year 1578, heraldically: in blue, a silver chevron accompanied by three golden stars, charged with seven blue grains = bla wit ybe sibiun kuorn bla tri geold (or) fer steor = I preserve the knowledge of the returning sun-(law-) begetter (through the Feme = Fuorn = (rightward Thule swastika)) and preserve the rebirth through the propagation of my lineage. — Fig. 842, the same family's coat of arms, shown in 1596 by Johannes Körner, Rector of the University of Erfurt, heraldically: per fess blue over silver, divided by a black bend sinister charged with three golden scallop shells, above accompanied by a silver rose, below by a red rose; Kalic (already very complicated, time of decline): bla wit fuart bar tri geold muscula wit ruoth rofa = I preserve the recognition and investigation of arising life; in the shining shell (muscula) is concealed the secret of law and justice (Feme). — Fig. 843, the further development of the original coat of arms since the late 16th century to its present form, heraldically: as in Fig. 840, augmented by a golden star; Kalic: bla wit ruoth bar tri fuorn geold fer steor = I preserve law and justice and create in life through the Feme, striving for rebirth in my lineage.

This very interesting sequence in the developmental history of a coat of arms would be even more interesting if we could deal with the development of the crests in the same heraldic series, in which the bull or aurochs horns (ur-horen = primordially begotten = primal tribe = Ingfoone) dominate and mark the lineage as a primordial one. Also noteworthy is the connection of the name Körner or Korner with Fuorn = (rightward Thule swastika), which forces the conclusion that one or more ancestors (presumably by hereditary office) were active in the Feme, since kuor is connected with füren = to choose = to weigh = to compare = to balance, that is, to separate, to decide — and the judge is a chooser, separator, decider.

When this connection was forgotten, the family — in which Armanic knowledge (membership in the Feme) was obviously maintained by tradition, as the heraldic hints to the secret (rose, shell) attest — sought to preserve the coat of arms as a speaking name-arms by adding to the inherited images.

Thus, in the original coat of arms, Fig. 840, and later in Fig. 843, on the helmet between the primal horns appear the three grains (tri kuorn = turn the whisk = create in life through the Feme), and when this meaning was forgotten, in 1612 there appeared between the primal horns in the crest the "Körner" (a pointed metal tool for "förnen," i.e., for punching small round holes in metal sheets), upon which lies a "grain" (sphere), surmounted by a golden star — in order to make the name very clear; by then, the Feme tradition was already forgotten, as was the clear language of the original coat of arms.

If we now move on to the transformations of the sun symbol through animals, plants, or other things, we see the Ur-Sun of All-Father on the divine plane (Plate I A 8) symbolized as the serpent biting its own tail, Fig. 108; but also the so-called brazen serpent of Moses, Fig. 108 A, which coils in an S-shape around the cross of St. Anthony (Tau, hamar), belongs here, and it speaks: "Enclosed salvation, home-right, or homeland comes forth."

The Germanic peoples also carried this serpent as a war standard, as a relief on the St. Anthony's Column in Rome attests, Fig. 844. Noteworthy is the fact that this war standard was constructed in a tube-like form, so that the wind inflated the serpent like a

balloon, causing it to hover in the air in three-dimensional form. Similar tube-constructed serpents, dragons, fish, etc., are still used today in China as banners, which permits the conclusion that these distinctive standards were carried to the farthest East Asia by Ario-Germanic Ingfoonen warbands.

In heraldry, this serpent — which was Wuotan's war emblem for the Marcomanni, Quadi, Lombards, Goths, etc. — is found in the coat of arms of the Lombard kingdom as the "Visconti serpent," Fig. 845.

Read as a glyph, the serpent means: fal = salvation, ange = angel, Norn, fate — thus: Norn's, spirit's, or fate's salvation, but also turning (hinge, cf. Türangel), i.e., everything — even misfortune — that fate brings is salvation, fortune, blessing. That is why the tongue of the heraldic serpent ends in an arrowhead; the arrowhead is the tyr-rune T and means "to beget in combat." As a symbol of the Ur-Sun, belonging to the divine plane, the concept of "salvation" (Heil) in this case, as "primal salvation" (Urheil), extends to the highest divine decree of fate, which therefore — even as a fated misfortune — always remains becoming primal salvation, which is why the serpent had to become Wuotan's war emblem.

The Sun of the Urfyr, the Sun of Muspelheim, Surtur-Wuotan, appears as the dragon, Fig. 109, also symbolized since primeval days and denoting the "High Al," from which later arose the concept of the "will," as we have already shown above, pp. 43 and 113 ff., and whose interpretation has also been discussed.

The salamander (as it were, the neophyte or seminarian of the dragon as high priest, pp. 113 ff.), Fig. 115 and 846, appears depicted in flames (flamma = flama = flamen = fire priest) to show that he himself will become a flamen. The same is conveyed symbolically by the Völktale which says that the salamander is not killed if thrown into the fire, because he himself is fire — i.e., flame — namely a flamen.

The eel (fish) is also a glyph of the al or sun-fire, presumably due to its electrical properties which once gave it this name and these associations. A variant of the dragon is the basilisk = bafilisk, fasilik = emerging bending. The name fully expresses the mythical-mystical character of the dragon, although later misunderstanding and deliberate distortion mutilated the basilisk beyond recognition and transformed it into a devil mask. The Nesselwurm, the Tatzelwurm, the Haselwurm, and similar creatures of legend and myth each fall, according to their specific forms, into the category of dragons or Lindwürmer, and are to be interpreted like these, since their particular names are merely more specific descriptions of the characteristics of the main types "dragon" or "lindworm."

The Sun of the Urlicht — of the Æsir-king Wuotan ⊗ — is represented as *Ar* in the Aar (eagle) in the World Tree Yggdrasil (G.-L.-3, No. 1, pp. 29–31), in the lily, in the armalein (ermine), in the sword, and in many other heraldic images.

The eagle, as Aar = ar, is thus one of the most important symbols of heraldry, as it symbolized the divine sunlight and, as an emblem of sovereignty, marked the German king himself as ar, the "High Aar" (arahari). Since the ar as consecrated sunlight consists of the seven colors of the rainbow, the German king had the seven prince-electors at his side, whose sevenfoldness merged in him into unity, as has already been explained.

The eagle therefore appears in heraldry with great frequency, but here we will discuss only the most important forms and types — without delving into specific individual coat-of-arms interpretations. These are: ── The single-headed heraldic eagle = the "High Ar" = arahari = solar law, Armanrita. Fig. 110. — The double-headed eagle (since the end of the 14th century) = the double, namely German and Roman law, and in the transferred sense, the German kingship and the Roman emperorship. — The triple-headed eagle = arahari tri hofut = the generating, begetting, acting High Aar in its arising, ruling, and passing away toward reappearance. This triple-headed eagle is a transfer of the "Geryon's head" onto the eagle. — The half (split) eagle = half arahari = assistance in law, solar-law assistance, or else imperial or royal assistance. The right half = zeso half are = right imperial or royal (imperial) assistance; the left half = hlenke half are = steering of the legal assistance. — The growing (upper half of a horizontally divided) eagle = uachsand are = arising, coming assistance of law or of the realm. — Two eagles = tuo are = act according to solar law. — Three eagles = tri arahari = the begetting, creative solar law, in arising, ruling, and changing (passing away toward reappearance). — Four eagles = fyr arahari = primal solar law = fiery, shining, radiant solar law. — Five eagles (Lower Austria, five golden eagles in blue, G.-L.-B3, Ar. 4, p. 68) = fem arahari = jurisdiction of solar law. — Eagle turned horizontally to the right (left); mediumistic-passive; zeso (hlenke) tel arahari = correct, right (steering, guiding) share in solar law, imperial law, etc. — Eagle placed diagonally right (diagonally left) = balk arahari = darkened law; bar arahari = living law. — Checkered eagle (e.g., arms of the Margraviate of Moravia, heraldically: in blue, a red-and-gold checkered eagle; Kalic: bla ruoth geold ag arahari = I preserve the law that has arisen from the High Ar — the German law, note well).

Marks accompanying the eagle: a) Haloed eagle or eagle with glory (gloriole), also nimbus = explicit reference to the High Ar as sunlight; the nimbus is the circle "touch me not," the emblem of spiritualization, divinization, sanctification — as, for example, the nimbi around the eagle heads in the arms of Austria. b) Crescent on the breast V U = fem, e.g., the national arms of Carniola. c) Cloverleaf stems = chleo achleo = life and death, arising and passing away; e.g., national arms of Tyrol. d) Crescent on the breast combined with the two cloverleaf stems = jurisdiction (fem) over life and death, high justice, blood jurisdiction; also a sign of imperial immediacy or sovereignty; e.g., national arms of Silesia, there still with a cross, meaning Armanen salvation and law over life and death.

Parts of the eagle: The wing (flug) = fliugal = fa-liu-ga-al = make–light–give–al (God's fire) = the light (ar) produced from God's fire (al); thus: wisdom, knowledge, law, Ararita. — Fig. 847: Arms of the ancient Swabian noble family Lanz von Liebenfels (14th century), heraldically: silver wing in red; Kalic: ruoth wit fliugal = wisdom (Ararita) is law and justice.

The crest fittingly complements this coat of arms: a red hat with silver cords (ropes) and tassels, blazoned: silver wing above red hat with silver cords and tassels; this speaks in Kalic: wit ruoth fliugal hut sal kuest (Fu-est = goes west = departs, sinks) = law and justice are kept safe in the wisdom of God's fire (Armanrita), but the salvation of the wisdom sinks away. — A genuine Armanen and Femanen coat of arms. Two wings = tuo fliugal = act according to the wisdom (Ararita).

Three wings, usually in the form of a triskelion (wing-wheel) placed around another glyph, as in Fig. 848, heraldically: black wing-wheel enclosing a red rose in

silver; Kalic: wit fuart fliugal uilfos ruoth rosa = from the primal darkness rose the wisdom of the Armanrita as a true secret. — If the three wings, however, are placed 2 and 1, then with the same tincture the blazon would read in Kalic: wit fuart tri fliugal = recognizing and investigating the creative power of the Armanrita. — Fig. 849, heraldically: a right wing with eagle's head; Kalic: wit fuart arhofut fliugal = recognizing and investigating the chief sun-wisdom. — Fig. 850: arms of the Hamburg family Miles[355] (alias Ritter), 14th century: silver eagle wing with golden-crowned maiden's head in red; Kalic: ruoth wit fliugal wiparhofut geold ferone = law and justice — enclosed wisdom (Armanrita) — will reappear in the shining virgin's head (knowledge, the coming Ararita).

The "eagle's wing" = arkla = enclosing ar, concealed sunlight, concealed wisdom. The "eagle's head," heraldically referred to as "eagle's trunk," appears in Kalic as narhaupt arehofut = head (knowledge) of the High Ar. The narhaupt is, like the magic head, the speaking head, the shield head, etc., always to be interpreted as the relevant knowledge — thus respectively the chief knowledge of the High Ar, of magic, of Armanen wisdom, and of whatever the shield head designates in detail. The eagle in connection with other figures and glyphs. The eagle-man (a man without arms, instead having eagle wings and an eagle head); Kalic: arman = Armane. The virgin-eagle (the third coat of arms of the city of Nuremberg); Kalic: wipare (woman-Aar) or arkona also urfona (wipare: wip = woman; are = arahari = the High Ar = the High Law).

The "right" stood in connection with the "wise women," the Norns as controllers of fate (judges, Justitia!), for the fate-judge Perahta (Bertha) is the mother of law. In Nuremberg — hence Norenberg (Noren = law, berg = safeguarded) — was the imperial court (before it came to Wetzlar), and the ancestress of the Hohenzollerns, the burgraves of Nuremberg, was Bertha (Perahta) the "wise (knowledgeable) woman." Frau = Fona, and arkona is therefore the "white or sun-woman," and urkona the primal or ancestress-woman.

This sheds explanatory light on the spectral white lady or ancestress who appears in legend in all dynastic castles. This white-, sun-, or ancestress-woman is also, according to another interpretation, the wipare = weaver, namely again the fate-weaver; and since she shows bare breasts, she is also the ama — nurse, mother, nourisher — and her crown ferone = rich return, reveals in the wipare the talismanic emblem for the continued existence of Nuremberg through constant self-propagation. In this noble, beautiful symbol all the qualities of the Sun are thus represented in its relation to Nuremberg.

The eagle with the wolf's head = wolf-eagle; Kalic: uolfarahari = high solar-law assistance, in a heroic-wolfish sense (uolf = help), since the two wolves, i.e., the two aids of Wuotan, are his constant companions: Geri = the greedy or desiring one, but also the generous giver, who gives the hero rich booty; and Freki = the slayer, who kills Wuotan's enemies. Since Wuotan is himself the High Ar (arahari), the glyph of the "wolf-eagle" appears as a heroic, victory-bringing talismanic coat of arms for a war-king or a Viking, and is to be interpreted as such.

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[355] From this family came three Hamburg mayors, namely: Johann 1300–1329, Johann 1347–1360, Christian 1378–1420. The name Ritter, however, according to the coat of arms, is again Kalic and says: rita-er; rita = Armanrita; er = personification; thus: "the Ritaer," therefore: Armane.

The eagle with a star instead of the head, or the headless eagle; Kalic: arahari mangolon hofut steor = the High Ar lacks the chief knowledge (Armanrita), but it will return.

The eagle with a book's head; Kalic: bokarahari = bearer of the High Ar, or spirit of the High Ar; this would refer to a knowledgeable person, i.e., a high initiate of Armanism, or to a book that comprehensively contained Armanism, respectively to its author (bok = bearer, spirit, book, beech, etc.). The so-called "Siegen head eagle" with book head in the arms of the Counts of Reichenbach-Lessonitz is interpreted as referring to their possession of the city of Ziegenhain, which is not the purpose of this book to confirm or deny, but is here only to be considered as a suggestion for further research.

But here too it must be emphasized—indeed repeatedly—that not all heraldic coats of arms featuring eagles may be subjected to this high interpretation, for only the old, genuine, original coats of arms (at the latest up to the 15th century) can be given this elevated reading, not the later degenerate arms, and even less so the numerous "grant-of-arms" coats, in which the imperial or other eagles were bestowed as a favor in granting the right to bear arms. The same applies to other armorial devices that, for similar reasons, passed from territorial or dynastic arms into the arms of service or lettered nobility, such as the Bourbon lily, etc. This is because, at the time these arms were created or granted, the Armanic tradition—due to the death of the old sages—had already faded, surviving only in secret arms (Trugwappen) referring to the suppressed Armanentum and the Feme, which were designed by the "Children of the Widow." Even these secret arms trace their origins far back before the 14th century, as, for example, the arms of Electoral Mainz and the city of Mainz (p. 245, Figs. 720 and 722) show: the former is an ancient Holy-Domain coat of arms, while the latter arose shortly after the year 747, when Charles Martel appointed St. Boniface as Archbishop of Mainz. The latter—without doubt—transformed the Armanic Holy Domain into a Christian cathedral and expelled the Armanenschaft from it, whereupon they created the secret arms, Fig. 722, which later became petrified as the city arms of Mainz.

The second symbolic interpretation of the Primal Light and of the Ase-king Wuotan ⊗ appears in the world-ash "Yggdrasil" (G.-L.-B. Ar. pp. 29–31). — Fig. 851, arms of the von Asch family in Bavaria; heraldic: an ash tree with five branches in silver, around the red trunk a golden crown; Kalic: wit fem afk ferone = I know, the Feme will rise again. — To symbolize the ash as the world-tree Yggdrasil, however, it must have only three branches, as shown in Fig. 852, which blazons: heraldic: in silver, an ash tree with a crown around the trunk; Kalic: decree of the world-ash Yggdrasil as the divine Self, generating salvation in the primal fire, as the battle-bearer of the law and the target of annihilation's dread. — Therefore the third branch appears withered and leafless, which many—by figurative interpretation—apply to the third estate, "Ist-fo-onen" (G.-L.-23. Ar. 1, 2, 3, 4), which is considered the estate of decline and is thus symbolized as the "withered branch," while the other two estates (Ing-fo-onen and Armanen) are shown as "green branches." The ash Yggdrasil also appears in the Armalein, which we have already discussed in detail above (p. 128 ff.). Fig. 853, arms of the city of Cologne on the Rhine; heraldic: ermine, in the red chief three golden crowns; Kalic: armalein tri geold fereon ruoth hofut = remember the deity-sun in your inner being as the chief knowledge of the radiant resurrection. — Notably, the Cologne arms sometimes depict the natural ermine (Fig. 130) instead of the heraldic ermine, in which case the natural ermine-tails are termed "flammon" (= flames = flamen = Armanen), again indirectly alluding to the Armanenschaft. Cologne was the Armanic Roma, the chief holy domain of Ariogermania, but it was the first to succumb to Roman influence (G.-E.-3. Ar. 4, Ripuarian, pp. 94–97)

and later sought to maintain the same position in Christianized Germania. Therefore Winfried—known as St. Boniface, Apostle of the Germans—sought from King Charles Martel to make Cologne an archbishopric. But as a national Christianity was already flourishing there, Charles Martel may have had strong reasons not to disturb its development, and so he refused Boniface's request, assigning him instead to the bishop's seat at Mainz, as we have already noted above (p. 245, Figs. 720 and 722, and p. 288).

From the Armalein developed the "lily" (li-li-je = Light, light from the beginning, thus: "Primal Light"), symbolizing the world-ash Yggdrasil just like the Armalein, for its branches correspond to the three petals and its three roots are the same as the three roots of the lily. The lily also appears—like the eagle—in all positions on the shield: divided, parted, in varying numbers, and is interpreted accordingly to these positions, divisions, and multiplications (G.-L.-B. Ar. 3, Lily, lily-staves, lily-scepters, etc., pp. 114 ff.).

The sword, as a symbol of the Primal Light and Wuotan, in the sense of the "striking force" (like the Tyr rune 1), but also as a symbol of separation—namely of decision through combat or judicial verdict—is such a well-known armorial device as to require little further explanation. In the primal language it was called "dag" = day (G.-L.-3, no. 3, pp. 116 ff.) and thus meant: "The sun brings the law to light." Therefore it was pre-eminently a symbol of justice in the sense of decision, of judgment, and thus, understandably, one of the foremost Feme-symbols. But the sword was also a symbol of purity; thus, for example, the Edda says (Sigurdharkvidha 4):

Sigurd the southern, his sword he lays,
The splendid weapon, between them both.
He kissed not the queen (Brunhild),
The Hun-born hero took her not in his arms;
To the heir of Giuki (Gunther) he gave the maiden.

And this was not forgotten in the Middle Ages, for when Archduke Maximilian, as German King the First, aged eighteen, on August 19, 1477, wed Mary of Burgundy, and his deputy, the Duke of Veldenz—booted and spurred—entered the marriage bed with Mary, a naked sword—exactly as between Siegfried and Brunhild—was laid between them. For this reason, oaths were also sworn upon the sword. — In the lower symbolism the sword was simply called "fuart" (which, however, also means "sun-kind"), but was considered a sword, a noble knightly weapon. That the sword could also be symbolized by the color black—in the lower symbolism—we have already seen above. — The interpretation of the sword-glyph also depends on its position, number, and accompanying glyphs, which must be considered.

Other light symbols are: "candlestick" (liuhte, liuhtaere, liehtfar = enclosed light), wind-lights, torches, lamps; then the badger = day, and the lur (lynx) = light; also the "carbuncle" (carbuncle = the bright stone = crystal), the "serpent-stone," etc.

The sun emerging from the water, the Wanen-sun Mimir-Wuotan, which, after the peace-treaty following the Wanen-war, rises again, is symbolized in the first place by the phoenix = fanist (fafan) = newly arising force (Fig. 116), a process which the Edda, Völuspá 57, describes as follows:

Then the earth rises a second time,
Green-growing from the waters' depths;

The flood vanishes beneath the hovering eagle,
Who hunts calmly over the mountain for fish.

The rage of the Midgard serpent is calmed; it lies peacefully as "Lagu" — the natural law of nature, as the "sea" before the earth, now green again, the sunlight, which had been hidden in the wolf's veils, appears anew; it has rejuvenated itself — as it does every spring — it has, as an aging eagle, burned itself up and rises again as a young eagle, as Fanist (phoenix, pheasant) from the cloud of smoke, to once more begin its work of searing; Kalic: "to hunt fish" (fish: fi = to beget, isk = to arise, to escape). — Fig. 854, heraldic: phoenix in silver; Kalic: wit fanisk = wisdom of the Fanisk, i.e., the knowledge of the rejuvenation of the earth after the peace-blossoming among the creative powers. The crest of the old Armanic princely house of Hohenlohe (equal in age and meaning to Hohenzollern, for "lohe" = primal fire, hoh = sun, thus the "primal sun-fire") is likewise a phoenix. The phoenix as a glyph points to rejuvenation after having survived a catastrophe, whether it be war or any other upheaval, and to the reshaping and reorganization that follow such a shock.

The other symbols of this Wan-sun are: the Waterman = uaterman = father-moon = the begetting moon-ancestor, Pitris; nihhus = Niker = being of the begetter; triton: (tri = creation's threefold force, it = water, on = man, moon) = the father-moon, Pitris. Siren, Fig. 855 (fi, fea, fee = sea, reene = roar) = the roaring sea, hence the "song of the sirens." She has webbed bird-feet: fos fluothfuogal = bringer of the swift tide; golden hair: fas or = to beget offspring. — Fig. 856, heraldic: mermaid without arms; Kalic: meramina = the nourishing sea (mer = sea, amina = nurse; hence bare breasts); she is half human, half fish = half menisk fi-isf = helps humans with fish, i.e., by causing begetting (fi isf). — Fig. 857, heraldic: mermaid or Lorelei with comb and mirror; Kalic: meramina (or lurley) fas fam spiegel = the nourishing sea, the wave-producing (fas fama), the smoothing (spiegel = fpi [fapi] = to make; egel = equal, smooth), that which helps humans with fish, whereby the "fi-isf" is also to be related to "begetting arising, springing forth, causing." The name "Loreley" breaks down into "lur, lor" = to sound; hence "lure" = the old war horns; also "to lurk" = luren; and "lei" = life, law (leu, life, lion) and rock; and thus means: sounding life, sounding law, sounding rock, but also the "rock lurker," the latter only in lower symbology. — Fig. 858, heraldic: mermaid with double tail; Kalic: melusine: melu, mela = to grind, to mill, to marry, to multiply (Maltese cross X) and "fine" (fyne) = sun; thus: the marrying, i.e., begetting sun, that rises from the water. All attributes of the earlier sea-women (Figs. 856, 857, and 858) are found again in her with the same meaning.

Likewise as with these sea-women there are also other meaningful glyphs for the Wan-sun rising from the water (in exactly the same sense as the sea-born "foam-born" goddesses like Freya, Venus, Danu, etc., who also, like Isis, Nehalennia, Ceridwen, Maria, etc., have the moon crescent as a ship [hence: V U fem = famm = woman] as an attribute) in the following combinations of land and water animals: sea-rooster = emerging nourishment. — Sea lion = merelewo = increaser of life. — Sea unicorn = mereanhoren = increase of offspring-begetting. — Sea boar = merebur = the sun as Gullinbursti, which, bringing increase, returns regularly each year. — Sea stag (half stag with fish-tail) Aequorishircus = merehreot = increaser of law. — Stag-fish (fish with stag's head) = hreotfifk = righteous beginning of begetting. — Sea griffin = meregryph = the increase comprehending itself through all five elements. — Watercock (rooster with fish-tail) = undohano = wave enclosure, hedge; also Viking's booty, sea-booty. The word "Hahn" (han) also as "hun" = the great, the giant, mighty one, the judge, etc., which is why retroactively, the wave enclosure, the wave hedge, the Viking's booty is called

"hunish" or great. — The sea-goat = Capricorn = Macaram = the time before the winter solstice and thus the time before rebirth, the last stage in death; it heralds the near rebirth of the "arahari" of the "Armanrita." The lindworm = lintuorm, Fig. 11. The diminishing, subsiding (lint = to decrease, to fade) water after the flood, mythically speaking: after the Wan-war, the peace treaty with the water and light gods, the Vanir and Æsir. It is therefore depicted like a crocodile and four-legged, often also beside the linden tree, the "linetarbor" to reinforce the interpretation, for "lintuorm" means: receding flood and accordingly "linetarbor" = that born (bor) of the sun (ar) decreasing (linet). With the linden tree as such there is no connection, it serves here only as an identifying glyph.

With the arrival at the physical plane, the material sun enters the symbolism, as we have already shown above on p. 273, Figs. 816–823, and which according to Table I, F 5 and 7 and per p. 115, was symbolized by the lion as that which is begotten by the fructifying sun on earth, preserved, and further developed. But we also found the same lion in the zodiac as the month sign of July (hay month, hay moon, p. 78) in highly significant connection with the magical-mystical word OM, as the completion in the most sacred "Cen." There is hardly need for more than a reference to what was said there to recognize that in the heraldic lion, Fig. 112, we again have those primal glyphs before us; naturally only in the ancestral arms, for regarding the lion the same applies as was said of the eagle.

Fig. 861, family arms of the arch-house of Habsburg; heraldic: crowned red lion in gold; crest: peacock's tail from crown; mantling: red, gold; Kalic: geold ruoth lewo kereon; phawenuedel[356] fereon = shining law-life forever; god-begotten nobility forever. — Here we see the lion again as a solar law-symbol in earthly life representing the High Ar, showing it in its completion on the physical plane as earthly justice in life, as the fulfillment of the work planned by the causeless cause and through will and ability, in the realization of the purpose in action, accomplished by magic (power). And this coat of arms was held aloft in 1273 by a man against the confusions in the German Empire after a thirty-year interregnum, at a time when the language of arms was still understood and when a coat of arms meant more than today's so-called "political program," at a time of incredible decay of law — and thus it is explained that the entire German people had acclaimed that arahari who so knightly and combatively held his shield of right against injustice. And that knightly bearer of arms was Rudolph of Habsburg, the German king, ancestor of nineteen more German kings and emperors from the house of Habsburg, the last of whom still emphasized the Armanic motto "Justitia regnorum fundamentum." Rudolph of Habsburg must himself have been a knowing initiate of the Armanenschaft, as is evident from many traits of his life and for which also the fact bears witness that all his descendants devoted themselves most eagerly to the study of magic (i.e., applied natural science), for example Friedrich IV, Maximilian I, which study in later generations

[356] Pfau = phawo; Wedel = nedel = edel = nobility (Adel). — pha = fa = to beget; wo = fo = fyr = urfyr = God; therefore: begotten of the primal fire. — The peacock, like the pheasant, represents the fanisk = phoenix, and was therefore … probably used in the Christian Middle Ages — to replace the swan — for the taking of knightly vows, which were made over the roasted bird before its carving and consumption. Peacock and pheasant thus symbolized — like the phoenix — the reborn sun, which, defying all dangers, nevertheless always reappears in indestructible splendor, like gold, which emerges from all fires again and again as gold. The peacock crest or peacock's tail was therefore, since the earliest times, a privilege of only the most distinguished families and could not be borne by the lower nobility. In later times, the peacock allegorically symbolized the female high nobility, just as the eagle was considered in allegory to be the attribute of the male high nobility.

(Rudolph II) admittedly drifted into the channels of degenerate alchemy; but that was not the fault of the Habsburgs, rather the fault of the decline of Armanic secret knowledge altogether. But in the heraldic supporters of Habsburg, in the black-gold griffins, Fig. 114, in the often-discussed AEIOU, and the circle number of Emperor Friedrich IV, etc., there remain the most irrefutable proofs that the Habsburgs must have belonged to the Ario-Germanic Armanenschaft, and indeed as initiates since earliest times. And this same family, which has now worn the Austrian imperial crown for more than a hundred years and in its present representative, Emperor Franz Joseph I, the crowned wise one, embodies the old Habsburg traditions, proclaims through this wise one in his motto "Viribus unitis" the ancient Armanic wisdom — A É I O U.

Just as with the eagle, the lion also changes according to its form, position, number, color, and additions, but there is no need for a special listing and explanation of these, as they can easily be solved and read according to the scheme already repeatedly shown. A few examples of figures composed with lions may suffice: man-lion, lion with bearded man's head = mannlewo = mannhofutlewo = chief knowledge of man's law in life. — Eagle-lion = arlewo = arhofutlewo = living solar law, chief knowledge of living solar law. — Arkus-lion = flingan lewo hofutscine bok = light-maker of life through the spirit of the shining chief knowledge. — Woman-lion harpy = the begetting life-sun. — Sphinx = f'phanaisf = fi-fan-isf = sun begetting absent = the absent sun-begetting. — With that, the most important sun and moon glyphs are exhausted, and we now move on to the other glyphs, which we will now consider beginning with humans, then through the animal and plant world to objects of use in the usual order of heraldry, while leaving all non-glyphic coats of arms unconsidered. Most, such as bishops, hermits, miners, emperors, kings, etc., are "speaking figures" for name arms but have nothing to do with the old hieroglyphics.

The human: the man = Mon, Moon — The "wild man" = uildi man (uil = ul = spirit, will; di = god; man = man); therefore: spiritually active men of god = Armanen; he supports himself on a torn-out tree trunk = rode stam = ruothstam = trunk of law; carries a green wreath of leaves = gryen lab Franz (Grenel, crime; Laube = place of judgment; to turn, twist) = crime turns the court; thus: Armanen, legal estate, turns away crime through legal judgment. — These are the shield bearers of the Hohenzollern shield in the Prussian royal coat of arms. — Wild women = uildi fona = Armaninnen, wise women, counselors of salvation. — Mohr = mor = passing away towards re-rising (cf. morfyrtel, p. 95, fig. 52, 213). — Mohrin, mostly growing, i.e., growing from the base or a division = mörin uachfand = growing, increasing multiplication. — Man's head = manhofut = main knowledge of the man, or of the moon, as Pitris, Mannus, etc. — Man's head with two faces = Janus head = arising and passing away. — Man's head with many eyes = Argus head. — Man's head with pointed ears = Midas head; more correctly satyr's head; satyr = sun as begetter (cf. tyr rune ↑). — Crowned Geryon's head or Gereon's head, also Moor's torso with three faces fig. 859 = geryonshofut = main knowledge of the continual return of arising, ruling, and changing towards re-rising through the divine triple force. — Fig. 860, an old stone relief from the destroyed Old Saxon, pre-Gothic church in Bohemian Leipa, built into the wall of house no. 5 on Langengasse there; same interpretation. — It is the same motif with the same reasoning and interpretation that we know from the Indian Trimurti, and that was even used in the 18th century to depict the Christian Trinity. Similar glyphs like fig. 859 are found as crest ornaments in the coats of arms of the von Dreihaupt, the princes of Trivulzio, and the princes of Collalto, whereas fig. 860 is probably not used heraldically. — Hands: left hand = hlenke hant = guiding hand. — Right hand = ruoth hant = right hand, handling rightly, keeping, seizing. —

Legs or feet = fos = begetting; cf. fig. 626, p. 229, the three men's legs placed in trifos and their heraldic development.

Mammals: leopard, pardel = lewo-pard = enclosed life; i.e., a suppressed life (activity), which is not destroyed but awaits the time to resume its activity in former scope. Such leopard coats of arms may refer to defeats in family history (exoterically) or to the overpowering of the Armanenschaft (esoterically). — Wildcat = uildekate = spiritual fighter, Armane (cf. wild men, wild women, p. 297). — Cat = fate = fighter, Catte. — Cat crowned = fate fereon = returning (homecoming, constant, eternal, etc.) fighter. — Lynx = lur = light. — Bear (Pez, Pezo, in animal fable called Braun) = bero = to bear, birth, hence baron = the man of birth. As bero, peho, etc., were common names, the bear — the king of the German forest and Donar's sacred animal — appears mostly as a name coat of arms, such as Berlin, Bern, Bär, Bähr, Bährenfels, Berens, etc. — Wolf = uolf = help (ol-af = spirit-emergence; thus: spiritual-divine, not worldly help, cf. wolf's eagle, p. 287). In the animal fable "Isegrim" and the she-wolf "Gieremund" are reflected the two wolf names Geri and Freki, but not the name "garmr" given in Germanic myth to the sun-, moon-, and man-wolves, for "garmr" means "garma" = fate (cf. G.-L.-3. Ar. 4, p. 17), from which the name Germanic arose. — Fox = fos = begetting; vixen = fehe (feh) = female begetter. In the animal fable, fox = Reinecke; vixen = Frau Ermelyn. The fox is Loki's sacred animal because he is the begetter — as "fos" in name — and is known as cunning and sly. — The fox with cock's tail = fos han zagol = the high begetter and spiritual divider, i.e., creator and ender in birth and death, in arising and passing away, the creating and annihilating primal fire. — Marten = mar-tar (mar = increase, mahr, mayer [mair] = steward; tar = turn, make, beget), thus: steward of creation, begetting, the begotten, gain, yield. — Ermine = Armalein = Armanenschaft. — Beaver = bibar = born on land and water. In Celtic myth, the beaver is the image of the cause of water, which is the beginning of all things. As long as it lives in the water, it does not diminish. Hu (the high one, the Celtic Wuotan) had drawn the avanc (beaver) from the great flood with his hump-backed oxen (Vehain Banawag) and thus ended the deluge. Hu had thus divided the nature of the substances of creation (chaos, Ginnungagap) into solid and liquid (peace treaty after the Vanir war). The beaver's body symbolizes the earth and its tail the water; hence its name: bi = both, namely land and water, and bar = begotten, living or begetting. The beaver as glyph thus belongs to the series of Vanir-sun glyphs, like the Melusines, etc. As glyph it says: I live, work, create, etc., in water and on land. — Otter = fiskothar (isf = arise; ot = spirit, good; har = exalted, high, sun); thus: I beget, work, create in the sun's good. — Dogs: heraldry knows three types of dogs: a) greyhound = uindhunt (uint = fast, swift; hunt = judge, decider, founder); thus: swift decision (cf. p. 238, fig. 687). b) Bracken, also bloodhound: brade = breaker; leit-hund = guiding judge. c) Rüde = rode = ruoth = right. (For more on "dog" cf. G.-T.-3. Ar. 1, pp. 27–28.) It must be noted — with reference to G.-L.-3. Ar. 1, pp. 27–28 — that there were and could be no "shame animals" in coats of arms, and thus the dog could never be read as "hunter-come", the bracken never as "the breaker", the rüde never as "the robber", and the bitch never as "thebe" = thief in heraldry, as arose in the Kalic legal language, to which only comparative reference is made here. — In old symbolism of the Hala, "hunt" is often read for "hand" (hant) and vice versa. — Horse, stallion. The eight-legged horse Sleipnir (Sthleifner) of Wuotan is the Wan- or eight-wheel, the sun rising from the waters, already symbolized in the "seahorse" and likewise in "Pegasus" (cf. p. 118), in other forms. Where it appears in old coats of arms, the horse is always a stallion and symbolizes Wuotanism, as even today on farmhouse gables the Maltese cross X appears, whose upper beams end in horse heads — the envy poles. The name Hengst = hengist was a widespread male name, reminiscent of Hangatyr; likewise horse = horfa was an honorific name. The name "Hangatyr" as "god of the hanged" is a later insertion with insulting intent. Hengist

breaks down into: hen, han, hun = the great, mighty; ga = giver; ist = lasting, constant; thus the lasting (eternal) great giver. Horsa, hros breaks into h'or sa = ur sa = primal sun or primal begetter, primal creator; transferred to the human, progenitor, thus patriarch. As Hengist (stallion) proves to be the eternal great giver, and since we already found in the gibor rune, Gibor altar = the giver all-begetter, and Gibor algar = the giver all-completer, as god-names, thus the eternal great giver is likewise a full god-name and Hengist his word-symbol, thus the stallion as glyph is a speaking word-sign to symbolize this divine concept. Only "stallion" and "horse" have Kalic meaning. Mare, and especially gelding, stand outside the picture-writing and have value only in later talking arms (Stuttgart, the mare; Counts Goesen and von Kaphengst, the gelding) as non-Kalic word-signs, and are not pictorial hieroglyphs, belonging to the time of decline. — The donkey = ofal (os = mouth, ruler, Æsir, etc.; al = sun-fire; thus: emerging, ruling, revealing, etc., sun-fire) = rulership of the sun-fire as creative force. The donkey is thus no despised animal, as was supposed out of ignorance of hieroglyphics; likewise its name, where it appears as family name, is no "shame name", so that name changes in such cases to similar-sounding names (which have occurred) were very ill-considered and hasty, for these names were honor-names. Even more ridiculous is the naming of the heraldic donkey as mule (for the same reason), especially since picture-writing knows and may know no castrated and no bastard animals. — The bull = stir (fa = sun, tir, tyr = ↑ = beget); thus: begetting sun or the sun-god as begetter. The bull is thus the month-sign of April (p. 75) and the glyph for the sun-god's creative power. Therefore only the "urox" — as wild, stock-breeding (huntable) animal — is heraldic. The bull's head = urhofut = main knowledge of the Ur, i.e., knowledge that the land is still inhabited by its original inhabitants (e.g., Uri, Mecklenburg, Bukovina, etc.), or that the lineage bearing such a coat of arms is an ancient lineage (Ingvaeones). — The nose ring = nas biag = born from the primal fire = primordial born. — Bull horns = ur-horen = primal begetting. — The bull horns should in picture-writing always be shown only crescent-shaped and not S-shaped, still less with open mouthpiece, because contradictory. — The bison = wifant = showing, the great pointer. — The cow = fuo = ᚠ = the earth or the moon goddess as bearer and nourisher; hence sacred animal of Frouwa, Juno, Gea, Jördis, Mary, whereby the cow horns correspond to the moon as ☾ U V, and thus fem (court) also means woman (femme, fam) and saga (fama), because the moon is also the mystical-mythical ring Draupnir, as already shown on p. 293. — The ram = widar = withar = Y (p. 74) = the recurring or lawful begetting (wit = law, ordinance; ar = sunlight; thus: the ordinance of recurring sunlight and its begetting force). Could thus clearly mark the re-establishment of a deserted settlement. — The lamb = lambe (li-ambe; list-bucket [lamp]; hence), light-fleece, light-bearer, light-bringer (from which derived "lamp", the man's name "Lambert" = the shining with light, and the name of master Lampe, the hare in the animal fable as "light-bearer", namely as one of the most fruitful and early-bearing animals). The lamb therefore passed early from Armanic into Christian symbology, being "asserted" and made bearer of the so-called Easter flag, but these forms have nothing more to do with the Ario-Germanic (Kalic) picture-writing. — The sheep = scaf = to create, the created, the creature. — The buck (always as steinbock, cf. p. 82, fig. 5, pp. 97 ff., fyrbock, fig. 57, 216; horen, fig. 59, 63, 218 ◑ , p. 92 and 253: moon; p. 260: golden fleece; and p. 276, water stag and water buck) = bock, hermen = fire-, light-bearer, Armane, as bearer of the knowledge of "al" and "fyr", of "ar" and "liuth". The buck's head = bokhofut = precisely this main knowledge. — The buck's horn or antlers = bearer of begetting in the esoteric sense, namely of the continued begetting of Armanic law. Since the buck Z in the zodiac appears before Aquarius ♒ before Pisces ♓ , before Aries ♈, and before Taurus ♉, in which sequence the development of cosmology appears not only symbolically but scientifically ordered, thus the buck Z is the symbol of primal creation, which first raised

the "al" from the waters (separated matter), whereupon the creation word "tuo si isf" ♓ "Grow and multiply!" was spoken, whereupon only after the knowledge of ar ♈ (Widar) did the primal begetting begin. The buck is thus the begetting bearer, like the ram, as forerunner of the actual begetter, the bull. After the death of the old wise men, these finer distinctions in symbology were forgotten, and all these symbols indiscriminately explained as begetting glyphs, and in the lower (exoteric) interpretation the buck is thus also explained as begetter in the sexual sense. — Fig. 862 is a very beautiful example of this; it is the coat of arms of the Württemberg barons of Gaisberg in Schöckingen; heraldically: quarterly, in the 1st and 4th fields a silver Maltese cross in red, in the 2nd and 3rd fields a black buck's horn in gold; Kalic: gefyrt; ruoth wit rednion hofut geold fuart bokhoren = Consecrated! Law and ordinance are the main knowledge of Armanentum; from the primal darkness shines the creative power of God.

With this beautiful coat of arms, the family name is closely connected, without it being, in the usual sense, a "speaking" (name) coat of arms. Gaisberg is broken down as follows: gai = Gai, Gey = district (not "Gau"), territory; is = the One (God); berg = sheltered; i.e., territory of the One, where He is sheltered. This name means the same as "Hutberg," both names, as place names, occurring very frequently and always designating a sacred mountain — the smaller holy site of a community, as for example today a village church. In Austria there is a "Geiselberg," i.e., gai-is-fal-berg = territory of the One, where salvation (fal) is sheltered, thus the same name with extended meaning, and there stands a very old, still well-preserved earthwork of three mighty concentric ring walls. This name as a family name now says that the ancestor was the lord of that "Gey" in which the One (the Æsir, i.e., Wuotan) was sheltered, thus taken into the "secret high sanctuary." And what kind of secret high sanctuary this was is conveyed by the coat of arms. He was a knower, an Armane, and his lineage is an Armanic lineage.

The chamois = gemeze, femeze, gamz = sun animal (femezhut = chamois hide, chamois leather = chamois leather; femezerich, semiterich = Semmering = chamois range), but it is nevertheless not a glyph. — The stag = hreot = law. This legal concept is, however, deeper and more many-sided than is expressed by the red color (p. 23), for, as we already showed on p. 119 and plate II, the "four stags" that browse upon the world-ash, but with the dew that drips from their antlers fertilize the earth, are deep-mystical symbols for fire, light, water, and earth, thus the four elements; accordingly, the golden stag, Dain, is fire; the white stag, Durathror (St. Hubertus) = the sun, the light; the black or blue stag, Dwalin = water; and the red stag, Dunayr = the earth. — The stag's antlers, when shown below joined with the skull base = wiha (skull = burnt-out, ur-ground) = consecration, holy, battle (wig, viking), balance, court. — Individual stag tines = half wiha = battle aid, court aid, etc. Three stag tines = faithful battle aid (coat of arms of Württemberg). — Half stag = half hreot = legal aid in the extended sense already given above. — As the white stag of legend is said to show a cross in its antlers, the question arises as to which cross belongs to it, since — as Christian art erroneously depicts it — according to the results of our explanations on pp. 202–208, it can by no means be a crucifix. To the golden stag, Dain = the one who descends, belongs the rose cross ⊕; to the white stag, Durathror = the one who emerges from the Ur, the Burg cross ⊗; to the black or blue stag, Dwalin = the twofold, water and earth, the eight-spoke wheel; and to the red stag, Dunayr = rightful action, the Mehrkreuz or Maltese cross X. When one views a stag's antlers, by their two main beams reaching upward and the two lowest tines directed downward near the crowns, they appear already of themselves as a saltire in the main direction of the beams, and precisely to the white stag belongs the Burg cross, thus the saltire in the circle "Touch-me-not" or in the nimbus. — The white stag is thus the

Æsir-sun itself, which rises in spring and which the wintry Wuotan, as wild huntsman, cannot hunt down, because at its sight he collapses powerless within himself.

The roe deer = rehe = revenge. The roebuck = rehebok = book of law. — The hare = haso; as such not a glyph, but as "lamp," as already shown above with the lamb, as which it was sacred to Ostara, Freya, Venus, and Venus, and meant light-bearer, light-bringer. — The badger = dahs = d'adhs = d'ar = d'ask = the one or that which emerges, the day. The badger can, under circumstances, also mean the axle, as for example in the coat of arms of the princes of Thurn and Taxis, where tower and badger appear, and in Kalic speak: turn and dahs = to turn and axle = wheel and axle, thus the wagon. The present-day princes of Thurn and Taxis, who since 1512 bear the title "Hereditary General Postmaster" in Germany and "Crown Chief Postmaster" in Bavaria, were the founders of the first post (1516) between Vienna and Brussels, but they had already carried out this office since ancient times, so that their charter of 1512 was only a reform renewal, for shortly after 1440 Roger de Taxis was entrusted with postal distribution, which must also be seen only as a renewal, as a renewal of the ancient hereditary rights of the family from the migration period of the Lombards. This provides the connection why Roger de Taxis came from Bergamo and was no Italian but a Lombard, and that the family possessed great estates in Milan and Lombardy, indeed had ruled there until 1311. As everything in old Germania was regulated by law, so too was the "postal service" — even if under another name — duly regulated and entrusted in feudal tenure to a family. The later renewals (as in most other similar cases) were only renewals, not new foundations. The old, prehistoric title would therefore have been "wagon master" (uagemeistar), since in old armies the leader of the train was so called until the 19th century, and such old rank titles always have historical background. — The forebears of the house of Thurn and Taxis would thus already in the earliest times have accompanied the Ingaevonic expeditions with the necessary wagon trains as "wagon masters," through which they themselves were scattered across the world and thus settled and held property along the old military roads (Lombardy, Brenner, etc.).

The hedgehog = ig-il = I-inside, salvation, i.e., one who withdraws into himself, so to speak rolls up, like the hedgehog, from which this animal also gets its name. The city name and coat of arms of Iglau are explained from this as a community closed in on itself, restricted to itself, and in fact the city law of Iglau is one of the oldest in Germany. — The boar = ebur, bör, ber, borg (Gullinbursti, the sun's boar, the shining sun god as begetter, a talismanic and combative coat of arms) = bur, bor, ber = to bear, to give birth; eh = law, marriage; thus: lawful-marital begetting, lawful creation. — Boar's head = eburhofut = main knowledge or main point in lawful order. — The sow, the pig = fuin = gain (lucky sow, lucky piglet). — The piglet = uarchel = multiple or shared production. — The guinea pig = mörfuin = multiple or shared gain. — The mouse = mus = nourishment, treasure, gold, but also compulsion, necessity, death. The bat = fledarmus (fled = pure, ar = sunlight, nus = compulsion) = the pure sunlight (Armanic nectar) in need. — The boar-bear (front boar, rear bear) is actually a tautology, for boar = ebur, ber, bor and bear = ber, bero; thus: berbero or: half-bur half-ber = law and lineage aid. — The guenon = merekata = fighter on the sea, viking. — The monkey = ape = the round, turning, ever-returning; therefore, in heraldry, the monkey almost always holds a mirror (sapi-egel = make-equal), this glyph thus says: return, ever-returning. — The elephant = oliphant, helph, helphant = child of the spirit, help, helper. — The camel = olbenta = spirit-binding. — The dromedary like the camel. — The rhinoceros = no glyph. — The unicorn = monoceros = anhoren = the One as begetter = God's creative power; hence the wild (uil-di = spirit-god, god's spirit) unicorn, which can only be tamed by a pure spirit (virgin maiden). Numerous legends; legend of St. Justina (Kunsthistorisches Museum,

Vienna, Hall II, Ar. 218, Moretto da Brescia: St. Justina); thus in its esoteric sense the seal of the highest magic, as the power of God. — The hippocentaur, centaur = centaur (cen = 10, taur = tyr = beget) = completed begetting, stage 10 of the law of progression. Bow and arrow = arrow-bow = fyrbock, cf. p. 259, figs. 767–776; thus: the completion is the bearer of divinity, and thus this itself in the all-oneness. — The hippocentaurine, centaurine = the creation sun. — The panther, pantier, pantel (pan = ban = ban = territory; ter, tir, tyr, ↑ = beget) = begetting territory, begetting ban, land of origin. The country name "Styria" = fa-tyr-ria = sun-begetting-arisen, thus coat of arms and name coincide, for the Styrian panther is a unicum and all other heraldic panthers trace their origin back to this one. The original figure is the bull, from which through stylization the panther developed. That it appears "fire-breathing" = fyrsapient is only Kalic-glyphed and says "sun-fire-begotten" or, more precisely: begetting by means of sun-fire.

Birds. The eagle — see above. — The vulture = gir = the one going, greedy. — The falcon = falkho (fa = make, beget; al = sun-fire; fo = come), begetting sun-fire coming; with hood = kappa = concealed; bells on the jesses = fillan = to judge; falkho kappa (tarn) ffillan = the begetting sun-fire (Armanic nectar) is concealed, but it judges (through the goddess Feme!). The hawk with bells on the jesses = habuh scillan = hevan scillan = to lift up to judge. — The hawk is thus a law- or Feme-glyph, whereby the name "Habsburg" (hawk's castle) as a castle and lineage name gains heightened significance, since the castle lord is thus shown by name to be a judicial lord. — The raven — rabo, hraban, hram, ram = the banner-bearing ban (of Wuotan), whose two "banner-ravens": Hugin = to hedge inward = thought; Munin = to mean inward = memory, mythically-mystically signify that "ban of the High One." Therefore the raven is usually shown heraldically with a ring (seal-ring) in its beak: hraban biag sigill = the High One's ban encloses the seal. Also with cheese: hraban chafi = in the battle-ban of the High One. — The owl, the eagle owl = iule, ube, uff, auff = iule (ol), spirit, ordinance, knowledge, the knowing one, Armane; ube, uff, auff = (ybe) bow upwards — , new moon — , thus at the beginning of the theonium, the ascending light. — The crow = praja = to cry, announce; cf. Krajan fire = chalk fire = signal fire; Krajanstein = Kreuzenstein; Graiacum, Græcum, Gräß = grah, etc. — The jackdaw = thule, tole = d'ole = the knowing one. — The cock = hano = the mighty, high one, Hunnish. The Edda knows three cocks; Völuspá, 34, 35:

There sat on the hill and played the harp
The giantess' herdsman, the bright Egdir (storm-giant in eagle form)
Before him sang in the grove of the singer-birds
The high-red cock, called Fjalar.
To the gods shrilling sang Gullinkambi (golden-comb)
Who wakes the heroes in Herfather's hall.
Yet another sings beneath the earth
The black-red cock in Hel's hall.

The golden-combed cock, golden-comb, is the sunlight as "ar," the arising; the high-red cock Fjalar = produced from fire, light, and sings in the ruling land (grove of birds), is the becoming; and the unnamed black-red (also smoke-brown) cock at Hel is the passing, the changing, that in Hel prepares for rebirth. Here is again the primal three in another image. The golden-combed cock, Heimdall's own, the rising sun, was Christianized as "Peter's cock" and thus still stands today on church towers. The high-red cock of Donar is the warming and light-giving fire from forest wood (exoterically interpreted), while esoterically it is the flame of life which blazes in the ruling and conditions the earthly life of mankind. — The black-red and smoke-black cock of Hel is the defiant death-animal, it is the flame of the castle-burning (funeral fire) that conveys

the dead to Hel, it is the destroyer, the avenger, which as "red cock," as glyph of vengeance, is even today not forgotten and feared. — According to this order — if it is not yet blurred — the heraldic cocks are to be determined glyphically-Kalic, and if possible, accordingly corrected. — The cock's torso = hanhofut = the main knowledge of the High One. — The capon = caphan = the concealed High One. — The hen = huon, hun = the Hun, high one, judge. Hence the many tithe-hens as legal symbols, about which G.-E.-B. Ar. 1 and Ar. 3 have spoken in detail. — The birch cock = birhan = arising cock, an interpretation of Gullinkambi. — The capercaillie = urhan = the high Ur = primal begetting. — The swan = fuan = swan = (fu, sun, an = forebears) god's forebears; it usually bears a crown ring around its neck = halfe kerone = sun's salvation returns. (Cf. Lohengrin's swan.) Chain on foot = blenke fos = begetting guided; chain on crown ring = blenke kerone = guidance of return, of rebirth. — The black swan (Uitenswalbe: black, with red breast, beak, and feet) = fuart fuan = sinking into darkness, primal darkness (side-darkness, un-art). Uttenswalbe = utensualva: ut = spirit; sual = sun-fire; va = beget; red breast = ruoth ber-uste = living law arises; red beak = ruoth suav = right navigation, i.e., right voyage, guidance; red foot = ruoth fos = right begetting or legal begetting; thus = the spirit of the creative sun-fire (i.e., god, Wuotan) let living law arise, guided it rightly on the sea of law (lagu = sea, law through the nan = ship) which he created (ruoth fos). — The goose = the whole; in the animal fable: aheid = mheit = the essence of the Æsir. — The three-headed goose = trihofutganz = the main knowledge of arising, becoming, and changing of the essence of the Æsir. — The goose's head = gansohofut = the whole main knowledge. — The goose-head rosette (three goose heads set in a triangle) = ganfo trihofutrola = the main knowledge of the arising, becoming, and changing of the Æsir. — The goose also appears, like the swan, head- and neck-crowned, which is to be resolved and read the same way as with it. — The duck = 1. anut, enit, 2. drake: antrahho, antrecht, 3. diving duck = tubanten, dukenit, 4. teal = frigant. — 1. anut = turned need, counter-need; 2. antrahho = counter-revenge; antrecht = counter-law; 3. tubanten, dukenit = suppressed need; 4. frigant = flying, warrior. — Fig. 863: coat of arms of the family Savy, called de la Fontaine; heraldically: in silver, three black teals between black antlers; Kalic: zeolvar fuart wiha cen ent tri frigant = consecrating the goal-leading sword to the union of faithful warriors. The name Savy de la Fontaine = the wise one from the fountain, designates an Armane, thus a "Walter," who was very much entitled to "consecrate" his "goal-leading sword" as commander to the army (union of faithful warriors). But this too is again Kala, for behind the "goal-leading sword" (zeolvar fuart = wit fuart) hides: "highest recognition and deepest probing," and that is the "sword of the wise." The "spring" is thus: "Mimir's well," the source of knowledge, from which Wuotan himself drank (G.-L.-B. Ar. 1, p. 5), and therefore the first who bore this coat of arms and bequeathed to the family his surname (the real one is concealed) was an Armane, a ruler, and no simple warrior, as he — for certainly justified caution — gave himself out to be, for he was in all likelihood a fugitive, a banished man. Even the army to which the coat of arms alludes is thus more likely to be understood as "concealed Wuotanists" rather than as a war host. This remarkable coat of arms conceals more than it says even to the knowing. Actum ut supra. — The merlette or merle = merlin: mer-li-in = increase light within, thus: increasing of inner sight, inner development, spiritual ordinance, adeptship. Therefore the two Druids Merddin Silvestris and Merdin Emrys were called "Merlin" because they were adepts. Since the merlette appears mainly in French and English, i.e., Celtic coats of arms, from where it influenced Rhenish coats of arms, the druidic influence on Armanic borderland is easily explained. In English coats of arms the fourth son bears the merlette as a mark to denote his rank order. Moreover, it is still questionable whether the merlette should really be a mutilated duck and not perhaps a mutilated blackbird, for the blackbird is indeed called "amisala" but also "merle" and "merlin." — The blackbird = amisala = mother of salvation; also "merlin" and then has

the same Kalic solution as the merlette. But since the increase of spiritual ordinance, the adeptship, is precisely the mother of salvation, both solutions coincide in their meaning. — The pelican = peli-kan = concealed, hidden, inwardly ruling spiritual ability; secret beneficence; unselfish action. — The heron = heigir: hei = to tend, care, sun, salvation; gir = to desire, greedy — sun-greedy, light-greedy. — The crane = dhranuh, cheranuh, Greek: geranos = the bearer, the lifter; hence it always holds a ball, a stone, or an egg in one tucked claw (cf. crane = lifting device). — The stork = 1. storah: stor, fa-tor, fa-tyr = sun-begotten; ah, ag = to emerge; thus: the emerging sun-begotten, the "child"; 2. adebar: ad-ebar, ebar = the returning one (blessing bird), here Kalic the bringer of the returning ones (reborn), the children. Ebar, Ehbarn = the child, the children; Adehbarn = the one who brings the children. As Kalic glyph read only: the returning one, the return. The stork is mostly depicted with a snake, a frog, or a key in its beak; these are explanatory glyphs. The snake = fal ange = spiritual salvation. — The frog = frosf: fro-aff = the emerging Fro; i.e., the emerging spring sun and with it the new begetting force of nature. Therefore the frog was sacred to Freya (as to Latona), and the "golden frogs" in legends refer to consecration gifts to Freya; also frogs turn into gold pieces. The frog is also a devil's mask. The key = flytel, fluzzil = the key is a "turner," and the turning is the "Ur" and also "the clock," and therefore the turning key "ured" or "wred" is the turner, the wender; thus the returning one. As the stork often appears neck-crowned (halfe fereon) or crowned (fereon), this says the same: "salvation returning," or "returning," as the key. — The ostrich = struz: fa-truz = to beget proud = proud, valiant, battle. Cf. p. 227, fig. 619. — Especially the ostrich feathers, as rousers of pride or of fighting spirit, are widespread as knightly crest ornaments. — The bustard (bird), crowned = trap fereon = to return. — The peacock = phawo; already discussed above, p. 295 (see Habsburg). — The pheasant = fasan = to beget again; like phoenix = fanis. See pp. 291 and 292, figs. 116 and 854. — The hoopoe = wituhopfo = wit-ho-fo = law-high (sun) begotten; i.e., the law created by the High One. — The cuckoo = guozzegaudh = goudh (Sanskrit: kokilas; Latin: cuculus): go-uch, go-ag = the one gone out from the district; i.e., the one who has separated from his people, become alien to his people (tribe, family). — The quail = uachtula = 1. watcher, 2. heed the knowledge. — The finch = fincho = fine ability, singing. — The titmouse = zeizzo = the male beautiful one (zizza = the female beautiful one, beautiful-breasted, breast-hider = she who hides in her bosom). — The starling = ftara = return, to and fro movement, wandering, like: steor, but also like fator, satyr, etc. — The kingfisher = isfogal = constantly begetting God's fire, i.e., eternal creative power of God. — The sparrow = fparo: fa-pa-ro = sun-begetting-law, thus: lawful sun-begetting. (The sparrow is sacred to Freya, Venus, etc., as an early and abundantly begetting animal, like the hare = Ostara hare, the dove, etc.) — The wren = zavachuniclin: zava = enclosure, hedge, low brush; chuniclin (like künigel = rabbit) = little begetter; zavaslupffel = hedge-hopper. — In the coat of arms of von Saunschlieffer, the wren sits on the back of a crow, and so gives the speaking (though not Kalic-speaking) coat of arms: frajan zavaslupsfel = I find: Saunschlieffer! — The oriole (bird Bülow) = pyr-ol = fire-spirit. — The dove = tuba = to create life. — The swallow = sualva: fu-al-va = sun-fire begotten.

Amphibians: The turtle = sciltikrota = to shield the law. The turtle signifies, like the beaver (see there), the earth rising out of the waters; it symbolizes the separation between solid and liquid, and through this separation, the "decision," namely, the passing of judgment. — The lizard = uitehsa, agedehsa: ait, aithos, age, ege = sun; dehja (Gothic: theihs = to stay, to dwell) = to dwell; thus: the one dwelling in the sun; esoterically: dwelling in the ordinance of the sunlight (Armanic nectar), thus the Armane. — In this understanding, the lizard is often confused with the salamander, which also dwells in the sun-fire; since the sharp distinction between sun-fire "al" and sunlight "ar" was already blurred when this glyph arose. — The frog is not a glyph, unless it is perhaps a corrupted

"Lindworm" (see there). — The frog; see above under stork. — The toad = dherota = carrotha = enclosed, concealed law. Many toad legends, confirming this, interpret the toad as an "enchanted animal" that must first be "redeemed."

We have already encountered the snake both as "fal ange" = spiritual salvation, and as Wuotan's battle-sign (p. 281, fig. 108, 108A and 844). Here only the different subspecies of the snake are added: Otter = ot-tar: od = spirit, tar = to beget, thus: begetting spirit; this makes clear what, in mythical-mystical terms, the legendary house-otters (house-adders) signify. Natter = na-tar; na = to give birth; tar = 1 = to beget; thus: to give birth and beget. But since tar also means to turn, to rotate, and thus "again," otter can also mean returning spirit and natter = rebirth. — Viper = ui-per = turning of the birth, thus: rebirth.

Fish: The eel = al = sun-fire. — The trout: 1. = forhand = fire-having, i.e., strong in begetting, enterprising, capable. 2. grutten = gerouth = to go rightly, right-going. — The carp = carpho = enclosed begetting, beginning seed. — The barbel = barbo: bar = life, birth; bo = to beget, to make = to beget life. — The salmon = fal-me = to increase salvation. — The salmon (lachs) = li-asf = light-arising. — The pike = hahhit: h'ah it: ach = to come forth; it, ait = sunlight, god — arising divine sunlight. — The perch = bars, bersih: bar = life; isf = arising = arising life. — The herring = herinc, harung: h'ar ing = the sun-born, sun-descendant. The whale = battle-fish (waltier = battle-bull).

All these fish are, however, simply fish, and only in the period of decline did they arise for the closer definition of the concept "fish" as distinguishing marks, and therefore as such distinctions have only secondary importance, while the main thing always remains the "fish." Fish = fi-isf = to make, to arise, thus: beginning of begetting, foundation. Example: Fig. 864, coat of arms of the barons von Seydlitz-Kurzbach, heraldically: three red fish in silver; crest: two primal horns, red before silver, behind them crossed two tournament pennants, silver before red; mantling: red, silver; Kalic: wit ruoth tri fisk; ur-horen; tuo fane ruoth wit = lawful and legal arising and increase; primal lineage; to create and to cause law and ordinance to arise. The family thus also held the judicial office hereditarily.

The dolphin is a special ancient glyph and is explained as follows: dolphin = telfeine: tel = the turning, revolving, the primal three; feine = feie (fairy), goddess of begetting; thus: the creative power of the deity. Therefore the dolphin is already in antiquity an attribute of Aphrodite the foam-born (Freya, Fene, Venus, Denus, etc.) and belongs to the series of water-sun glyphs under the sign of the eight-spoked wheel.

Shellfish and insects: Among these only the old genuine glyphs: the scorpion and the crab, about which we already reported on pp. 77 and 81. Furthermore, the mussel = muscula = concealed spiritual law; secret. The starfish, a figurative elaboration of the "Feme star," see p. 249, fig. 733, as a glyph could be read: festeor = sun's return, and would thus esoterically-Kalic say: return of the Armanic nectar, which coincides with the "Feme star." — The snail and the snail shell = sneko: san-ako = the arising sun. This was the glyphic meaning of the ancient spiral motifs of the Bronze Age, which found their highest perfection and cultural consecration in the Troy castles, where they symbolized the descent of the sun into the underworld and its gradual ascent to the zenith, between Hul and Jul, and through the mystery plays associated with this, conditioned the myth of the abduction of the sun maiden and her eventual liberation. These spirals then found the most varied use and elaboration as ornaments, passed in this sense onto weapons, and

understandably also into coats of arms, in which they, under the name troyn, troya, troje, tronje = turning, had a meaning like the dragon, as the name form already reveals.

— Fig. 865, heraldically: silver right half under-snail in red; Kalic: ruoth wit troya = law and ordinance arising. — Fig. 866: golden right snail in red; Kalic: geold ruoth troya = I go rightly the arising of law, or: arising of shining law. — Fig. 867, heraldically: snail chevron in red, silver, and black; Kalic: wit ruoth fuart tichsal = recognizing and exploring the arising of the salvation-giving law. — Fig. 868: snail triangle in red, silver, and black; Kalic: trihofut troya ruoth wit fuart = recognizing and exploring the arising, becoming, and passing into re-arising of living law. — Fig. 869, heraldically: silver snail shell in red; Kalic: ruoth wit troya = law and ordinance arising. — Fig. 870, heraldically: red-silver twisted sea-snail (triton's horn) with golden mouth in silver; Kalic: wit troya ruoth wit geold os is weis = ordinance of law and ordinance and its shining mouth (proclamation). Cf. on dragons p. 113 ff. and on three-armed crosses p. 225 ff.

The beetle, stag beetle, horn beetle = 1. scrotel, 2. hrothkevar. 1. scrotel = cutter, divider, decider, judge. 2. hreothkevar: hreoth = law; kav, kas = enclosed; ar = sunlight, judgment = law and judgment are enclosed, concealed. — The horn beetle's antlers = 1. scrotwihi = decision battle; 2. hreotkevarwihi = law and judgment enclosed (therefore) decision battle. — The stag beetle was consecrated to Donar and was therefore also called "Donar's beetle" = thunarkevar = rightful action enclosed in sunlight. In Egypt the life-beetle scarabæus was regarded as a symbol of the soul and its reincarnation. According to the original Aryan language, the name is resolved as follows: 's car-abe-us; 's = article apostrophized; car = enclosed, vehicle (container); abe = to turn, to return (ebar = stork, ebur = boar); us, os = is the personification of the preceding concept; thus: the returning enclosed in a vehicle, therefore the disembodied soul in its soul-ship, the mother's womb. The beetle is — also in German Völk belief — a symbol of immortality and therefore in Christianized interpretation became, like the frog, etc., a devil's mask, since today all symbols of begetting deities are understood as diabolical incarnations. Nevertheless, the belief still exists today that if one finds a beetle lying on its back and helps the helpless animal back onto its feet, one has atoned for seven sins. The forgotten original cause of this opinion is the unconscious memory that Thor, Donar (right action), is the atoner, mediator, and thus also judge, or at least intercessor with Wuotan; thus the connections of the beetle in general and the stag beetle in particular to judge and judgment are confirmed.

The bee = bina, imma: bi-na = to give birth to life; imma: ama = mother, nourisher, is connected with such a high concept of sanctity that it did not lose it even in Christianity. It was considered close to the gods, so that the dew dripping from the world ash Yggdrasil was called "honey-dew" = food of the bees, and it itself was consecrated as a "priestly animal." The bee as the nourisher (amma) of the gods thus symbolized the spiritual nourishment, the increase of the spiritual, sacred treasures in a super-material sense, but in the period of decline sank to the allegory of diligence and thrift.

The plant world: Trees, plants, leaves, blossoms, flowers, and fruits. In this series, the world ash Yggdrasil takes first place. It is the tree of trees, the tree of life, the tree of knowledge; it is "the one that is equal to itself," for it, as "fire father," gives, with the nine "fire mothers," the nine mothers of Heimdall, the ten ruling trees (forest trees, trees of rule) to close the "cen." As "fire father," its name is "ask," whose three interpretative stages are: 1. ask = arising, 2. asf = ash, the becoming, living, and 3. ask = axle, asceticism, the changing, the passing into re-arising.

The nine other ruling trees are:

1. The alder = yrla = seeking life. This is “Embla” or “Umbla,” the first woman, the first mother, the Germanic Eve (eh = law, marriage; va = beget), Embla is the second stage of the law of progression, the will to exert force.

2. The oak = eof = lawful movement, agitation; the third stage of the law of progression, ability (art) as the result of exertion of force.

3. The pine = foral = fire-excitation; the fourth stage, the realization of the purpose in the deed.

4. The birch = biark = enclosed, rising life; the fifth stage, the law according to which force acts in the relationship between force and deed in power or magic.

5. The willow = wit, uit = spirit, ordinance; the sixth stage, in which the force become deed acts lawfully magically.

6. The yew = ybe, ube, auff (iule, owl) = knowledge, recognition; the seventh stage, the order in which the force become deed acts magically in the spiritual inner.

7. The spruce = fikte = begetting action; the eighth stage, the order in which the force become deed acts magically in the visible outer.

8. The beech = boke = the bearer, presenter, uniter, begetter; the ninth stage, forming qualities.

9. The fir = tanne = the deed of birth; the tenth stage, the completion of the plan of the cause, the executed idea, the birth of the fire = fyr, of the “cen,” which is equal to the one (as), the primal fire.

These nine ruling trees or nine “fire mothers” form, cf. p. 104, fig. 91, the magical square 3×3 of the h, and as such the altar plate of the fire altar, on which, by means of the fire drill from ash wood, the sacred fire was generated; and since from this altar plate the sacred fire emerged, the altar plate was called “sak” or “sah,” which designation as “chess” still applies today (cf. chess, p. 103 ff.) and is used for all magical squares.

From all these trees also come “shrubs,” “branches,” “leaves,” “stumps,” and also “fruits,” which are thus to be connected with the meaning of the glyph of the respective tree. The concept “shrub” comes from the period of decline, in which the heraldic tree, which showed only a few but characteristic leaves, was called a shrub, and the tree, which was depicted only in “trunk form,” without showing individual leaves, was allowed to count as a tree. The shrub is thus not a glyph.

The branch = ask = to arise, to grow. — The stump = ftupsila, stupla, stuz, stunz = block, stump, room (enclosing), also “to plug” = to fill tightly, to block the way, to push, to press. — Twig = thein, dan, than = to do. — Shoot = rifan = to grow. — Tree = oltre = spirit-begotten, spirit-begetting, therefore consecrated to Athena, Wuotan, Zeus, etc. — The olive branch = oltein = spiritual, sacred action. — The olive leaf = olblat = to value the spirit, the spiritual, the sacred. — The fig leaf = figablat = to preserve the spirit of the begetting action.

The apple tree = apoltra: ap (ap)-ol-tra: ap, ap = round, ball, fruit; oltra = spirit-begetting, spirit-bearing, thus: the spirit-bearing fruit, i.e., the rejuvenating, strengthening fruit as food. Cf. the eleven golden apples of Iduna, the golden apples of the Hesperides; the apple trees of the Druids on Avalon, the apple island; the apple of Eve from the tree of knowledge, etc. The apple tree is thus a glyph for: bearer of spiritual recognition, thus for highest ordinance. — The apple = apul: ap-ul; ap = ball, the round, the rolling (rola),

fruit; ul = spirit, ordinance; thus: the fruit of recognition, of knowledge, of ordinance, of wisdom. — The pear tree = biraboum: bira (like birch = biark) = enclosed life; boum = to bear, to carry; thus: to bear enclosed life. This "bir" = to give birth, to give life, to yield, to bring profit, etc., is contained in the name of a ghostly being known from legend as "beer donkey" = birofal: bir-ofal = life-, luck-, wealth-bearer, and is only figuratively connected with beer (drink), insofar as this too has its name from "bir" = life-giving, life-awakening, i.e., making joyful. — The cherry tree = dhersoboum. The cherry = firsa, chersa: fir, cher, far = enclosed; fa = sun, begetting; thus: enclosed sun-begetting. As an early fruit-bearing tree, the cherry tree in the plant kingdom is what the sparrow, hare (lamp), lamb, etc., are in the animal kingdom, namely sacred to Ostara, Freya, Venus, Denus, etc., and symbolizing in this sense, as numerous legends confirm, in which from a cherry stone that a bird carries to a ruin, a tree grows, from whose wood a cradle is to be made in which the redeemer of the castle spirit is to be laid as a child, who then as a man will cause the castle to arise again in its old glory. Esoterically, however, this castle is Armanism. — The withered tree = durri boum: d'ur ri boum; growing toward the Ur (ri = rifan = to grow), i.e., growing into the future, the late yield of a selfless act for the common good, which the companions do not yet understand and perhaps even mock. An example from legend is the withered pear tree on the Walse field, on which Barbarossa, after he has fought the last battle, will hang his shield, whereupon the tree will green again and bear fruit. According to the foregoing, the Kalic solution is already given: in the future, the life-bearer (Yggdrasil), which stands as a cross in the field of the dead (Armanism concealed), when the last battle against Wuotan's enemies has been victoriously fought, will green again (proclaim loudly) that the Armanic nectar is ripe, and the shield of the "narahari" will again shield the people who will bring life to the "Walse heath." Af fal fena! — The thorn bush = thornposc = ᚦ = arising rule = primal fire = burning thorn bush, which is not only biblical, but an ancient Germanic symbol of divinity. That is why the sacred groves of the gods and the holy domes (temples) were enclosed with thorn hedges = doringhaage, to signify the "Wafurlo hi." — The thorn branch = thornthan = act of creation = to rule. — The firebrand = brant = fyr, urfyr = fire, spirit of fire, fire god. — The vine stock = uinstoc: uin win = to gain a friend, constant friendship. — The vine arbor = uinstupfila = like vine stock. — The vine = uinreba: uin-reba = gain, legal jurisdiction; that is, the lord of arms had gained the right of jurisdiction, or had drawn gain from the right of jurisdiction. — The grape cluster = uintruba: truba: tru-ba = to turn, ban — that is, to bring forth, to become, to generate anew (seed) under a ban; thus: gain, friendship in coming into being, becoming, and transformation. — The ivy = epihevi, abohöu, ephi, ephih: e-pi-hevi: e = law; pi, phi = fire; hevi = to lift; thus: the legal fire-lifter. This requires further explanation: the ivy vines were the anciently consecrated (hence lawful = holy) twisting cords for the fire drill, with which the "Sacred Fire" was generated on the altar plate (altar = fire generation). As such, the ivy vines appear already in depictions from prehistoric times and were primeval sacred attributes of the fire cult (Dionysian, etc.) and thus consecrated insignia of the fire priests (Pyrmanen, Fyrmanen, Salmanen). Ancient family memories then fixed these sacred attributes also into coats of arms, although their meaning had long since been forgotten, since the fire priesthood of the "al" had long since been displaced by the light priesthood of the "ar" (Armanism). The glyphic meaning is therefore: fire generation, generated from the primal fire. Later symbolism — after the earlier meaning had already been obscured — assigned the name-word Epheu a different sense, namely: ep-ich (cf. Teppich), from ap = round, roll, move back and forth, spread out and ag, ah, ach = to come forth. But this is wrong, for both Teppich (tapestry) and Eppich (ivy) derive from the fire cult as the fire coming forth and spreading, from the altar plate as the magical square. The ivy leaf = remember, respect, guard the spirit of fire. — The pomegranate (Marggramapfel) = marag-gram-appul: marag = core, marrow, life core; gram = to stimulate; appul = law. Thus: the

knowledge to stimulate the life force. Therefore a symbol of physicians, and as such it passed into the coat of arms of the Order of the Brothers of Mercy. — The poppy = man, mond, Wahn, Ahney. The intoxicating effect of the poppy already gave it high significance in the oldest mysteries as a means to induce hypnotic sleep, for which reason it became the glyph of death and sleep and was consecrated to the moon. As a glyph, it therefore says: I admonish as Mane (ancestor) of death and of the reawakening of the ancestor of ancestors. — The walnut tree = nuz = nuts. The nut is a symbol of fertility — like the apple. When Loki had delivered Iduna with her eleven golden apples to the giants but then had to fetch her back, he took her away from Giant-Home transformed into a nut (according to others, into a swallow). The nut, which encloses the seed — and thus rebirth — within itself, thus appears as a glyph of rebirth, of whatever nature this rebirth or restoration may be; the accompanying glyphs will always indicate the type. The hazelnut bush and the hazelnut = hasala: h'as sala = Ase-healing. The hazelnut has the same meaning as the walnut, only clarified by the h as ala = Ase-healing that it encloses. — The hazel rod is the sowing twig, as it nullifies all evil magic; hence the "Haflinger" was a punishment tool (also a type of sowing twig) and thus the farmer still today carries his hazel stick cut as a "tichsal" Y, namely, with a fork at the top in which, when walking, he places his thumb (the lucky finger of Wuotan); that is why the divining rod forms a gibal = "give luck!" Now, since the hazel shrub, like the hare, lamb, sparrow, cherry, etc., is a spring and thus love symbol, the saying still today for "going courting" is "to go into the hazels"; the sense of this phrase is thus explained. — The "sea plant" is not an aquatic plant but surely a misunderstood linden tree, which simply shows the one characteristic leaf above trunk and root. — The "sea leaves" are linden leaves; see there. — The "broken out" sea leaves actually appear as linden leaves with a cloverleaf-shaped cutout, and are thus to be interpreted glyphically as: linetblat chleo = guard inner life-healing. Now since this inner life-healing is the Ase sun, which was also called fe, from which the "Semanen" (Semnones) = Armanen were named, the shortened name "Seblätter" (not "Seeblätter") is correct and anciently attested for the broken-out linden leaves. The upright and the inverted or fallen sea leaf is to be interpreted as with the linden leaf. — The holly (Hexe) or Donar's herb, also forest thistle, Ase wood, Donar's throw (Ilex aquifolium); it was very famous in old healing practice; its red berries were made into healing drinks, its leaves used and blessed at Donar festivals (Palm Sunday, May 1, herb blessing, Pentecost, Christmas, etc.). According to Tacitus, at the Tanfana festival (tanne, sanna = do-bear, beget-bear; cf. Christmas fir) at New Year, i.e., at Christmas, this herb was used for blessings because it protected against lightning strikes. Erasmus of Rotterdam wrote: "The old women firmly believe blessed twigs protect against Donar's strike." Donar's herb = thunarcrutha: thun-ar-car-rutha = sunny action encloses the law within itself. — The bulrush (scilufcolbo) = sun-life from the fountain of youth (col = spring, bo = born = fountain of youth). — The grain (wheat, barley, rye, oats) = gitregidi (gi-tre-gi-di = gift, turning (creation), gift, god) = creation-god's-gift. — The hemp = hanaf = mightily moved. — The flax = (flahs) lin = (to braid), light within, illumination. — The fern = varn, varne = to cover, conceal, make invisible (fern seed). — The thistle = disil, distula = dis-stul = god's seat, god's little chair. — The clover leaf = bleo = carleo = enclosed life; three clover leaves = enclosed life-force. — The hare clover = afenchleo = divine life. — The nettle leaf = aitnezza = sun-bond; ait = sun (hence "oath" = ait-fu-ur = sun to the origin); nezzil = Nekz, the uniting, the bond. — The strawberry = arthbirla = earth-born. — The hop = coulhofut = chief knowledge from the spring; i.e., from Mimir's well. — The turnip = rouba = rightly-born, legal jurisdiction; but also: riba = harvest, cut off (legal ban), cf. Ripuarian, rib, skeleton, where the flesh "separates" from the bones; Rübezahl = separation of treasures (in the mountain); zahl, zal = number. Ribe-tale also means to cut off speech, to be mute. Therefore the word Rübezahl is a pun; it means: 1. to extract treasures from the barren stone, and 2. to cut off speech, namely, during work the

miner should not speak so as not to distract himself and overlook dangers. The turnip is thus a glyph and a word symbol for: to separate, detach, loosen, etc., as well as for legal jurisdiction. — The radish = ratih = correct; in combination e.g. with "hare" = habaro: ratih habaro = claimant, holder of rights, rightful possessor. — The juniper (Juniperus) = uachhaltar = emerging generation of salvation. The elder, also holder, holler = holter, holantar, holuntar: hol, holan = Hol, Holle, Hehl; tar = to beget; but since Hol, Holle, Hel = h'ol = spirit, the spiritual (ol), the meaning is: spiritual inclination, stimulation, inspiration. The elder is therefore also considered a ghostly tree, due to the exoteric misinterpretation of the esoteric inspiration.

Flowers: The rose, rosa mystica = rosa = true solar begetting; sub rosa = under true solar begetting, but also "under union," i.e., under secrecy in High Secret Acht (oath/assembly). – Fig. 871, coat of arms of the von Hohihagen family, heraldically (cf. p. 172, fig. 281): per pale, gold before blue, to the left a silver bend sinister charged with three red roses; in the right golden field a red lion; Kalic-adeptically: uend-os geold bla wit, ruoth lev tri ruoth rofae = I turn away misrule, preserve the shining wisdom of the right way of life in faithful true secrecy, i.e., in High Secret Acht. – The family name Kohlhagen seems to be in close relation to this coat-of-arms-certified High Secret Acht; it divides into two parts: "Kohl" = Fuol = source = the fountain of youth, Mimir's well, the primal knowledge, and "Hagen" = ᚼ = hag = enclosed; thus the name means: enclosed fountain of youth. That would indeed be the esoteric interpretation; the exoteric would say: enclosed, and thus tended, origin of the lineage, for in this sense kuol = birth-source, origin. The beautiful coat of arms, however, allows us to suspect the first bearer to have been a knower and therefore to assume the esoteric name interpretation was consciously given, hidden behind the exoteric, and only revealed to the initiated. – The rosary = rosenfranz: rosa = mystery, franz: Far-anz = enclosed the One; thus: in the mystery the One (Wuotan) is enclosed. – The mistletoe, the mistletoe twig = mistil, mistal, mistaltein: mis = bad, evil (misfortune, misdeed, mistrust, dung, etc.); ta = to beget, to do; al = solar fire, sun; thus: evil-doing of the sun, i.e., death of the sun. The mistletoe was the death twig, the scepter of the god of death, and as such, once wrested from him, itself a weapon even against death, to ban him. Yet despite this, the mistletoe was not a symbol of salvation, but only a "hell-compulsion," a means of black magic, the most powerful means of black magic, surpassing all others and set against them, overpowering them by making them freeze, "frozen." The mistletoe on the shield as talisman had the same purpose as the Medusa or Gorgon's head on the terror-shield Aegis: it was to petrify with fright, to freeze death itself, to "overkill" it, and enable the bearer to enter even into hell (Tartarus) and return unharmed – i.e., to survive the greatest dangers victoriously. As a glyph the mistletoe thus said: "Terror makes your heart freeze and your sword-hand stiffen; stand and tremble, the sun-killer is my shield and guard and protection!" – The medlar blossom mespila: me = increase; spila = spindle = to spin, to beget, to create; thus: to create increase. – The nettle flower = nezzil = that which binds together, a bond, alliance; three nettle flowers = tri nezzil = faithful bond. – The lily has already been discussed above in detail, p. 290, etc. – The sunflower likewise, pp. 272–275, fig. 816. – The hornflower fuorn = mealing, whisk ᚿ, separation, judgment. – The carnation, nail = nagal: na-ag-al = birth emerging from solar fire = produced by the sun's fire (primal fire) = primeval-born. – The violet, Feigel = viol: vi-ol = spirit-, god-begotten; was sacred to Ostara (Freya, etc.). – The forget-me-not = the nameless "blue flower" known from myth, which blooms unexpectedly for the one who does not seek it, but which he does not know how to keep, wherefore the spirit-voice – namely his inner feeling – usually in vain calls out the warning: "Do not forget the best!" (Vergiß das Beste nicht!) As a glyph it says: "Do not forget your best, namely your inwardness, your unity with God."

Images of solid objects: The castle = burugh: bi-ur-ugh: “by Ur mighty” = “From the mighty, powerful Ur.” As most of the old castle-glyphs, Fig. 872, show, the castle form appears enormously exaggerated, and the castle building itself is reduced to the smallest dimensions, so that only a single arch remains. This arch is nothing other than the ur-rune = ᚢ = the Ur. We have already repeatedly observed how the most varied heraldic images developed from the simplest runes and Ur-glyphs, e.g., the eagle, Aar, ar from the ar-rune ᚱ (flipped horizontally), the lily from the Yggdrasil and both from the Hagal ᚼ, the spur buckle from the Cen, etc., and likewise the burugh-glyph from the ur-rune N. Later, in the period of decline, when those phallic relationships were forgotten, the burugh-glyph was made more and more naturalistic, and thus arose in coats of arms the multi-towered castles, which degenerated into modern fortresses, whereby the character of the glyph became more and more obscured. This was preserved for a longer time in another heraldic image as a natural figure, namely the so-called castle gate, which, however, is most likely nothing other than the old, now misunderstood burugh-glyph, which, according to tradition, retained a form corresponding to the original Ur-shape, but—no longer being recognized—was referred to as a castle gate. — Fig. 872, the coat of arms of the bourgeois family Burger; heraldically: red castle on silver triple hill in blue, gold-bordered; phallic: bla ruoth bi-ur-ugh, wit triberg, geold bordet = “I preserve the wisdom of arising, becoming, and passing away from the mighty Ur, as one born of the Sun.” — The crest shows on a silver triple hill the red castle between two blue Ur-horns: bla urhoren, wit triberg, ruoth bi-ur-ugh = “I preserve the wisdom of arising, becoming, and passing away from the mighty Ur as one born of Ur.” Crest and arms thus correspond, for a Sun-born (Aryan) is of course also Ur-born, and vice versa. — The gate = tor and the portal port, phorto. The gate = tor is that which turns, revolves, and the portal is that through which something emerges. The former refers to the Ur as the entity that turns, revolves (hence the clock), and the latter again to the Ur, from which all emerges and into which all sinks. In the coat of arms of the county “Portenan” (corrupted as Pordenone), which the Austrian Babenbergs had already acquired as an important base for the road to Italy, the esoteric meaning of the gate is the portal that leads to Italy, as the name also states. — The gate tower (tor-turn, torturm) = “the emerging from the turning, creation,” as arising, becoming, and passing away. — The tower = turn, turri = “the turning,” thus creation, but enclosed, hidden, veiled (as in the womb). The tower as glyph is—already by its very name!—always round. The other towers are no longer glyphs or are corrupted from such. The tower with battlements is resolved in the phallic manner as we have shown on p. 169, Figs. 253–256. — The gable = gib-al, see under this. — The shingle and roof tile likewise for shingle, tengel; see there. — The window = fen-feor = “reoccurring bending.” — The portcullis = thunarbefen, Thor-broom, see there; likewise the barrier, the Spanish horse, the fence, see Thor-broom. — The palisade or plank fence is a figurative elaboration of the heraldic figure known as “spear division”; see there. — The weather vane = uette-fa-ne = uette = judgment, separation, court; thus: to wield (do) and to cause to arise (ne) the judgment. The weather vane was the knightly emblem on the castle tower, since the knight as rita-er, i.e., as the personified Rita, was judge (“er” being the personification of the preceding concept; thus: Rita, the thing; Rita-er, the person wielding this thing). — The lattice gate, Fig. 877 = formed from the Hagal = hedge, enclosure, Hagal. — The caltrops: mostly developed from the triangle △, the tihsal Y, the gibal ᛦ, or the vilfos, etc., are to be read and resolved according to these glyphs, as shown above repeatedly. — The tent = zelt, zelta = “goal there”; achieved goal. The tent peg = na-ag-al: “arising (birth) emerging sun-born”; thus: the achieved goal as a gift of God. The tent peg is a figurative elaboration of heraldic spikes, wedges, cones, etc.; see there. — The spear shoe = sperscuoh: fa-pyr-fa-ku-ag = “sun-begotten-fire-sun-begotten-woman emerging”; thus: fa-pyr (spear) = the man as fire-producer; fa-ku-ag (shoe, woman) = the woman as bearer; consequently, the union of man and woman, the

The; but here the spear is missing in the image and only the shoe is shown, so figuratively only the shoe (woman) is meant, thus indicating the wife of a knightly-born man, i.e., a noblewoman. The spear shoe as an object was a support rammed into the ground beside the tent, into which the tournament lance was set, upon which shield and helmet were then hung. — The battering ram or ram = wider = Sun-law, cf. Y. — The storm ladder = sturmleitari: 1. sturm: fa-turm = "to make (beget) turning, revolving"; thus: to cause to turn, to reverse; 2. leitari = suffering, guiding; thus: storm ladder = reversal of suffering or reversal of guidance. — The climbing pole, if not a storm ladder and to be read as such, is the figurative elaboration of a counter-merlon post or slanted beam; see there. — The ladder = leitari = suffering, guiding. — The rope ladder fazleitari = "begetting suffering, begetting guidance, creative suffering and guidance." — The hat = 1. hut = the skin, the covering, the concealing (e.g., tarnhut = Siegfried's cloak of invisibility, which concealed him); 2. huot = the high spirit that protects, guards, and thus also conceals. Cf. Fig. 847, arms of Lanz von Liebenfels, p. 285. The various heraldic hats only gained importance in the period of decline and have—glyphically/phallically—at most some value as determining signs (in the sense of so-called decorative epithets); about their allegorical meaning we shall not speak here. Only a few examples: The "Jew's hat" = Jotenhut, has nothing to do with Hebrews, but refers to the Jotuns = giants, thus: mighty hat; likewise the heathen hat = aithut = sun concealed, hidden, or sunny hat, sunny covering. The prince's hat = fyrasthut = "emerging fire protected" or "in princely hat seeing." The iron hat = figurative elaboration of a figure of the iron-hat cut, Figs. 126, 127. The helm (in the arms as glyph) = helm = conceal, protect, shelter. — The justice hat = katilhut = judicial hat, i.e., sheltered by the court, found just (kat-il: kat = battle; il = salvation; thus battle-salvation, i.e., decision, judgment, court), the battle-salvation protected, the decision secured. — The beret = baret: bar-et = "arising good" = arising, founding of property, possession. — The "müssen" (also called heathen hat, see there) = metis = the creator (me = create, multiply; tis = god, the creating, multiplying god). — The hood cochela, fogela (cog, cauche = the round cover, small hut; el = objectification, as with "er", "us" for personification; la = diminutive); thus: small round portable shelter, the hood; as glyph = dhodila = turning sheltered. — The cowl = hood, see there. — The pouch holder = butilsian = permanent offering of salvation. — The fool's cap = for-kappa = Thor concealed. — The bell cap scillankappa = hidden secret court, Vehme. The headband, Figs. 878, 879, is the figurative elaboration of the othil-rune ᛟ , see there. This glyph was also called "ankh" in Egypt (ankh-loop) and symbolized the union of the circle ○ with the cross +, both in the wheel motif, as rose-cross ⊕, and as planetary sign of Venus ♀, as well as as othil-rune or ankh-loop R. Its glyphic resolution is therefore: othil = noble, i.e., spiritual salvation in eternal propagation. — The tournament collar, Figs. 874, 875 = turnarecraga: turnare = turning of the sun, of law; crag-ag = enclosed emergence; thus: "through turning of the sun comes forth the enclosed," i.e., through the decision of battle comes victory. The tournament collar is the figurative elaboration of the floating (Fig. 874) and the running-through (Fig. 875), lower-indented chief. The former reads: bla geold is tuo tel f'ur zal = "I guard the battle-fate (decision) as salvation toward victory and combat." — Fig. 875: wit ruoth hofut tel tri fal tri ur = "law and statute are the main share (main fate) in the turning salvation of the decision (tri ur turning time, decision)." — We thus see the halo of the word "tournament collar" is the shortened formula for the lower-indented chief. — The tournament neck collar or tournament ring, Fig. 873 = tur-nirhalscraga = "through sun-turning comes forth the enclosed salvation." The tournament ring: ring hring; the bands consist of ᚢ and N, thus: Ur-salvation enclosed. The colors red and silver explain that the Ur-salvation is law and statute, so the whole says, since the ring signifies turning, rotation: "through turning and rotation of the sun's salvation come law and statute, enclosed in Ur-salvation, forth"; i.e., in the future law and statute will reappear. — Again here the shortened formula. The footbridge, Fig.

876 = ftec, ftic, fteiga = way, path, narrow bridge. It is also a figurative elaboration of the lower-indented crossbar and is read, Fig. 876, as follows: wit fuart tuo zal tuo fal = "recognizing and investigating makes the goal into salvation"; it is thus the life-path, the life-bridge, the life-ascent to the goal; in shortened form simply called "bridge." — The backpack = watsear, watfac = "youth or linen jacket, backpack"; as glyph: wat ut = od = spirit; scar, fac = enclosed, emerging; thus: the enclosed, pressing-forth spirit (similar to the navel). — The glove = hant-fcuoh = hant-fa-ku-ag: having, holding the emerging fire-begotten, i.e., to handle the arisen god-given law. — The shoe = fcuoh = "the fire-begotten emerges," i.e., it arises, is born. The shoe is the symbol of the woman (vagina). — The wooden shoe (phallically: as glyph) = witskuch = origin of law. In the arms of the Nuremberg Holzschuhers the wooden shoe is only a punning emblem without esoteric/phallic meaning. — The boot = fteafol = "steadily moving spirit," the all-penetrating spirit, the All, the whole, the sun as arahari. Therefore, a Count of Scheyern, during the Crusade, when his banner cloth was torn from the lance, pulled off his boot and set it in place of the banner cloth on the lance, and was understood; he thereby said: "Follow the whole, i.e., the sun, the arahari!" The Bundschuh = bundilscuoh = sun-begotten salvation-bond; known as an emblem of the Peasants' War. — The spur = fa-por = fire-producing, inspiring, kindling. — The spur wheel, actually the Femstern, often also the six-pointed star; differing only by perforation = fa-por-rod = fire-(god-)begotten law. — The crossbow = figurative elaboration of the fyrbok, see there. — The bow and the arrow-bow are likewise figurative elaborations of the ybe ᚣ ∩ ● , the yr and the fyrbok. The arrows, arrowheads, and the ray are figurative elaborations of the tur-rune ↑ and to be read like it. — The fishhook = fi-isf-haag = "act of arising enclosed," is the figurative elaboration of the laf-rune ᚠ = sea, increase. — The boar spear, like fishhook. — The halberd = hel = Hel, part = part; thus: the concealed part, the dark part, secret (already poor kala, period of decline). — The lance or tournament lance = figurative elaboration of the wedge, the spike, etc., see there. — The Gleven-spike is a figurative elaboration of the "half lily" and a corrupted continuation of the lily-staff, which after the Cleven-wheel was also called Gleve, which was then transferred to the uniquely shaped lance called "Gleve," which then retroactively smuggled the Gleve-spike as a natural figure into heraldry. The Gleve-spike is to be regarded as a glyph only if it is a corrupted lily-staff, to be read as lilijestaban = "constant Ur-light," or: "in the spell of the constant Ur-light." — The throwing iron = uarfifan (cf. dice, p. 135) = "voluntary constant iron offering." — The throwing axe = uarfbil = offering-law.

The throwing dart (uarfpart) = "share in the voluntary contributions." — The pitchfork or hayfork: figurative elaboration of the Gabal or Gibal, the gabal-rune = "giving salvation." — The Ger or trident = tri-za-ak = "creative begetting emerging"; i.e., the arising and becoming of the All, or of something particularly sought after. — As battle axe = bil = law. — The Parte = part = part; but is usually read as Beil = bil (axe, law). — The hunting or venison knife = uit-mezzer = to determine, to measure law; the judge. — The morning star (weapon) = mor-gan-fteor = "death – going – return – rebirth." — The club (fiule, faule, contracted from chocula) = "turning of the spirit"; i.e., alteration in the nature of a thing. — The mace (fuolban): fuol = source, origin; ban = ban; thus: "ban of origin," i.e., judicial authority. Since fuol also calls to mind one of the three wells at the roots of Yggdrasil, and speaks the ban, "Urda's well" is meant, where the Æsir have their court of judgment. Thus this glyph says: "supreme judicial ban." — The army mace (har-folban) = "the high" or "sun-judge ban." — The tournament mace (turnarekolban) = "sun-turn decision ban"; i.e., the ban of the battle-judge. — The marshal's staff (marescale = warden of wisdom, and stab = standing begetting; i.e., the becoming and ruling); thus: marshal's staff = the emblem of the warden and wisdom, hence: "rule of wisdom." — The sceptre (scipan, scepan) = "to decide," judicial ban; the

sceptre was formerly the judicial staff in the hand of the chief Arman as supreme judge—i.e., the king—and only in the period of decline became a ruler's staff as an emblem of sovereignty. — The crooked staff (crumbestafa) = "that which rules crookedly," i.e., rules unjustly. — The crown (ferone, fereon) = "the recurring." All other crowns, regarded as rank crowns, are no longer glyphs but only allegories. At most the "sack crown"—significantly also called "heathen crown"—could be glyphically read as falkereon = "recurring salvation." — The imperial orb (reiksappul) = "the mastery of the fruit of wisdom." All interpretations of the imperial orb are based solely on an esoteric understanding of this ancient glyph, which is simply to be seen as the union of circle and cross, as is known in the planetary signs of Venus ♀ and of the Earth ⊕. The original glyph of the Earth was further clarified by the fal-glyph, giving the orb's glyph the form: [symbol]. This is not a Christian symbol, but a primordial Armanic one. The esoteric reading of the imperial orb's glyph is therefore: fruzi hring fal = "the Arman-salvation encloses within itself the salvation of the whole." — Fig. 880, heraldically: blue orb in purple; kalic: bur-bur bla artha geold falkruzi = "Holy! Holy! I guard the Earth's radiant salvation within the Arman-salvation!" — Fig. 881, coat of arms of the Dutch family de Oyens; heraldically: in silver, an inverted blue orb; kalic: bla fane geold hamar fruzi wit = "I guard the arisen radiant home-law within the Arman-salvation wisdom." — The imperial orb was thus the true emblem of sovereignty of the chief Arman and of the German king as chief Arman, for glyphically and kalic-wise it said: "He who bears me rules through the knowledge and fulfillment of Armanic wisdom, which unlocks the All-salvation." — The banner (banar) = "the ban of the arahari." — The flag (fane) = "begetting and bearing" = arising and becoming. — The fish rake (fisfrusa), read only as rufa = "to beget law, to create"; thus a juror's coat of arms. — The kettle drum (katilpuke, puchila) = "battle-salvation, spirit-salvation"; i.e., decision and inspiration. The kettle drums are mentioned already by Justin, III, 2, and by Strabo, VIII, 284, among the Scythians, whose women would beat war music (friegerische Musik) on "cart skins" during battle. These "cart skins" were kettle drums on wheels and the prototypes of our large and small drums. — The drum (trumba) = "the great ban." — The horn (horen)—see there. — The hunting horn (hiufan horen) = "to produce a howl"; i.e., to give the hunting call. Glyphically: hi-uf-an ("Help—spirit—ancestors!") = "help the ancestors of the spirit," i.e., help in invoking spiritual aid. — The forest horn (walthoren) = "rule of begetting." — The war horn (lure) = to sound, to resound, but also "to lurk"; glyphically: la-ur-re = "Ur-law rules." — The trumpet (trumba) = "the great ban." — The harp (harpha) = "sun-begetting." — The violin (gigiur, gige) = "to go and give Ur, to go and give to the ear"; i.e., to give and go to Ur, to give and go to hearing. It is the magic that defeats death and awakens to life. For this reason the violin was considered an awakening charm and placed in graves as a symbol of resurrection. — The fiddle (fidula: fi-id-ul-la = "to make divine-spiritual law") = life-rejuvenation magic; equivalent in meaning to the violin. — The top (Frius-al) = "the rotating, creative Ur-fire." — The ball (dhocula) = "turning of the nature (spirit) of a thing." — The penny (coin) (phan-ing) = "to beget, to make, and the result thereof," i.e., the earned profit and its increase; as glyph: descendant of fire, fire-begotten, thus the fire-ball = fynebal (sun-ball). — The hedge (Fegil) = "turning of salvation." — Chess (f'ag, f'ah) = "emergence"; cf. above, magic squares, p. 64ff. The chessboard is not a glyph. — The "rook" (chess piece), read only as Rochen, is not a chess figure but the coronet of the tournament lance (Menestrier, Anleitung zur Wappenkunst, p. 58). As glyph it stands for rougan = "to cry for law, to judge." The other so-called chess figures: the pawn is to be read as "kegel" (see there) and the bishop as "rook" (as above). — The die (uarphel) = figurative elaboration of the double glyph tidfalsehs = "yoke-six" (see p. 51, Fig. 26a/b, also p. 134). — The cup (behhar, behhari), glyphically: "bearer of the kin," symbol of the mother of favorable bloodlines, just as the shoe, boot, spear-shoe, vase, bucket, etc. The counter-symbol is the staff, sceptre, lance,

horn, etc., as the male principle in lower sexual symbology. — The ladle (falich, felich): fel = cave, tube; ik = to emerge; that which emerges from the cave/darkness = birth; glyphically like the cup. — The dice cup (uarphbergemage): uarph = to throw, to beget; bergemage as under cup; also uarphbehhar = emergence of voluntary contribution, offering. — The beaker ("Römer") (rumere) = "greatly increasing"; see cup. — The "Scheuer" (a goblet) = fhiuren = to marry; cf. cup. — The jug (fanna, kunna) = girl, woman; cf. cup. — The drinking horn (trin-dhanhoren) = to urge toward begetting; cf. horn and cup. — The pot (hevan) = to lift, the welling up of the brew = arising; cf. cup. — The cauldron (helhevan) = arising, emerging from the dark; cf. cup. — The barrel (fas) = "enclosed begetting," enclosed offspring, enclosed fruit. — The bucket/tub (fubil, chubili): ku, funna = to encompass; bil = law; i.e., enclosed lawful begetting. — The three-legged pot (grapen) = grapan = "grave-ban, death-ban"; a judicial glyph. — The "Humpf" (narrow vessel for the whetstone worn at the belt) (fupheran): "the carrying mother," enclosed offspring, enclosed fruit. — The kettle (Fathil) = battle-salvation, decision, court. — The kettle ring (fathilsbiag) = recurring court/judgment. — The kettle tongs (fathilszanga) = to grasp battle-salvation; to take a decision. — The kettle hook (fathilshag) = judicial enclosure; a judicial glyph. — The meat fork (friuvel, friuphan) = "the grasper"; a wooden tool to pull cooked meat from the kettle; as glyph: Fri-uf-el = "crying spirit of fire" = fire call, alarm, battle cry. — The pail (einbar, ampar) = inner life, enclosed birth; cf. bucket, humpf, fruit, nut, cup. — The dipper (gellita, geltan) = the valid, the valuable, the guild. — The "Tägel" (small cask, often oval rather than round; heraldically three-sided in the form of the fire altar, Fig. 87, with the Earth sign on the ridge, Fig. 882): as glyph: lag-al = law-fire = "primordial fire-law," i.e., law of nature. — The salt disk (falzsciba): "salvation-begotten, emerging bow" = arising of salvation. — The salt pan (falzpfanna): "salvation-begotten, begetting, bearing" = begetting and arising of salvation. — The bowl (scala): "resounding law"; i.e., proclamation of law by the skalds. — The plate (tellar): "rotating fire-produced Earth + Sun"; thus: the rotating Ur-fire produces Sun and Earth. — The fork (gabal) = figurative elaboration of the gabal-glyph. — The knife (mezzer) = measuring, the judge. — Table knife (ti-isf-mezzer) = measuring the yield, the desired; appears in the arms of Quedlinburg Abbey. — Hedge knife (hagmezzer) = the hedge-measurer, who measures the enclosure/property (field-measurer). — Tax knife (scabmezzer) = the tribute knife; the official who collected and accounted for dues. — Winegrower's knife (winzarmezzer) = knife, pruner, judge over the achieved profit. — Wine knife (uinmezzar) = profit-measurer, pruner, steward of yield/profit. — The hand axe with block or stone: aks-bil-bilh (aks = origin/emergence; bil = law; bilh = law; stein = mystery); thus: Hand axe with block = emergence of law. — Hand axe with stone = emergence of the mystery, the secret law, the Ararita. — The seal of Berthold von Aggstein (Lower Austria) shows the hand axe on a five-lobed stone in a triangular shield, which as a "speaking" coat of arms resolves heraldically-esoterically as "Aggstein," but phallic-esoterically says: aks bil fem tegel = "origin (emergence) of the law (Ararita) is the judicial secret (High Secret Eight)"; i.e., "Here on the Aggstein (as holy place) was an Ur-court of the Ararita, which was taken into the High Secret Eight."— The butter churn = butarafas: but = spirit; ara = solar law, Ara-rita; fas = beget, arise, grasp, i.e., enclose; thus = enclosing the spirit of the Ararita. — The rolling drum (butter churn) = rolatrumba = the rotating, driving, acting great ban. — The bellows = balch, blafanbalcho: balch, balf = hidden, concealed; blasanbalcho = concealed storm; horn that will break forth; a threat. — The censer = rauhfas = enclosing law, also to beget, to create; a Fem-glyph. — The chest = truha = loyalty. — The board = bereze: bere = to bear, give birth; the, ze = to make; thus = to promote arising; it is a figural shaping of the bar rune ᛒ . — The basket = forb, churp: for = the enclosing; ab = round; thus: the enclosing round, the circle, the feminine principle like a cup. Hence the saying: "to receive a basket" — namely the symbol for the symbolized, as a symbolic rejection. —

The vase (flower vase, amphora, etc.) = same as Fas. — The cornucopia = fullihoren = to beget in abundance. Fulla was Freya's jewel-maiden and kept Frouwa's shoes, i.e., the arising and bearing in the All, which the goddess of wealth, Fulla, guards and manages. Thus also Widar's death-shoe is a comforting symbol of rebirth. Cf. above, shoe, cup, etc. — The sieve = fib: fi-ib = sun-bow, the ascending and descending sun as the protecting deity of the clan (sipia); hence its use for domestic oracle purposes. The sieve with the shears (scari, scere = to cut, divide) means: the sun decides. — The column = fa-ule = solar spirit, spirit-begetting, i.e., producing knowledge, hence: school. The crowned column = fa-ule fereon = the returning, eternal, solar spirit. — The wall anchor = murankar = enclosed secret. In fact, behind this figure are usually hidden glyphs, as we have already encountered above among the house marks, Fyrbok, Fyruedel, etc. — The bolt (door bolt) = rigil (rigi = to give growth, i.e., the sun; il, hil = salvation) = solar salvation. — The door lock pin; thorn = thorn rune ᚦ in figural form. In its upright or inverted position respectively, this figure is the hidden glyph of the thorn of life ᚦ or the thorn of death ᚦ (turned horizontally). — The lock (door, gate lock) = f loz: flos = the lot, the share, the fate. — The door or gate lock = the turning, changing fate or share. — The picklock = tidreih = side row, side round dance, i.e., the coming and going time. Therefore, this glyph usually appears three times in a coat of arms — as tri tidreih turning, changing side round dance — or as Dietrich-rola, i.e., in a triple arrangement like a fate Y, to symbolize the circular course (rola) of time. — The key = 1. ured, 2. flytel. 1. The key is the turning: ured: ur = clock, the turning, the time, and red, rod = the wheel, the counsel, the law; thus the turning, working primal law. 2. The key is the locking and unlocking: flyt el: flyt = the gate, the way (Lieth [G.-L.-23. Ar. 3, note, "Ciet"]) and el = primal fire, god; thus: the opening and closing of the gate to the deity. Hence the loosing and binding keys of Peter; hence the keys in the coats of arms of ur-aristocratic ruling places (holy precincts). — The double key = ured tuo bard = the primal law live, i.e.: live according to the primal law. — The double key cross (cross double-cleft), Fig. 883 = ured tuo bard rednion hofut live according to the primal law of the speaking chief knowledge of the Arman rite. — The key block = uredbilh primal law and primal statute. — The ring = 1. hring = the enclosing, eternal; the feminine (ring, dropper, see above; Dagina). 2. bag, bi-ag = life coming forth, i.e., to bear. In high symbolism, the ring is the circle "touch me not," the divine plane from which the All comes forth, thus: primal ground and enclosure of the All, eternity. Rings also appear as two and three interlaced or arranged in concentric circles. Two interlaced rings: tuo hring flango = enclose the salvation. — Three interlaced rings tri hring flange = enclose loyalty and salvation (sacred loyalty) — this glyph is also called "loyalty ring." — The mirror, hand mirror = (fapi-egel == make equal), the equalizer; it is the figural shaping of the planetary sign of Venus ♀, and that reveals the esoteric meaning of this glyph, which unites the cross and the circle into one glyph, thus making the positive, adept, masculine principle equal with the passive, mediumistic, feminine principle into an androgynous, self-begetting and bearing unity, thereby making both equal to each other. The hand mirror often also appears as the uniting of the is rune | with the primal circle O or the all O as ᛏ or ᛚ, thus the representation of the "Cen" = ᛜ in another form. This signifies completion, which is likewise a "making equal." That is why the monkey, as a glyph, almost always holds a mirror in its hand; cf. p. 308. — The clock hand = zeigari = to show, indicate, make known. — The clock (hourglass) ur = the time, the primal, as the passing and the coming; only in the exoteric sense is the hourglass a symbol of death, then shown by the skeleton along with the scythe. — The pickaxe or the pick = pifel = bicchan (to thrust, stab), the point, the beak, the pick, lance; as a glyph thus: to desire, to strive for, like ger; cf. that. In coats of arms, mostly as a speaking symbol, e.g., in the arms of Konrad Keltes and the family Pick von Wittenberg, which makes it likely that Keltes belonged to the latter family. — The hammer = hamar = home law, Ararita. All hammers, such as cooper's

hammer, cobbler's hammer, mallet, etc., are simply to be read as hammer = hamar = home law. — The mallet = flegil: fal egil = equal to salvation; thus: equal to the salvation; proves itself as a secondary and variant glyph of the hammer = hamar. — The tongs = zanga = to grasp, seize, take hold. — The lime breaker, a tool for breaking limestone before it is thrown into the lime kiln; as a glyph = chalhriutara: chalh = calcified; riutar = Reuter = sieve, i.e., sun; ra = law; thus = calcified solar law, Ararita. The lime breakers are the speaking arms of the Counts of Kalkreuth. — The shears = feari, fceran = to judge, judge's office, court. — The sheep shears = scafscari = to create and to judge; lay judge and judge; i.e., one who pronounces the verdict and delivers the judge's sentence. — The cloth shears = tuohscari = (tu-oh = to make, to arise), to bring into being the court; i.e., to hold and maintain the court; the chief judge. — The saw = faga, fega: feg, fag = to cut; ga = to give; thus = to separate, decide, judge, judge's office, court. — The scraping iron (cf. above: scraping knife) = fcaban ifan = the permanent tribute-ban; i.e., levies since ancient times. — The band knife, see scraping iron. — The hoop iron is a corrupted Hesselhrinken, cf. that. — The stamp = stamps, stapfo = thrusting, constant begetting, steadfast doing. — The rammer = ram, rammo = to thrust firmly, to do begetting, hence the animal names: ramola, rammlar; rammler for the male ram, hare, etc., and in a more distant sense, fight = bumping, jostling, as a martial begetting, cf. tyr rune ↑ . — The circle = zirkil = circle, to circle in, to enclose. — The square = = right; e.g., "Achtrecht" = respect the law. — The clamp block, cf. double hook, see there; crossed, two clamp blocks conceal the swastika, the Fyrfos, see there. — The bristle brush or brush is a figural shaping of the thunder broom = thunarbefen, see there. Brush = burft, breftan = to break; brushing, breften = to make equal the defects, thus: to set right the wrong. — The distaff, a tool for winding off the spun flax from the spinning wheel = weyf, wyf, wif, wib, weib = the weaving woman, the weaver; i.e., the woman as weaver of the human body, the bearer. — The spindle = spil, spenala, spinna = to beget, to weave, the spinner, the spinning one, synonymous with weaver; cf. above, distaff. Hence the many "Spielberge" (ritual mounds), which were shrines (smaller Halgadome) of female deities, from which later Marian churches and pilgrimage sites to Mary developed. The spindle, as a symbol of femininity, stands opposite the sword as a symbol of masculinity, just as the cup stands opposite the staff; hence spindle-kin or spilmage for the female relatives and sword-kin for the male relatives. — The spinning castle lady (not a nun!) is the further development of the spinner; see: spindle. — The bobbin = spil, see spindle. — The scales = waga, uaga = to weigh, measure, make equal, decide, judge. This glyph is the figural shaping of the zodiacal sign of Libra — the equalizer in the zodiac, see there under zodiac signs. — The chain = hlenke = guiding, direction. — The well = born, brun, kuol = the source of knowledge, the fountain of youth, Mimir's well, at which Wuotan communed with Mimir's speaking head; esoterically: the source of wisdom of the Ararita, the natural primal law as god. — The triple hill = triberg = 1. esoteric: the creative threefold power concealed, hidden, veiled; 2. exoteric: safeguarded in loyalty, loyalty assured. — The anchor = anchar = the ancestors enclosed, hence a symbol of hope. — The loop (the rope eye) = filo (fil-lo = sun-salvation) = solar salvation. — The boat hook, figural shaping of the laf-rune ᚴ , see there. — The waterskin, Fig. 884: 1. uatabalg = father concealed, hidden; 2. uatafluch: uata = father; fluch = snake skin = salangehut = hidden spiritual salvation; thus: the hidden (concealed, secret) spiritual salvation is the begetter (father). This glyph does not refer to the physical, hidden father, but to the spiritual originator of some (glyphically further specified) idea or act; and since this glyph represents the letter M with the horizontal stroke, behind it appears the sacred letter AOM or OM, namely the concealed, and thus the "hidden spiritual salvation" is nothing other than the unspeakable name of God, which is concealed in the word "TETRAGRAMMATON" (see p. 36). — The money pouch (purse) = 1. gelt, geltan = value, to be valid, vessel of creation; 2. butil = to offer, messenger, vessel; 3. tasca: ta-aft-

ka = to be able to beget, to bring forth (to give birth); thus: 1. valuable vessel of creation, cf. cup; 2. offering vessel; likewise; 3. the same. This glyph, though in the poorer form of the Derfallszeit, is the representation of the maternal — better said, the mothering — woman. — The sack = sak = the coming forth, the bearing, the arising. The sacks mostly appear in quatrefoil form — as fyrfos — in coats of arms, and then say: fyrfos sak = come forth from the begetting primal fire, thus: primal begetting, primal born. — The pilgrim's staff = piligrimstafa: pil, bil = law; ig, ag = to come forth, arise; rim, riban = to exercise the legal ban, to confirm the law. Further glyphic indications must now show which legal ban (secret court or high court) and which law (Ararita or Roman law) is meant. — The Jacob's or pilgrim's shell = muskala = the concealing, the secret. — The sled = flito = to glide, to do the gliding, the glider; glyphically: light, swift action; but also: to pass away, in order to reappear in reversed form; see "Glitnir," "Heavenly and planetary signs," p. 80. — The sled runners, kuffen, kyffen = kipphan, kife, kipfe = the hidden, from ka-ybe = to be able to bend; glyphically: coming through the arch, i.e., rebirth, for the arch is the underworld, from which the departed rises up into the upper world for rebirth. Hence "Kyffhäuser," from which the sunken Redbeard will arise again. (Ybe: Λ ∩ ● ; horen: >) D, see pp. 75, 88, and 98.) — The wagon = uagan = (like waga) to weigh, to hold the balance; hence an attribute of the gods, and as a glyph therefore: to weigh, to make equal, to decide, to judge. — The wagon, in the exact reproduction given here from a series of scenic depictions on a figured vessel from the Reindeer Age, shows the archetype of the Germanic four-wheeled wagon. For this reason, the wagon in Ario-Germanic pictographic writing usually appears with four wheels; the two-wheeled wagon belongs to the Romance peoples. This oldest depiction of the four-wheeled wagon comes from a bronze object found near Odenburg, held in the collection of the Imperial Court Museum in Vienna. — The (two-wheeled) cart = car = enclosed. — The shepherd's cart = scafaricharra: scaf = the created, the creature; ari, hari = the high, the sun; char, car = enclosed; ra = to beget, law; thus = the high solar law (arahari) concealed; a Fem-glyph. — The wagon runner = fyp, kip, kyphen = see sled runners. — The steering bar, also Wage (balance) = hlancascit = guiding separation, decision, verdict, judgment; a Fem-glyph. Regarding Wage, see balance and wagon. — The wheel rim = felaga = fe-la-ga = to beget, to give law = to create and give the law. — The wheel hub = ruoth-na-ba = lawfully born life = the arisen living law. — The wagon's axle cap (wagon knob) = eppel, apul = the turning, the round, that to which turning is attached; glyphically: ap-ul = the turning, creative spirit; thus the wagon knob = the creative spirit that holds the All in balance, and thus judges and decides. — The wagon pole = spriet = fpriezen = the sprouting, the emerging, spike (bowsprit = bow-spike); as a glyph it is the figural shaping of the Fem-glyph V, U, ○ , and thus signifies: the sprouting, i.e., the unnoticed approaching Feme (secret court). — The (wagon) brake = bremo: bar-re-mo = life law death = judging over life and death. This glyph (Fig. 885) is also pictorially found as a Fem-symbol, for the two wooden arms form, like the wagon pole, the Fem-glyph V U, and the chain upon it says blenke = steer; thus "the steering Feme that judges over living and dead." — The wagon lock = nagansparro: fa-par-ro = sun fire law = solar fire law, thus: primal law; and with wagon = uagan = to decide, connected: the deciding primal law. — The tally stick = farfeholz = far-fe-hol-ats: enclosed-beget (make)-spirit-come forth = to bring forth the enclosed spirit. — The bell = fcal, scellan, scillan = to judge, court. — The stirrup = stegarif: steg = path to salvation (see p. 337, Steg); rif = hring = the enclosing (see p. 347, ring); thus: the salvation's path enclosed; hence the saying "to live from the stirrup," which at first did not yet have the negative meaning it took on later in the age of brute force. — The winged stirrup = stegariffliugal = into the light generated from the primal fire (Ararita) the salvation's path is enclosed. — The (horse) bridle, also called noseband; the glyphic meaning is like that of the wagon brake. — The winged bridle = fliugal bremo = the Ararita generated from the primal fire judges the living and

the dead (see p. 261, wings, and p. 353, brake). — The sheep tongs are uncertain to identify; sometimes they seem shaped like a hoop iron, which we have already called Hesselhrinken, other times they resemble a horse bridle; the word sheep tongs = scaszanga = to hold fast the created. — The shepherd's staff = scafaristafa = the high solar law in constant creation (cf. p. 353, shepherd's cart). — The horseshoe = huof-anisan: hu-ofan-ifan = the high, to offer sacrifice, constantly to offer oneself to the high (Wuotan); i.e., to consecrate oneself to Wuotan in the sense of Ararita, by considering one's own life as an offering consecrated to the Great I (the All-One). That is why the unlooked-for finding of a horseshoe is considered a lucky sign, and why the found horseshoe is kept by the finder as a personal talisman, because it is seen as a sign from Wuotan that he has accepted such self-sacrifice and will from then on grant the person his special protection. — The whip = gi-fal = give salvation, thus: to grant salvation. — The saddle = fat-ule: sun-begotten spirit = true knowledge; thus an Armanen coat of arms. — The knight = rita-er; rita = Ararita; er = the personification, thus the representative of the Ararita, therefore an Armanen. — The ox yoke = joch, oh, of, the figural shaping of the ybe-glyph Λ U ● , the arch; it is a similar shaping as the so-called chevron, which also arose from the ybe-glyph and means (fa-pyr-ra) "fire-begotten." Jo = fire and oh, ag = to come forth, thus the same meaning: to come forth from the fire. The additional designation "ox" yoke through the word "ox" = ohjo, ohja = emerging begetting is only a strengthening of the concept already expressed in "yoke." — The (horse) collar = fumat: fu, Y = funna, woman; mat = man; union of woman and man as begetting and bearing unity in the The; thus glyphically: to create and bring forth. — The plow = pfluog: pha-lu-og = to make law come forth = to bring the law into being; to enforce it. — The plowshare = pfluogscar: scar = shears; thus: judge of the enforced law. — The plow iron = pfluogifan = the constant enforced law. — The plow knife = pfluogmezzar = the knife, judge of the enforced law. — The plow wheel, a figural shaping on the banners of the Peasants' War = to call forth law and judgment. — The harrow = egida, egen, eigen = property, that which is acquired, but also: the equalizer, the judge. — The shovel = scuvala, scoubal: scu-bal: to push; sliding-ball = the gliding ball, the sun. — The spade = spato: fa-pa-to: sun-begetting (making) action = the creative act. — The hoe or mattock = far-ast = enclosed arising. — The sickle, figural shaping of the fihala-glyph (< ◑) = to hide oneself, to conceal oneself. — The billhook = heppa, happa = to lift, to have, to take into possession. — The hay fork, another figural shaping of the gabal ᚷ , see there. — The pallium, a figural shaping of the Tidfals ᛣ (Deichsel) = I command salvation. — The flail (threshing flail) = flegil: fa-leg-il = to make law, salvation; i.e., to produce gain evenly by separating the grain from the chaff; can also be read as fal-egil = to fall equally; i.e., grain and chaff fall evenly apart; as a glyph: to separate, to judge; namely to separate the good from the evil — fal egil. — The wine press = uinpressa: uin-bere-ja: to make profit arise (ᛒ = to bear) = to produce profit, to promote yield. — The millstone = fuorntegel: kuorn, quern, whirl; tegel = secret; thus: Feme-secret; cf. pp. 45, 47, 59, 270. — The mill wheel hub = fuornrodnaba: fuorn = Feme; rod = law; na = born, ba = live; thus: the Feme-law has arisen and lives. — The mill iron = fuornifan = the constant Feme, the iron Feme, in exactly the same sense as one still says today "the iron chancellor" (Bismarck). — The beehive = binaforb: bina = giver and nourisher of life (p. 320); forb = the enclosing (p. 346); thus: the life-giving and life-preserving enclosed, sheltered. — The monstrance = in esotericism the symbol of the sun deity and represents this as a coat-of-arms image, namely the sun of the realm of light ⊗. — The altar, see also Tetraktys and magic square = al-tar = the begetting primal fire al, the solar fire as ⊕. — The bell = glodka: gel-oka: to resound, to sound forth; to emerge; gellan = to sing incantations; thus: the incantation-sounding one. But it is also called Belle and Schelle, and in both cases it appears as a Feme-glyph, for bell, bil = law and scillan = to judge.

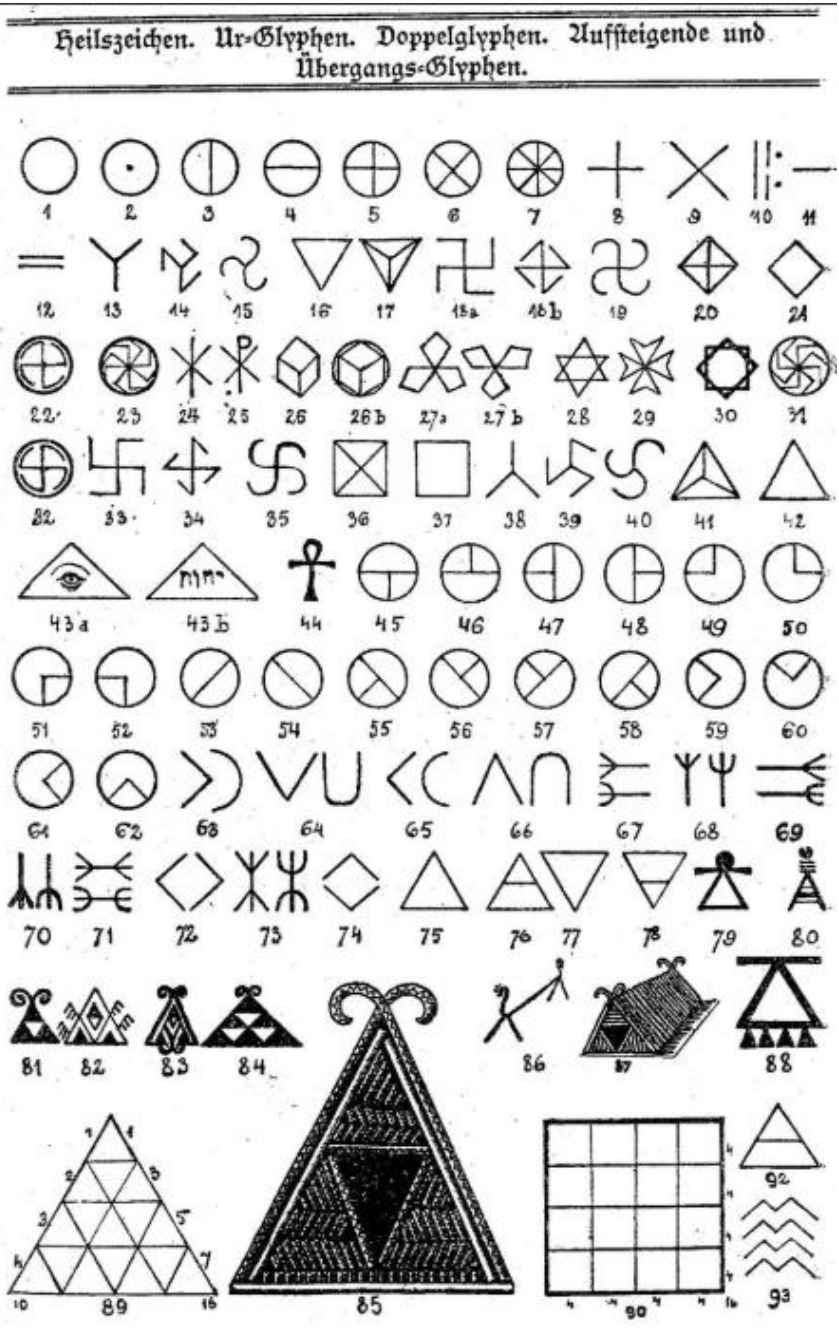
And with the incantation-sounding one, who knows how to sing of the Arman rite and of the iron Feme, I wish to conclude, and the incantation-sounding Solarliodh shall, like a sacred Easter chime with its final chords, ring out from my Armanic Vienna over all the splendid Ario-Germania, as far as the Ario-Germanic tongue sings and speaks, for…

This song that I teach you,
You shall sing before the people:
The sun song will seldom indeed
Seem to the people to be a lie.

Here let us part; on a fair day
We shall find each other again.
May God grant the buried rest
And bestow peace upon the living.

Comforting teaching was sung to you in a dream
And lofty truth was revealed to you;
Of all the living there was no one so learned
That he had heard the sun song sung.

figure plates and appendices



Sigille. Symboliſche Tiere. Heraldiſches Rauhwerk.
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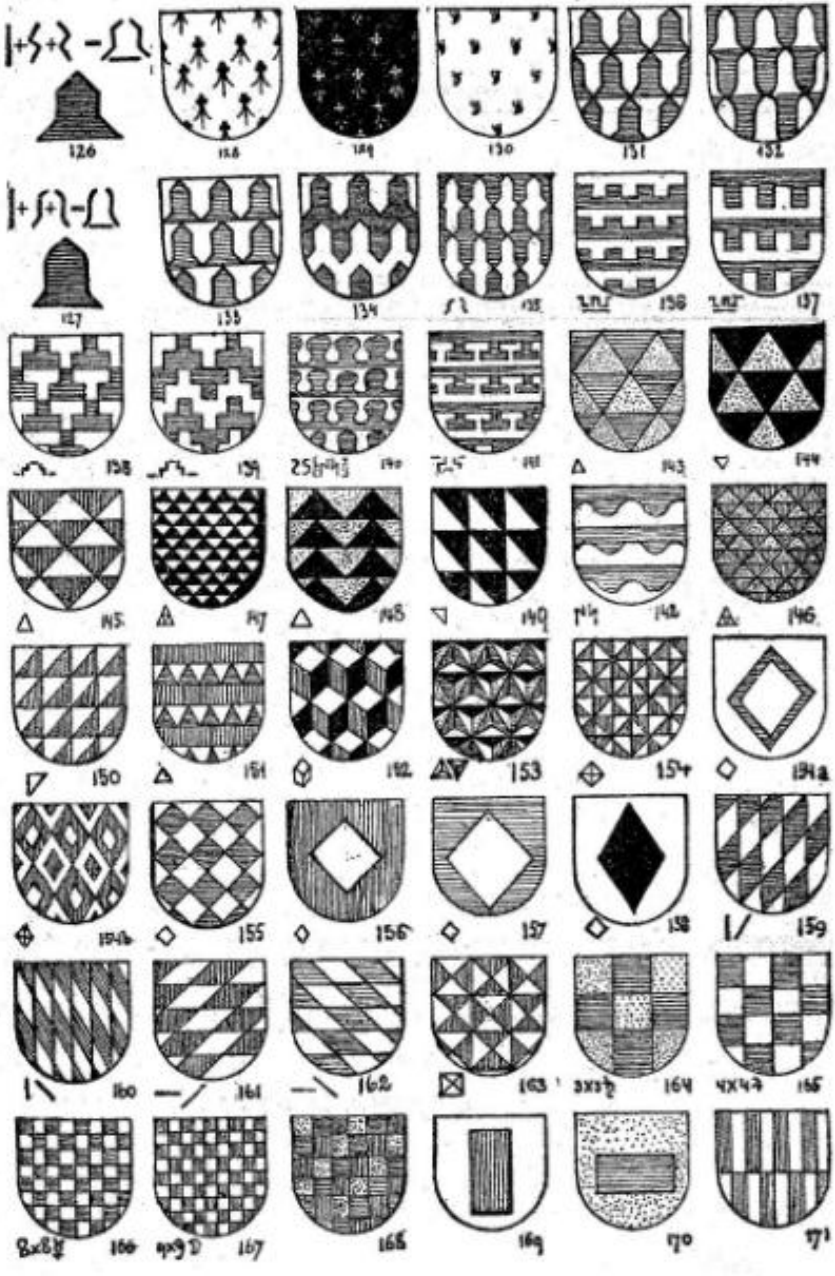
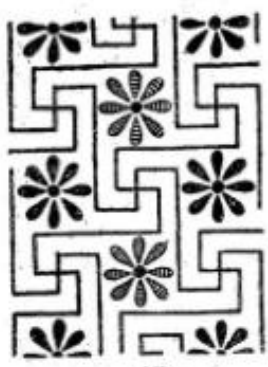
Heraldiſches Rauchwerk. Heraldiſches Fehwerk.



Heraldiſches Fehwerk (Tapetenmuſter).



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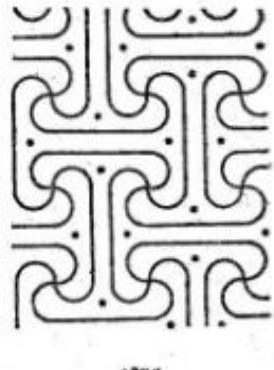

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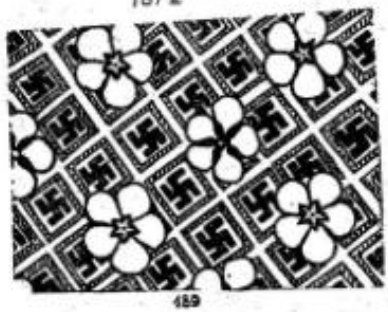

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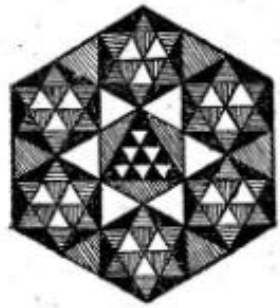

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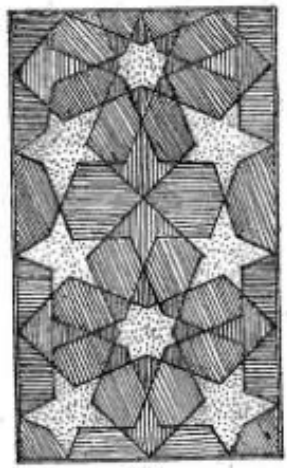

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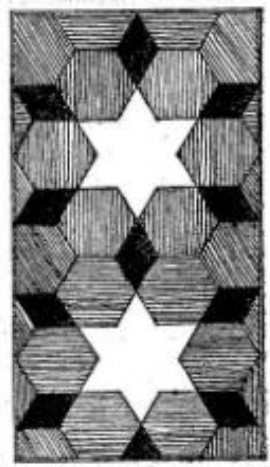

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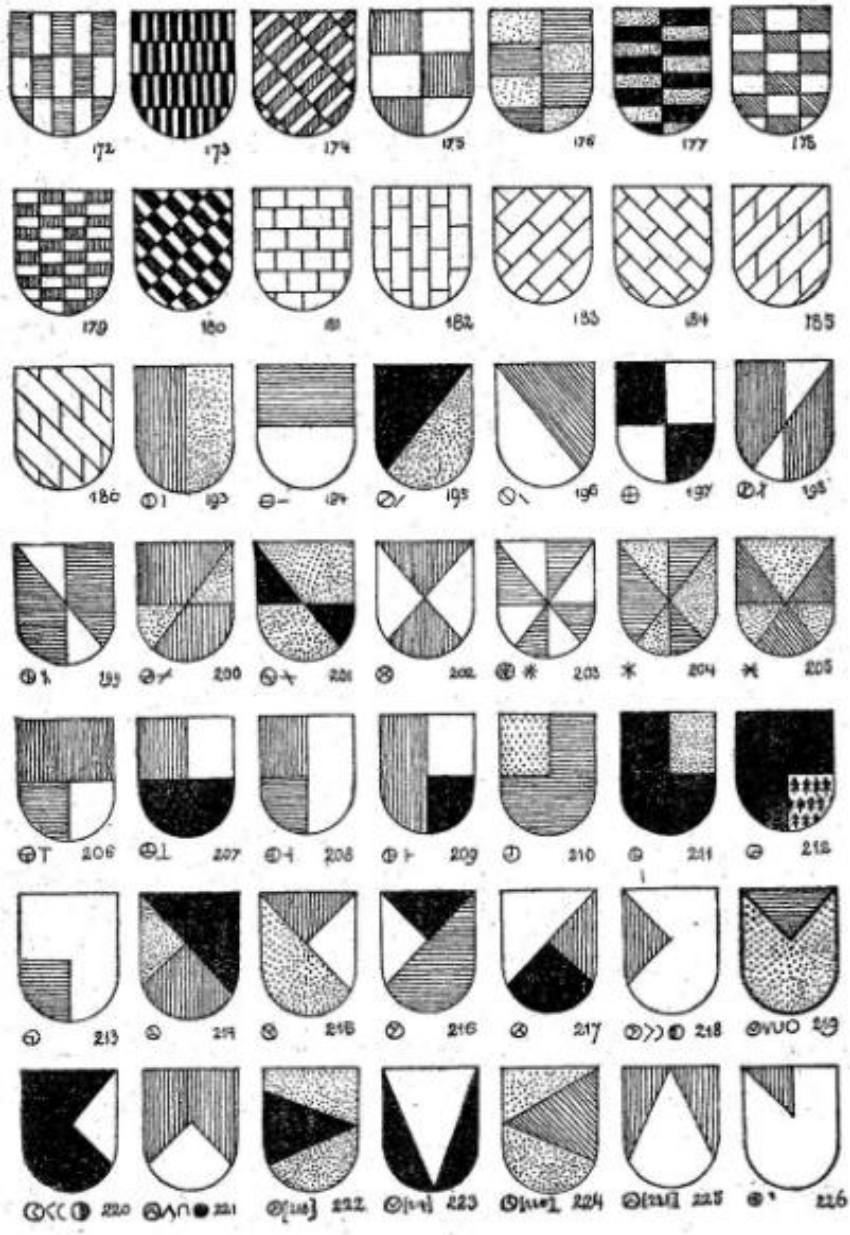
Heraldiſches Fehwerk. Heroldsfiguren.



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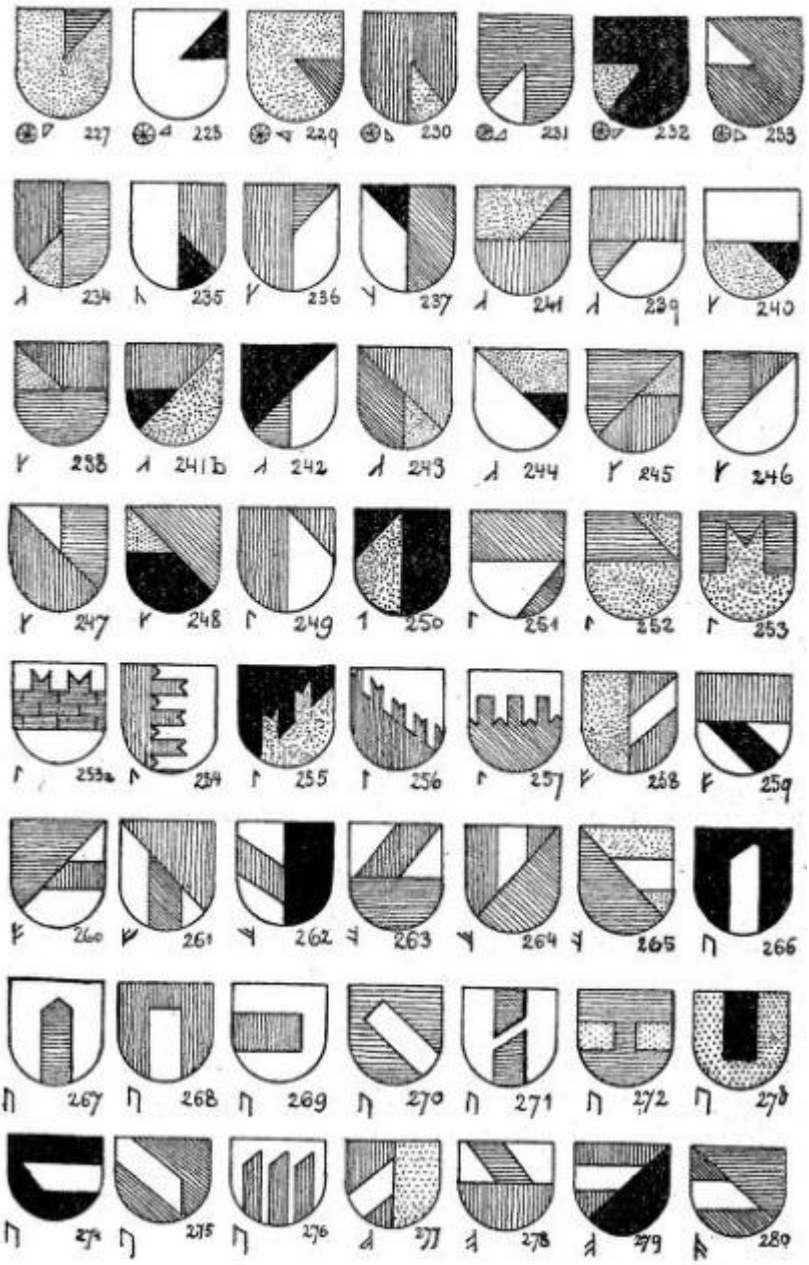

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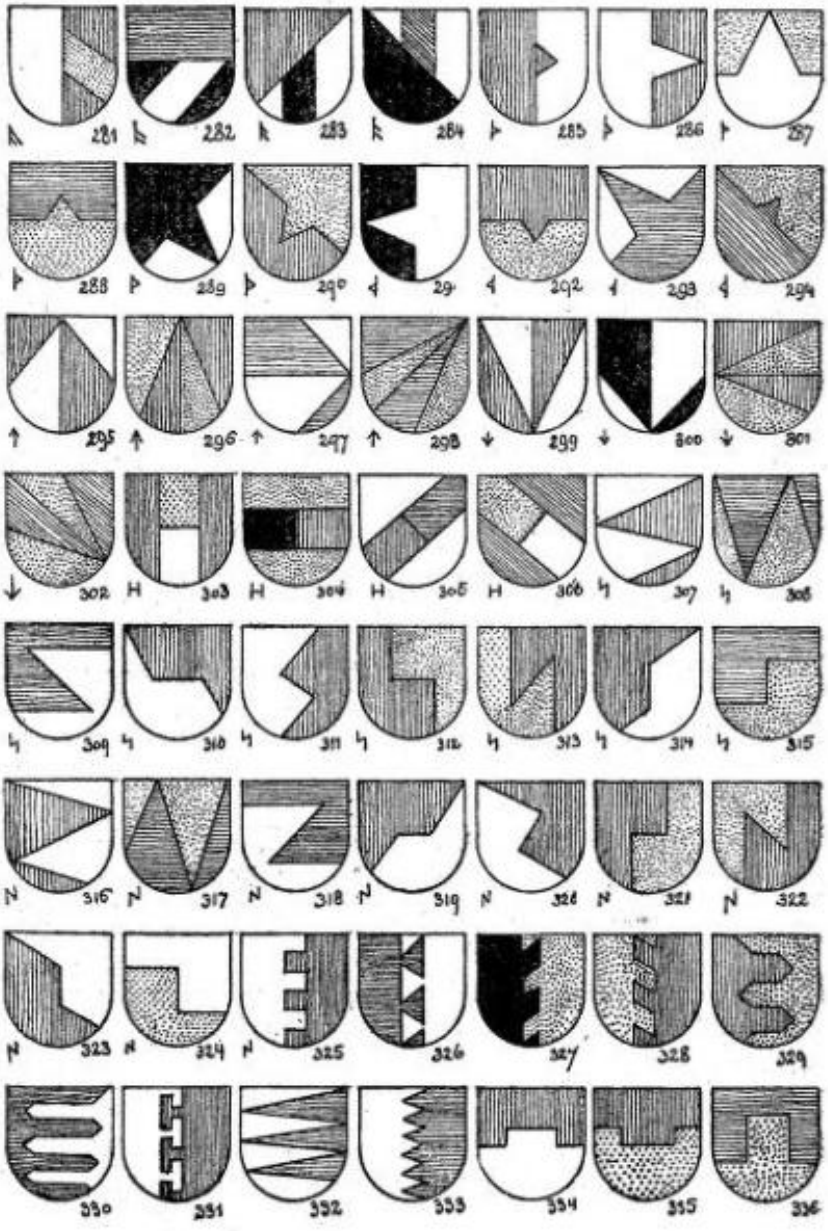

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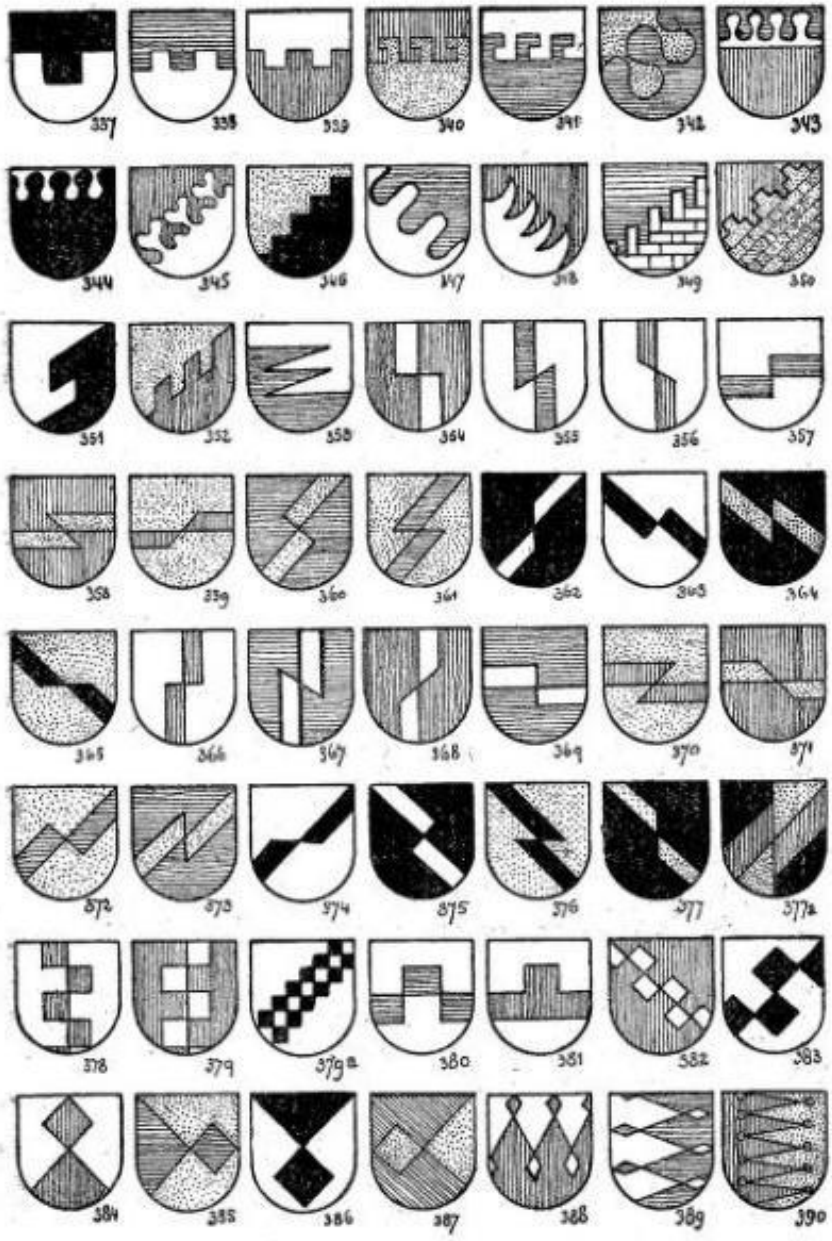

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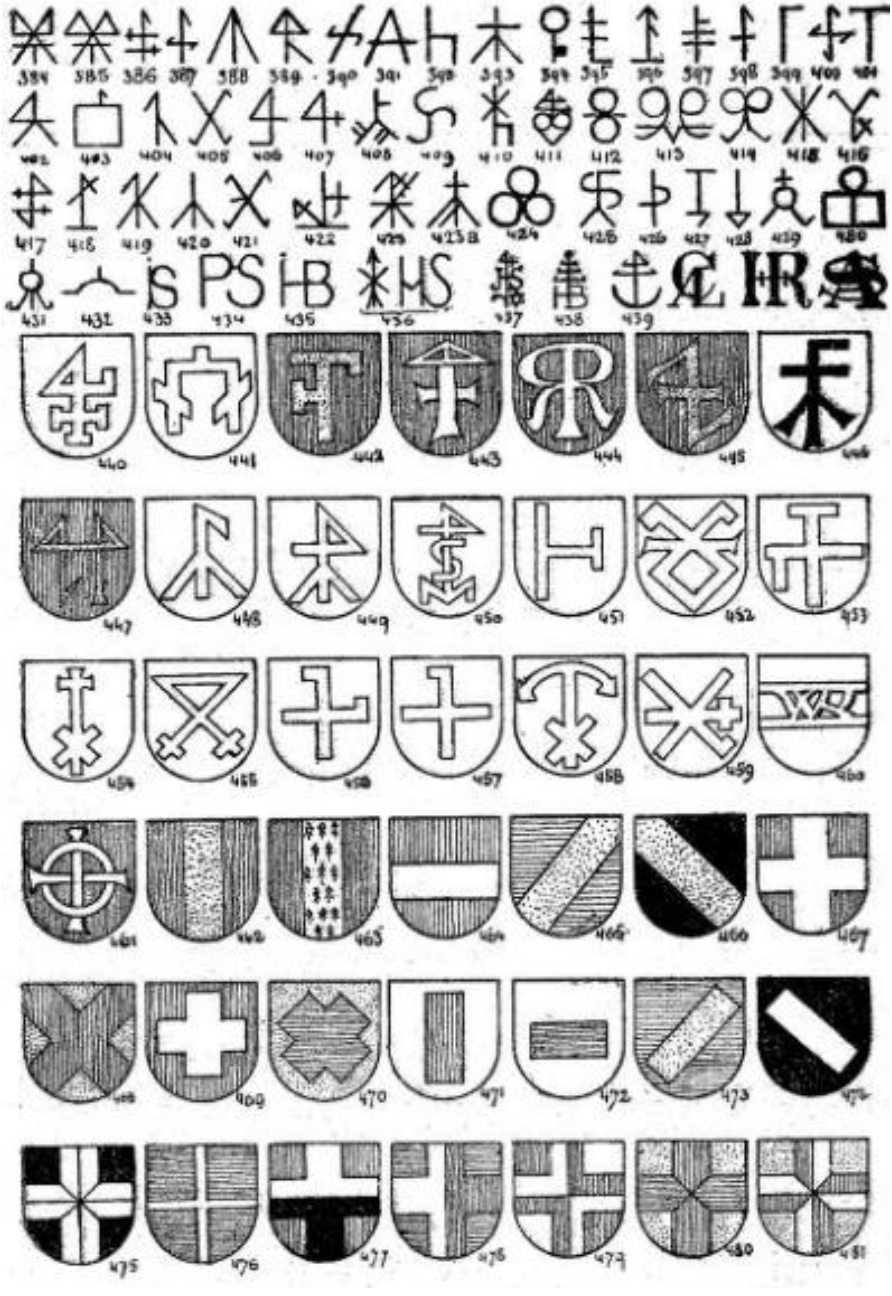

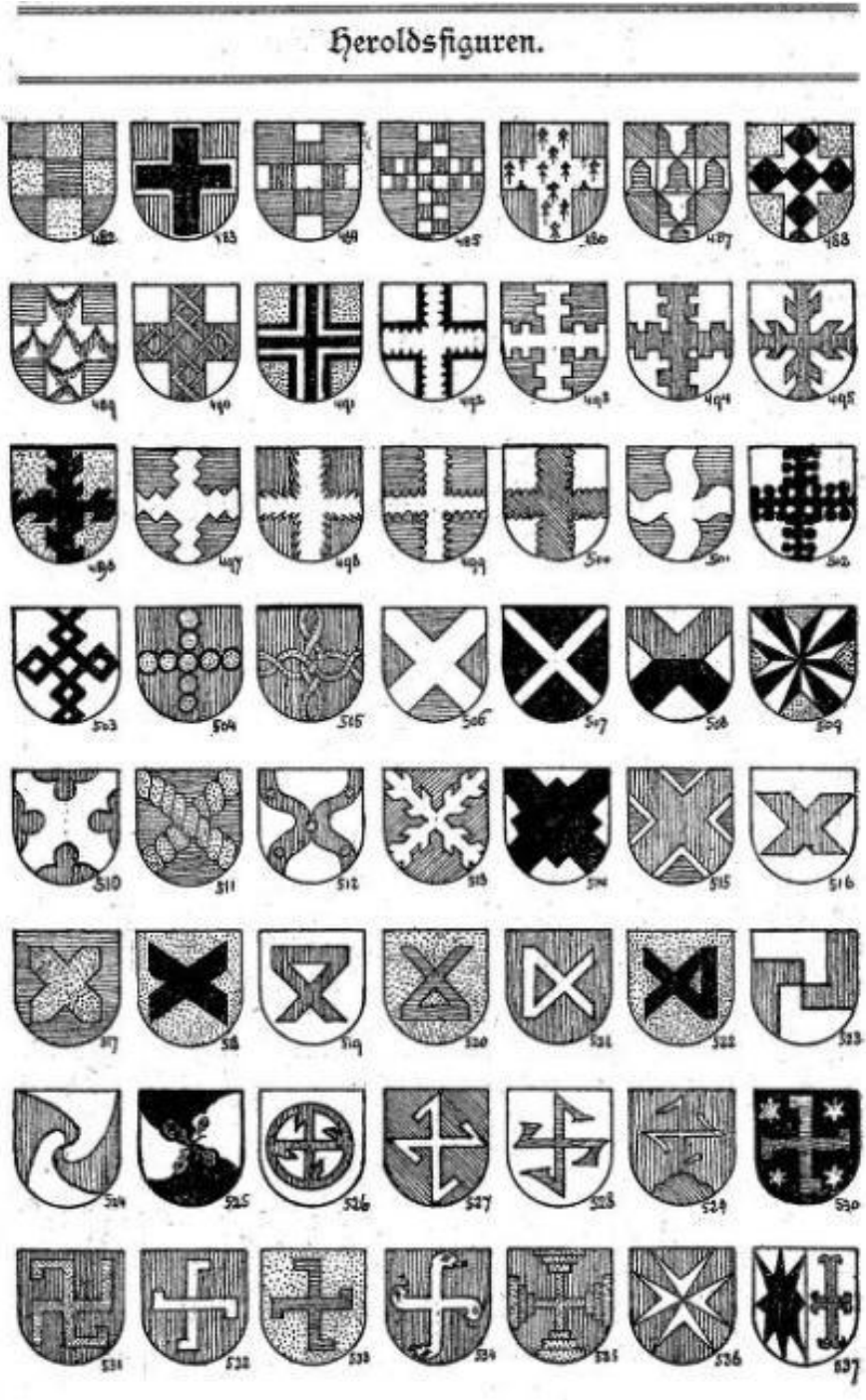
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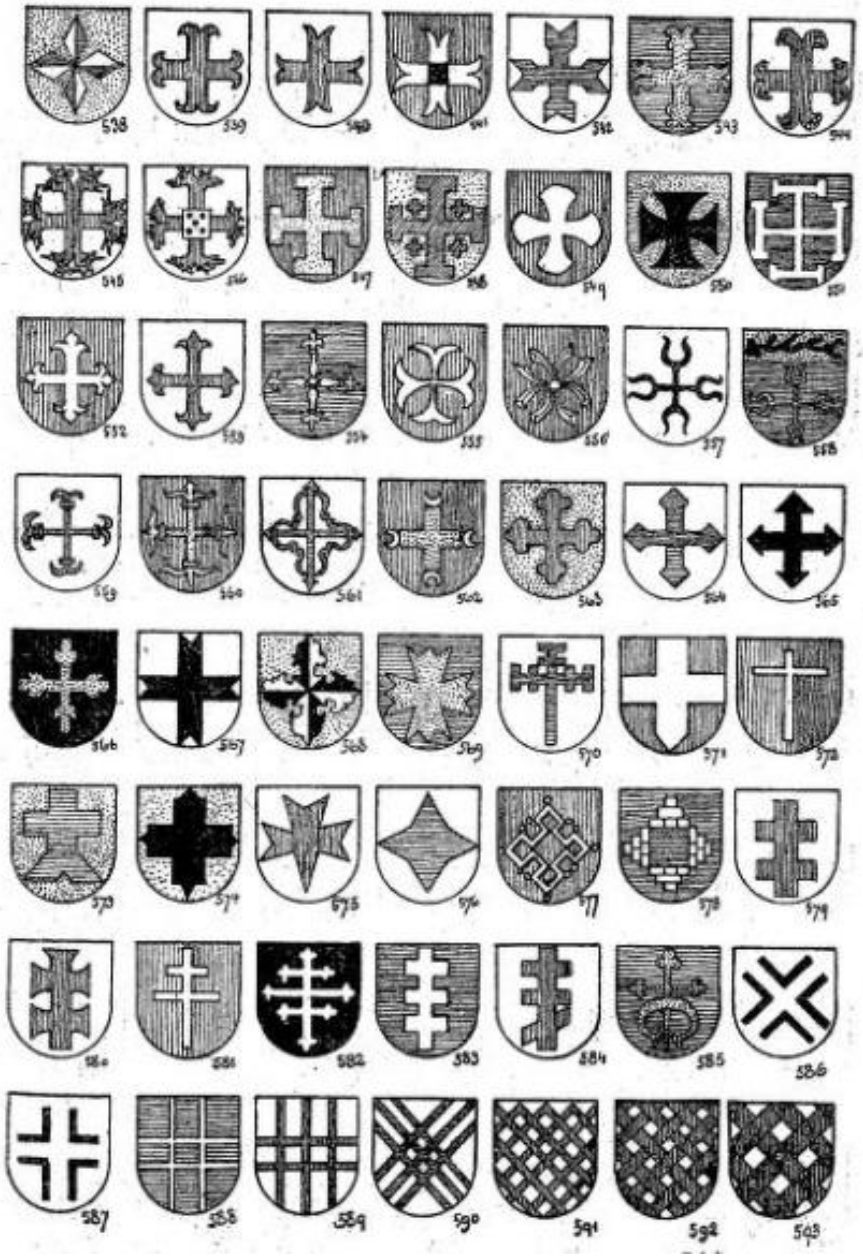

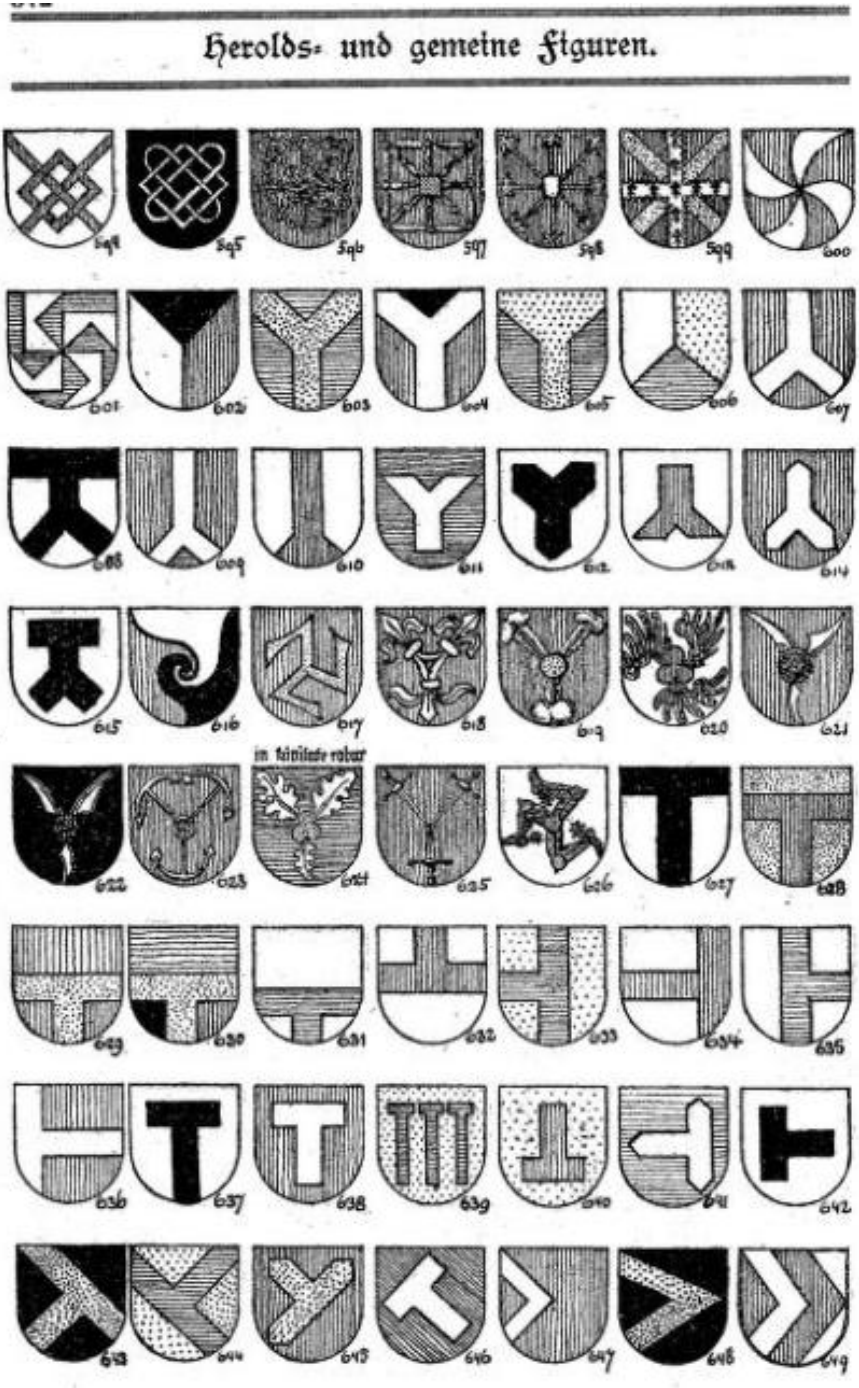
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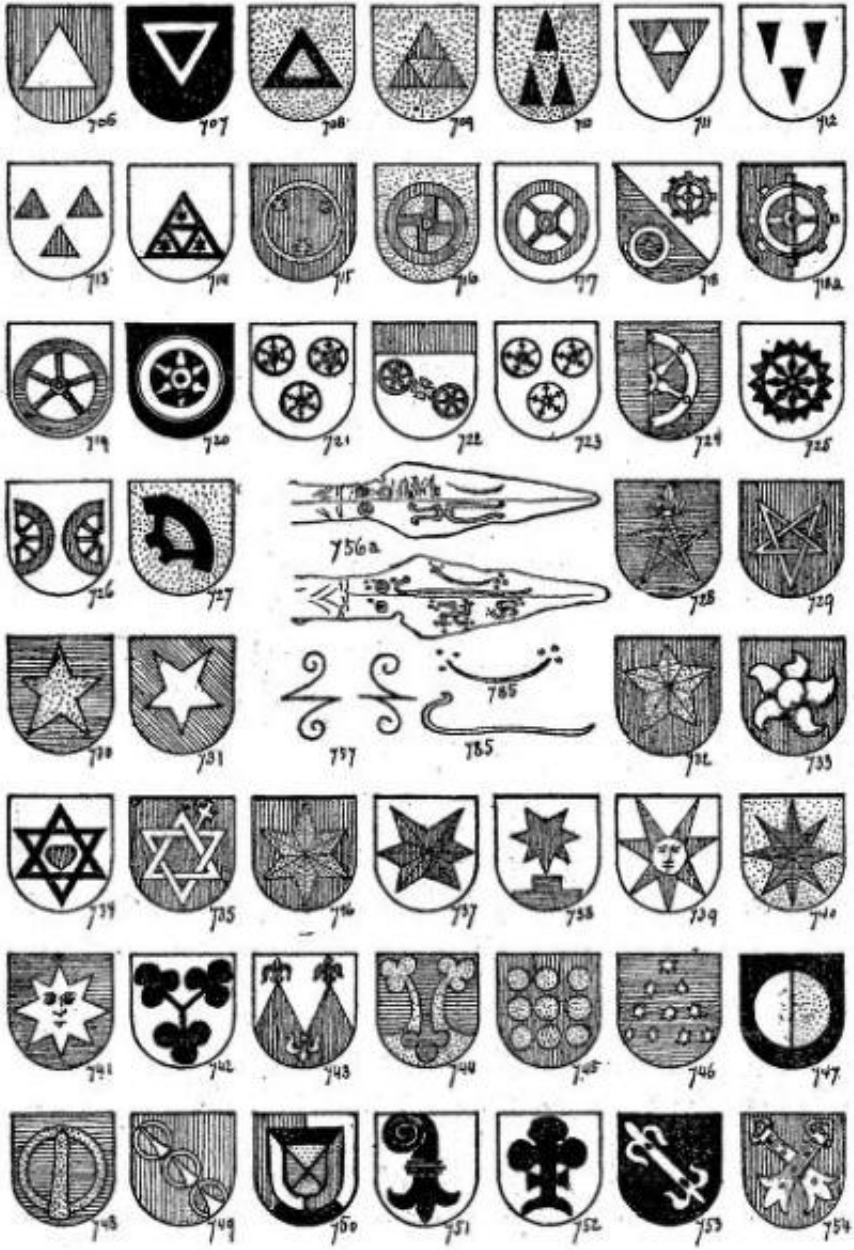

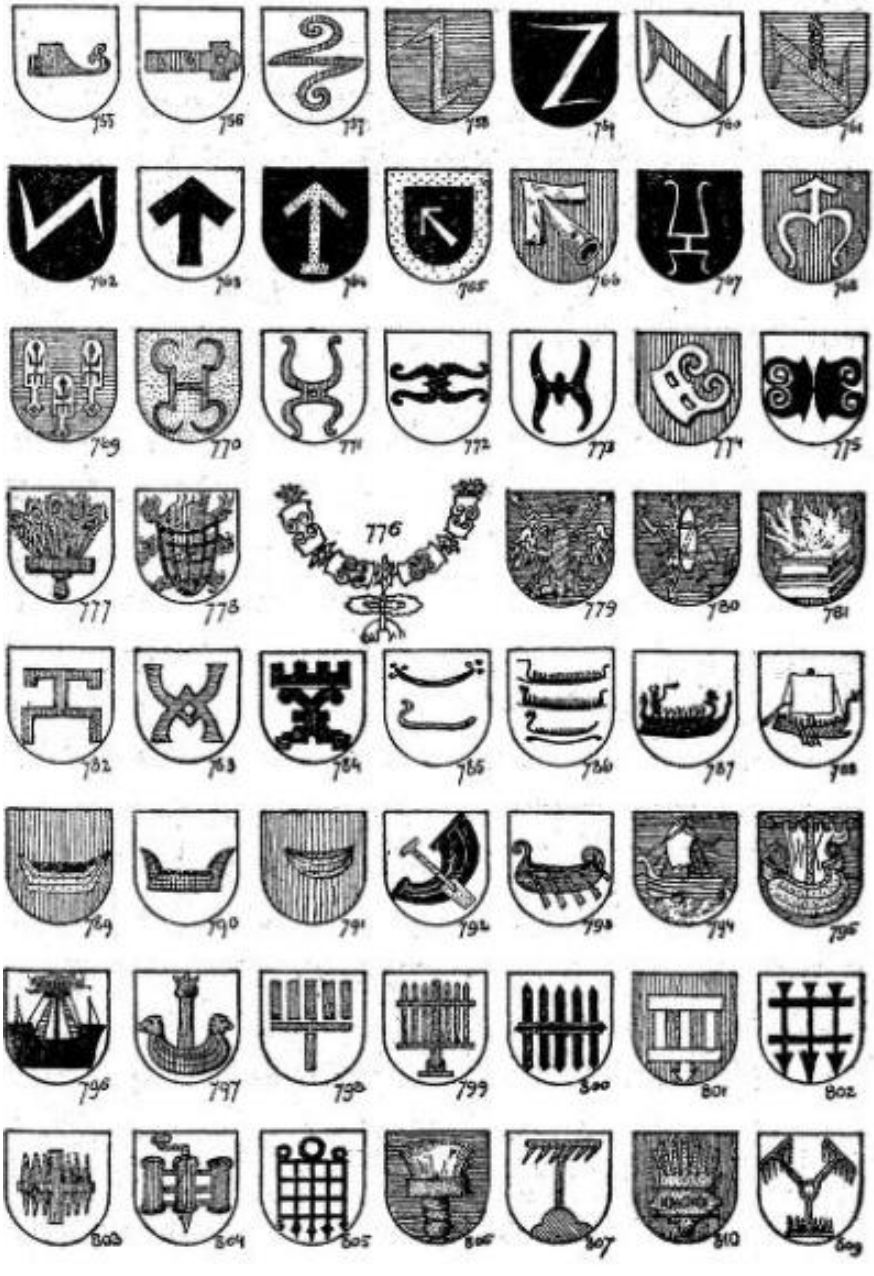
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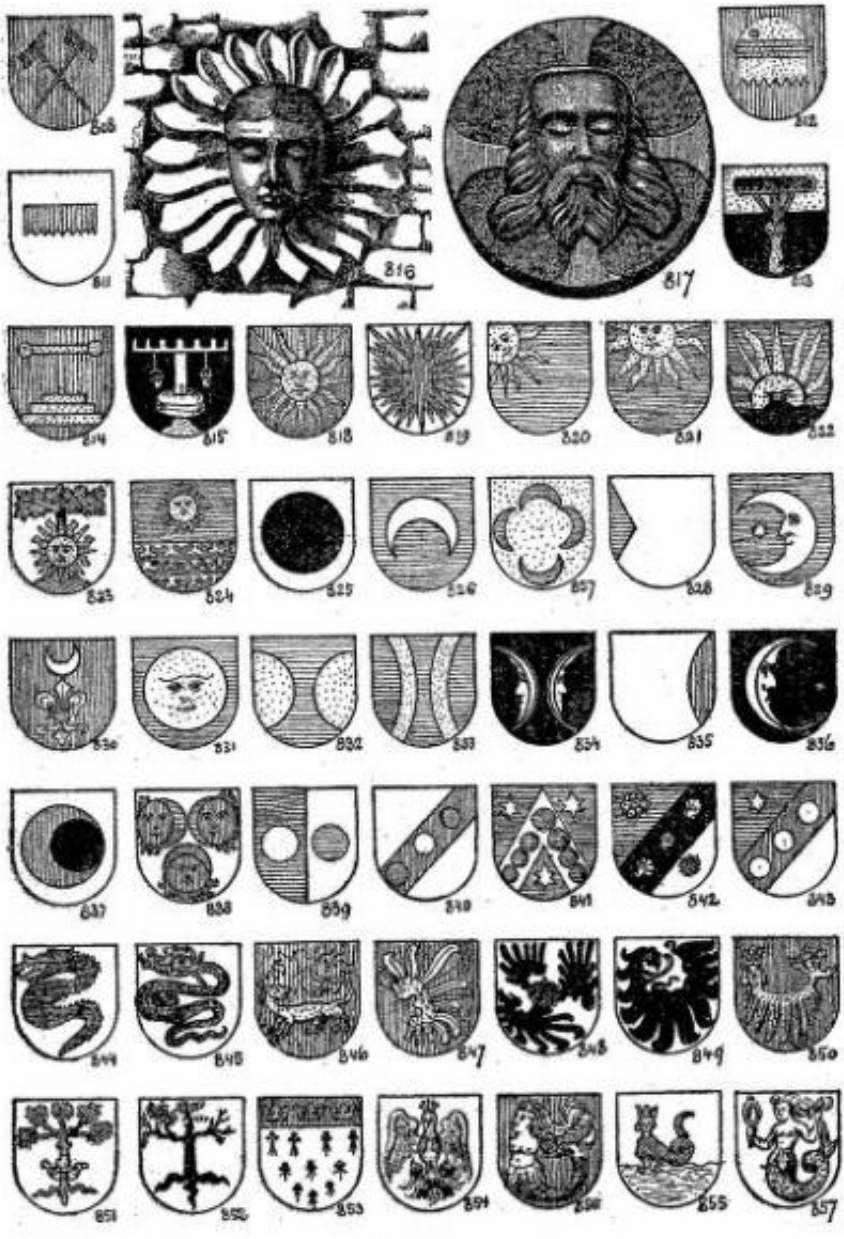
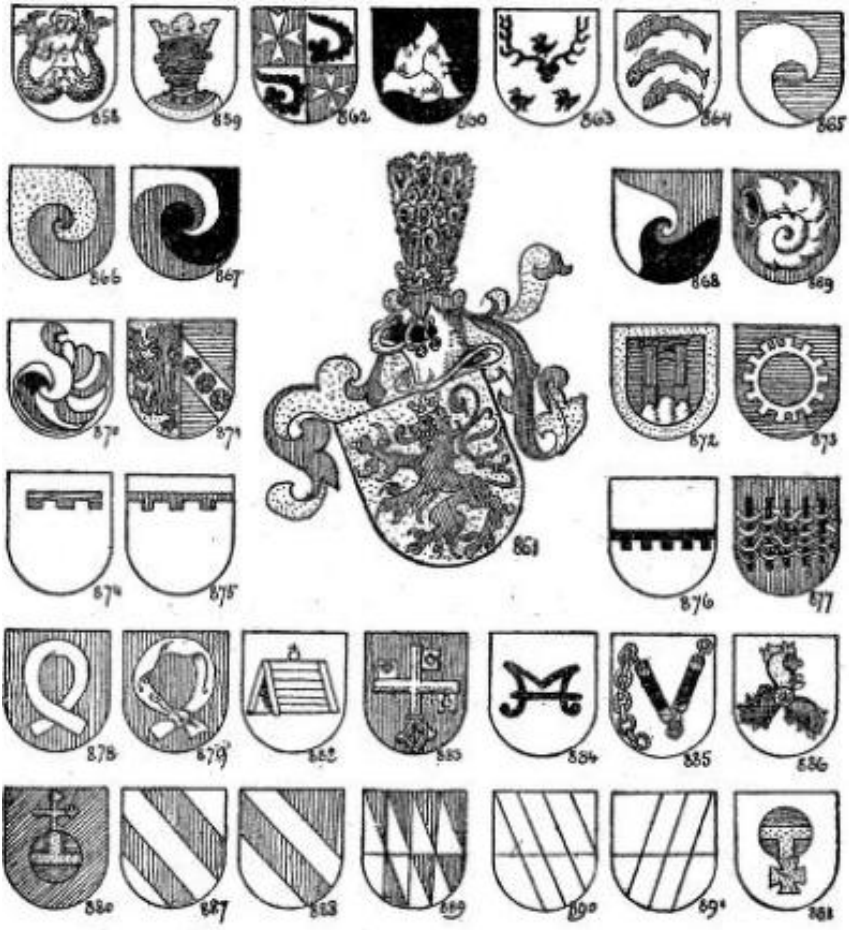
Herolds- und gemeine Figuren. Sonnenfrau. Salvator mundi.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